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1. 2015

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Carl Jung and "Compensation" [Lexicon] (2015-04-22 06:24)

[1]

Compensation:

A natural process aimed at establishing or maintaining balance within the psyche.

The activity of consciousness is selective.

Selection demands direction.

But direction requires the exclusion of everything irrelevant.

This is bound to make the conscious orientation one-sided. The contents that are excluded and inhibited by the chosen direction sink into the unconscious, where they form a counterweight to the conscious orientation. The strengthening of this counter-position keeps pace with the increase of conscious one-sidedness until finally . . . .

the repressed unconscious contents break through in the form of dreams and spontaneous images. . . .

As a rule, the unconscious compensation does not run counter to consciousness, but is rather a balancing or supplementing of the conscious orientation.

In dreams, for instance, the unconscious supplies all those contents that are constellated by the conscious situation but are inhibited by conscious selection, although a knowledge of them would be indispensable for complete adaptation["Definitions," CW 6, par. 694.]

In neurosis, where consciousness is one-sided to an extreme, the aim of analytic therapy is the realization and assimilation of unconscious contents so that compensation may be reestablished.

This can often be accomplished by paying close attention to dreams, emotions and behavior patterns, and through active imagination.

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Carl Jung on a “Complex.” Lexicon (2015-04-22 14:43)

[1]

Carl Jung on a “Complex.” Lexicon

Complex:

An emotionally charged group of ideas or images. (See also Word Association Experiment.)

[A complex] is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude of consciousness.["A Review of the Complex Theory," CW 8, par. 201.]

The via regia to the unconscious . . . is not the dream, as [Freud] thought, but the complex, which is the architect of dreams and of symptoms. Nor is this via so very Z"royal," either, since the way pointed out by the complex is more like a rough and uncommonly devious footpath.[Ibid., par. 210.]

Formally, complexes are "feeling-toned ideas" that over the years accumulate around certain archetypes, for instance "mother" and "father." When complexes are constellated, they are invariably accompanied by affect. They are always relatively autonomous.

Complexes interfere with the intentions of the will and disturb the conscious performance; they produce disturbances of memory and blockages in the flow of associations; they appear and disappear according to their own laws; they can temporarily obsess consciousness, or influence speech and action in an unconscious way. In a word, complexes behave like independent beings.["Psychological Factors in Human Behaviour," ibid., par. 253.]

Complexes are in fact "splinter psyches." The aetiology of their origin is frequently a so-called trauma, an emotional shock or some such thing, that splits off a bit of the psyche. Certainly one of the commonest causes is a moral conflict, which ultimately derives from the apparent impossibility of affirming the whole of one’s nature.["A Review of the Complex Theory," ibid., par. 204.]

Everyone knows nowadays that people "have complexes." What is not so well known, though far more important theoretically, is that complexes can have us.[Ibid., par. 200.]

Jung stressed that complexes in themselves are not negative; only their effects often are. In the same way that atoms and molecules are the invisible components of physical objects, complexes are the building blocks of the psyche and the source of all human emotions.

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill.["A Psychological Theory of Types," CW 6, par. 925.]

Complexes obviously represent a kind of inferiority in the broadest sense . . . [but] to have complexes does not necessarily indicate inferiority. It only means that something discordant, unassimilated, and antagonistic exists, perhaps as an obstacle, but also as an incentive to greater effort, and so, perhaps, to new possibilities of achievement.[Ibid., par. 925.]

Some degree of one-sidedness is unavoidable, and, in the same measure, complexes are unavoidable too.["Psychological Factors in Human Behaviour," CW 8, par. 255.]

The negative effect of a complex is commonly experienced as a distortion in one or other of the psychological functions (feeling, thinking, intuition and sensation). In place of sound judgment and an appropriate feeling response, for instance, one reacts according to what the complex dictates. As long as one is unconscious of the complexes, one is liable to be driven by them.

The possession of complexes does not in itself signify neurosis . . . and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it.["Psychotherapy and a Philosophy of Life," CW 16, par. 179.]

Identification with a complex, particularly the anima/animus and the shadow, is a frequent source of neurosis. The aim of analysis in such cases is not to get rid of the complexes-as if that were possible-but to minimize their negative effects by understanding the part they play in behavior patterns and emotional reactions.

A complex can be really overcome only if it is lived out to the full. In other words, if we are to develop further we have to draw to us and drink down to the very dregs what, because of our complexes, we have held at a distance.["Psychological Aspects of the Mother Archetype," CW 9i, par. 184.]

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Carl Jung on “Conflict.” Lexicon (2015-04-23 06:07)

[1]

Carl Jung on “Conflict.” Lexicon

Conflict:

A state of indecision, accompanied by inner tension.

The apparently unendurable conflict is proof of the rightness of your life. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than the angels.[C.G. Jung Letters, vol. 1, p. 375.]

The self is made manifest in the opposites and in the conflict between them; it is a coincidentia oppositorum [coincidence of opposites]. Hence the way to the self begins with conflict.["Individual Dream Symbolism in Relation to Alchemy," CW 12, par. 259.]

Conflict is a hallmark of neurosis, but conflict is not invariably neurotic. Some degree of conflict is even desirable since without some tension between opposites the developmental process is inhibited. Conflict only becomes neurotic when it interferes with the normal functioning of consciousness.

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light.["Psychological Aspects of the Mother Archetype," CW 9i, par. 179.]

When a conflict is unconscious, tension manifests as physical symptoms, particularly in the stomach, the back and the neck. Conscious conflict is experienced as moral or ethical tension. Serious conflicts, especially those involving love or duty, generally involve a disparity between the functions of thinking and feeling. If one or the other is not a conscious participant in the conflict, it needs to be introduced.

The objection [may be] advanced that many conflicts are intrinsically insoluble. People sometimes take this view because they think only of external solutions-which at bottom are not solutions at all. . . . A real solution comes only from within, and then only because the patient has been brought to a different attitude.["Some Crucial Points in Psychoanalysis," CW 4, par. 606.]

Jung's major contribution to the psychology of conflict was his belief that it had a purpose in terms of the self-regulation of the psyche. If the tension between the opposites can be held in consciousness, then something will happen internally to resolve the conflict. The solution, essentially irrational and unforeseeable, generally appears as a new attitude toward oneself and the outer situation, together with a sense of peace; energy previously locked up in indecision is released and the progression of libido becomes possible. Jung called this the tertium non datur or transcendent function, because what happens transcends the opposites.

Holding the tension between opposites requires patience and a strong ego, otherwise a decision will be made out of desperation. Then the opposite will be constellated even more strongly and the conflict will continue with renewed force.

Jung's basic hypothesis in working with neurotic conflict was that separate personalities in oneself-complexes-were involved. As long as these are not made conscious they are acted out externally, through projection. Conflicts with other people are thus essentially externalizations of an unconscious conflict within oneself.

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Carl Jung on the "Summa." (2015-04-23 06:30)

[1]

You sit and lean against the wall, and look at the beautiful, riddle-some totality.

The Summa lies before you like a book, and an unspeakable greed seizes you to devour it.

Consequently you lean back and stiffen and sit for a long time.

You are completely incapable of grasping it.

Here and there a light flickers, here and there a fruit falls from high trees which you can grasp, here and there your foot strikes gold.

But what is it, if you compare it with the totality, which lies spread out tangibly close to you?

You stretch out your hand, but it remains hanging in invisible webs.

You want to see it exactly as it is but something cloudy and opaque pushes itself exactly in between.

You would like to tear a piece out of it; it is smooth and impenetrable like polished steel.

So you sink back against the wall, and when you have crawled through all the glowing hot crucibles of the Hell of doubt, you sit once more and lean back, and look
at the wonder of the Summa that lies spread out before you.

Here and there a light flickers, here and there a fruit falls.

For you it is all too little.

But you begin to be satisfied with yourself, and you pay no attention to the years passing away.

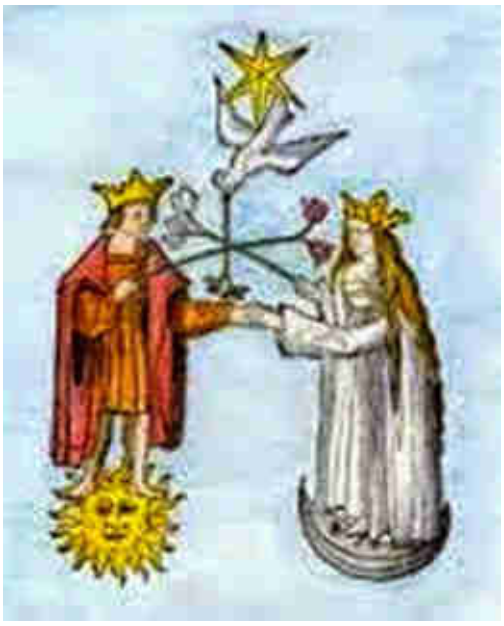
What are years?

What is hurrying time to him that sits under a tree?

Your time passes like a breath of air and you wait for the next light, the next fruit. Carl Jung, The Red Book, Page 270.

1. http://4.bp.blogspot.com/-ztnViwXr-Zk/VTjJZFprLJI/AAAAAAAARzc/GjPHZ3HLRng/s1600/2.jpg

Carl Jung on the “Coniunctio.” Lexicon **(2015-04-23 13:57)**

[1] 

Carl Jung on the “Coniunctio.” Lexicon

Coniunctio:

Literally, "conjunction," used in alchemy to refer to chemical combinations; psychologically, it points to the union of opposites and the birth of new possibilities.

The coniunctio is an a priori image that occupies a prominent place in the history of man’s mental development.

If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan.

The Christian source is unmistakably the doctrine of Christ and the Church, sponsus and sponsa, where Christ takes the role of Sol and the Church that of Luna.

The pagan source is on the one hand the hieros-gamos, on the other the marital union of the mystic with God.["The Psychology of the Transference," CW 16, par. 355.]

Other alchemical terms used by Jung with a near-equivalent psychological meaning include unio mystica (mystic or sacred marriage), coincidentia oppositorum (coincidence of opposites), complexio oppositorum (the opposites embodied in a single image) unus mundus (one world) and Philosophers’ Stone.

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1. http://3.bp.blogspot.com/-QCxm762a5Ho/VTkyQ4FaZLI/AAAAAAAARz0/iSgMzN2XIgY/s1600/1.jpg

Carl Jung on “Consciousness.” Lexicon **(2015-04-24 04:37)**

[1]

Carl Jung on “Consciousness.” Lexicon

Consciousness:

The function or activity which maintains the relation of psychic contents to the ego; distinguished conceptually from the psyche, which encompasses both consciousness and the unconscious.

There is no consciousness without discrimination of opposites.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

There are two distinct ways in which consciousness arises.

The one is a moment of high emotional tension, comparable to the scene in Parsifal where the hero, at the very moment of greatest temptation, suddenly realizes the meaning of Amfortas’ wound.

The other is a state of contemplation, in which ideas pass before the mind like dream-images.

Suddenly there is a flash of association between two apparently disconnected and widely separated ideas, and this has the effect of releasing a latent tension.

Such a moment often works like a revelation.

In every case it seems to be the discharge of energy-tension, whether external or internal, which produces consciousness.["Analytical Psychology and Education," CW 17, par. 207.]

In Jung’s view of the psyche, individual consciousness is a superstructure based on, and arising out of, the unconscious.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition.

It is like a child that is born daily out of the primordial womb of the unconscious

. . . . It is not only influenced by the unconscious but continually emerges out of it in the form of numberless spontaneous ideas and sudden flashes of thought.["The Psychology of Eastern Meditation," CW 11, par. 935.]

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Carl Jung on "Crucifixion." Lexicon (2015-04-24 05:04)

[1]

Carl Jung on "Crucifixion." Lexicon

Crucifixion:

An archetypal motif associated with conflict and the problem of the opposites.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion.

For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not
(the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

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Carl Jung on “Depression.” Lexicon. **(2015-04-25 04:20)**

[1]

Carl Jung on “Depression.” Lexicon.

Depression:

A psychological state characterized by lack of energy.

Energy not available to consciousness does not simply vanish.

It regresses and stirs up unconscious contents (fantasies, memories, wishes, etc.) that for the sake of psychological health need to be brought to light and examined.

Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective.

This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind-which was what the depression was aiming at in the first place.["The Sacrifice," CW 5, par. 625.]

Depression is not necessarily pathological.

It often foreshadows a renewal of the personality or a burst of creative activity.

There are moments in human life when a new page is turned.

New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character).

During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness.

This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16, par. 373.

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Carl Jung: "We are prejudiced in regard to the animal." (2015-04-25 05:20)

[1]

We are prejudiced in regard to the animal.

People don't understand when I tell them they should become acquainted with their animals or assimilate their animals.

They think the animal is always jumping over walls and raising hell all over town.

Yet in nature the animal is a well-behaved citizen.

It is pious, it follows the path with great regularity, it does nothing extravagant.

Only man is extravagant.

So if you assimilate the character of the animal you become a peculiarly law-abiding citizen, you go very slowly; and you become very reasonable in your ways, in as much as you can afford it" Carl Jung, Visions I, p. 168.

1. http://4.bp.blogspot.com/-TdCBp643MQg/VTtcCg-JmhI/AAAAAAAAR20/yPUF31Yc9KY/s1600/1.jpg

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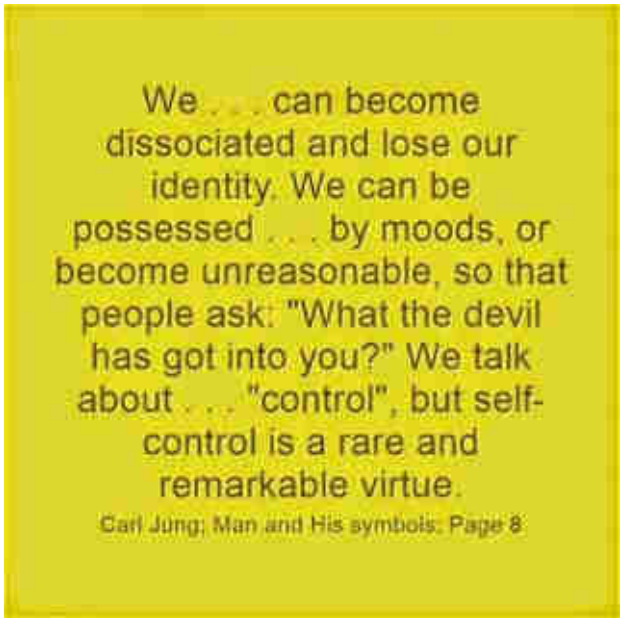
Carl Jung on "Dissociation." Lexicon (2015-04-27 04:58)

[1]


We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue.
Carl Jung; Man and His symbols; Page 8

Dissociation:

The splitting of a personality into its component parts or complexes, characteristic of neurosis.

A dissociation is not healed by being split off, but by more complete disintegration.

All the powers that strive for unity, all healthy desire for selfhood, will resist the disintegration, and in this way he will become conscious of the possibility of an inner integration, which before he had always sought outside himself. He will then find his reward in an undivided self.["Marriage as a Psychological Relationship," CW 17, pars. 334f.]

In the analysis of neurotic breakdowns, the aim is to make the conscious ego aware of autonomous complexes.

This can be done both through reductive analysis and by objectifying them in the process of active imagination.

Every form of communication with the split-off part of the psyche is therapeutically effective.

This effect is also brought about by the real or merely supposed discovery of the causes.

Even when the discovery is no more than an assumption or a fantasy, it has a healing effect at least by suggestion if the analyst himself believes in it and makes a serious attempt to understand.["The Philosophical Tree," CW 13, par. 465.]

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Carl Jung on the thirty-fifth year when things begin to change. **(2015-04-27 17:53)**

[1]

A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death.

It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it.

When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside.

If we do not see a thing Fate does it to us. Carl Jung, ETH Lectures, Page 233. .

1. http://2.bp.blogspot.com/-JDOCjNkztgc/VT6vsNsVhgI/AAAAAAAAR6c/KshEerZg2X0/s1600/35jung.jpg

Carl Jung and “Dream” Lexicon (2015-04-28 04:55)

[1]

Carl Jung and “Dream” Lexicon

Dreams:

Independent, spontaneous manifestations of the unconscious; fragments of involuntary psychic activity just conscious enough to be reproducible in the waking state.

Dreams are neither deliberate nor arbitrary fabrications; they are natural phenomena which are nothing other than what they pretend to be. They do not deceive, they do not lie, they do not distort or disguise. . . . They are invariably seeking to express something that the ego does not know and does not understand.["Analytical Psychology and Education," CW 17, par. 189.]

In symbolic form, dreams picture the current situation in the psyche from the point of view of the unconscious.

Since the meaning of most dreams is not in accord with the tendencies of the conscious mind but shows peculiar deviations, we must assume that the unconscious, the matrix of dreams, has an independent function. This is what I call the autonomy of the unconscious. The dream not only fails to obey our will but very often stands in flagrant opposition to our conscious intentions["On the Nature of Dreams," CW 8, par. 545.]

Jung acknowledged that in some cases dreams have a wish-fulfilling and sleep-preserving function (Freud) or reveal an infantile striving for power (Adler), but he focused on their symbolic content and their compensatory role in the self-regulation of the psyche: they reveal aspects of oneself that are not normally conscious, they disclose unconscious motivations operating in relationships and present new points of view in conflict situations.

In this regard there are three possibilities. If the conscious attitude to the life situation is in large degree one-sided, then the dream takes the opposite side. If the conscious has a position fairly near the "middle," the dream is satisfied with variations. If the conscious attitude is "correct" (adequate), then the dream coincides with and emphasizes this tendency, though without forfeiting its peculiar autonomy.[Ibid., par. 546.]

In Jung’s view, a dream is an interior drama.

The whole dream-work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic.["General Aspects of Dream Psychology," ibid., par. 509.]

This conception gives rise to the interpretation of dreams on the subjective level, where the images in them are seen as symbolic representations of elements in the dreamer's own personality. Interpretation on the objective level refers the images to people and situations in the outside world.

Many dreams have a classic dramatic structure. There is an exposition (place, time and characters), which shows the initial situation of the dreamer. In the second phase there is a development in the plot (action takes place). The third phase brings the culmination or climax (a decisive event occurs). The final phase is the lysis, the result or solution (if any) of the action in the dream.

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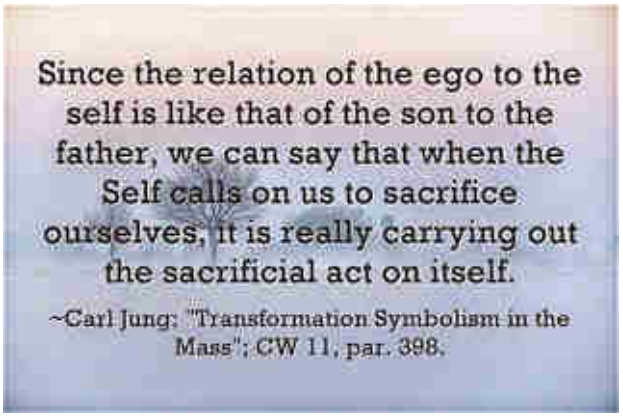
Carl Jung and the "Ego." Lexicon (2015-04-28 14:50)

[1]


Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.
~Carl Jung: "Transformation Symbolism in the Mass"; CW 11, par. 398.

Ego:

The central complex in the field of consciousness.

The ego, the subject of consciousness, comes into existence as a complex quantity which is constituted partly by the inherited disposition (character constituents) and partly by unconsciously acquired impressions and their attendant phenomena ["Analytical Psychology and Education," CW 17, par. 169.]

Jung pointed out that knowledge of the ego-personality is often confused with self-understanding.

Anyone who has any ego-consciousness at all takes it for granted that he knows himself.

But the ego knows only its own contents, not the unconscious and its contents.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.

In this respect the psyche behaves like the body, of whose physiological and anatomical structure the average person knows very little too. ["The Undiscovered Self," CW 10, par. 491.]

In the process of individuation, one of the initial tasks is to differentiate the ego from the complexes in the personal unconscious, particularly the persona, the shadow and anima/animus.

A strong ego can relate objectively to these and other contents of the unconscious without identifying with them.

Because the ego experiences itself as the center of the psyche, it is especially difficult to resist identification with the self, to which it owes its existence and to which, in the hierarchy of the psyche, it is subordinate.

The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, is an a priori existent out of which the ego evolves.["Transformation Symbolism in the Mass," CW 11, par. 391.]

Identification with the self can manifest in two ways: the assimilation of the ego by the self, in which case the ego falls under the control of the unconscious; or the assimilation of the self to the ego, where the ego becomes over-accentuated. In both cases the result is inflation, with disturbances in adaptation.

In the first case, reality has to be protected against an archaic . . . dream-state; in the second, room must be made for the dream at the expense of the world of consciousness.

In the first case, mobilization of all the virtues is indicated; in the second, the presumption of the ego can only be damped down by moral defeat.["The Self," CW 9ii, par. 47.]

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Carl Jung on “Emotion.” Lexicon (2015-04-29 04:43)

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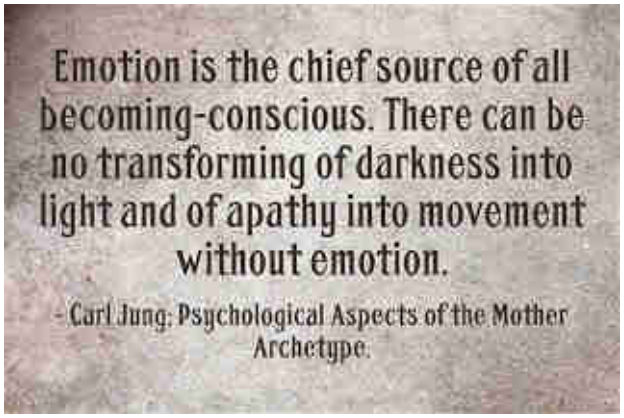
Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.
- Carl Jung: Psychological Aspects of the Mother Archetype.

Carl Jung on “Emotion.” Lexicon

Emotion:

An involuntary reaction due to an active complex.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit).

But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.

There is no change from darkness to light or from inertia to movement without emotion. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 179.]

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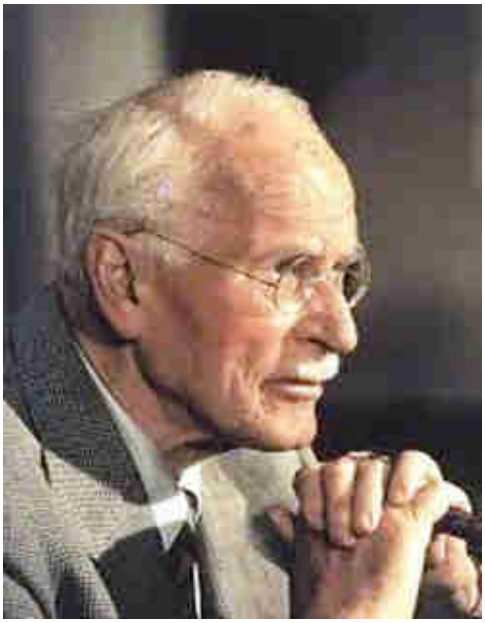
Carl Jung on “Enantiodromia.” Lexicon (2015-04-29 15:18)

[1] 

Enantiodromia:

Literally, "running counter to," referring to the emergence of the unconscious opposite in the course of time.

This characteristic phenomenon practically always occurs when an extreme, one-sided tendency dominates conscious life; in time an equally powerful counter-position is built up, which first inhibits the conscious performance and subsequently breaks through the conscious control. ["Definitions," ibid., par. 709.]

Enantiodromia is typically experienced in conjunction with symptoms associated with acute neurosis, and often foreshadows a rebirth of the personality.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 397.]

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Carl Jung on "Eros." Lexicon **(2015-04-30 04:17)**

[1]

Eros:

In Greek mythology, the personification of love, a cosmogonic force of nature; psychologically, the function of relationship.

Woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros . . . is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. ["The Syzygy: Anima and Animus," CW 9ii, par. 29.]

Eros is a questionable fellow and will always remain so . . . . He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony.["The Eros Theory," CW 7, par. 32.]

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros.["The Problem of the Attitude-Type," ibid., par. 78.]

An unconscious Eros always expresses itself as will to power. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 167.]

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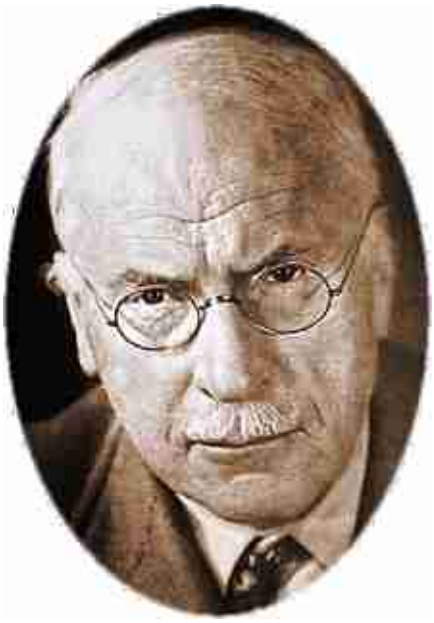
Carl Jung on “Extraversion.” Lexicon (2015-05-01 03:29)



[1]

Carl Jung on “Extraversion.” Lexicon

Extraversion:

A mode of psychological orientation where the movement of energy is toward the outer world.

Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get "with it," the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts.["Psychological Typology," CW 6, par. 972.]

Jung believed that introversion and extraversion were present in everyone, but that one attitude-type is invariably dominant. When external factors are the prime motivating force for judgments, perceptions, affects and actions, we have an extraverted attitude or type.

The extravert’s philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion.[Ibid.]

Jung believed that type differentiation begins very early in life, so that it might be described as innate.

The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them. Fear of objects is minimal; he lives and moves among them with confidence. . . and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring.["Psychological Types," ibid., par. 896.]

In general, the extravert trusts what is received from the outside world and is not inclined to examine per-

sonal motivations.

He has no secrets he has not long since shared with others. Should something unmentionable nevertheless befall him, he prefers to forget it. Anything that might tarnish the parade of optimism and positivism is avoided. Whatever he thinks, intends, and does is displayed with conviction and warmth.["Psychological Typology," ibid., par. 973.]

Although everyone is affected by objective data, the extravert's thoughts, decisions and behavior are determined by them. Personal views and the inner life take second place to outer conditions.

He lives in and through others; all self-communings give him the creeps. Dangers lurk there which are better drowned out by noise. If he should ever have a "complex," he finds refuge in the social whirl and allows himself to be assured several times a day that everything is in order. [Ibid., par. 974.]

The psychic life of the extreme extraverted type is enacted wholly in reaction to the environment, which determines the personal standpoint. If the mores change, he adjusts his views and behavior patterns to match. This is both a strength and a limitation.

Adjustment is not adaptation; adaptation . . . requires observance of laws more universal than the immediate conditions of time and place. The very adjustment of the normal extraverted type is his limitation. He owes his normality . . . to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment; he does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him["General Description of the Types," CW 6, par. 564.]

Extraversion is an asset in social situations and in relating to the external environment. But a too-extraverted attitude may result in sacrificing oneself in order to fulfil what one sees as objective demands-the needs of others, for instance, or the requirements of an expanding business.

This is the extravert's danger: He gets sucked into objects and completely loses himself in them. The resultant functional disorders, nervous or physical, have a compensatory value, as they force him into an involuntary self-restraint. Should the symptoms be functional, their peculiar character may express his psychological situation in symbolic form; for instance, a singer whose fame has risen to dangerous heights that tempt him to expend too much energy suddenly finds he cannot sing high notes . . . . Or a man of modest beginnings who rapidly reaches a social position of great influence with wide prospects is suddenly afflicted with all the symptoms of mountain sickness.[Ibid., par. 565.]

The form of neurosis most likely to afflict the extravert is hysteria, which typically manifests as a pronounced identification with persons in the immediate environment.

The extravert's tendency to sacrifice inner reality to outer circumstances is not a problem as long as the extraversion is not too extreme. But to the extent that it becomes necessary to compensate the inclination to one-sidedness, there will arise a markedly self-centered tendency in the unconscious. All those needs or desires that are stifled or repressed by the conscious attitude come in the back door, in the form of infantile thoughts and emotions that center on oneself.

The more complete the conscious attitude of extraversion is, the more infantile and archaic the unconscious attitude will be. The egoism which characterizes the extravert's unconscious attitude goes far beyond mere childish selfishness; it verges on the ruthless and brutal. [Ibid., par. 572.]

The danger then is that the extravert, so habitually and apparently selflessly attuned to the outside world and

the needs of others, may suddenly become quite indifferent.

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Carl Jung's Stone Memorial to Emma Jung (2015-05-01 10:04)

[1]

Although Emma Jung was not buried at Bollingen, Jung beautifully carved a memorial stone to her memory.

Its symmetry and elegant classical lines reflect Emma's own aesthetic as seen at Küsnacht. In this place, it is not difficult to imagine a grieving Jung laboring over this work of art.

Note the sun and moon (male and female symbols) over what appears to be a Eucharistic host and paten.

The inscription in Latin reads:

Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has made and placed [this stone] in 1956.

http://www.jungatlanta.com/articles/fall14-two-houses.pdf

1. http://2.bp.blogspot.com/-TBxHyFxR63k/VUOH105ielI/AAAAAAAASCA/eZKLGri4F0I/s1600/emmaa.png

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Carl Jung's cubical stone (2015-05-01 10:13)

[1]

On Jung's 70th birthday in 1950, he set up a cubical stone by a tree at the side of the lake, and inscribed three sides – one with a quote from the alchemical treatise "The Philosopher's Stone":

"hic lapis exilis extat, pretio quoque vilis, spernitur a stultis, amatur plus ab edoctis" ("this stone is poor, and cheap in price; it is disdained by fools, but it is loved all the more by the wise"); one with a figure of Telesphorus – a sacred homunculus featured in the Red Book and reminiscent of the manikin he first created as a child; and on one side a memorial of gratitude for his 70th birthday.

A copper cover was added later for protection.

The side of the stone facing the lake reads:

I am an orphan, alone; yet I am found everywhere.
I am a youth and an old man simultaneously.
I have known neither father now mother, because like a fish I have to be lifted up from the depths.
Or because I drop from the sky like a white stone.
In woods and mountains I roam, but I am hidden in the human's innermost.
I am mortal for everyone, but remain untouched from the change of times.

http://www.jungatlanta.com/articles/fall14-two-houses.pdf

1. http://3.bp.blogspot.com/-cGS67EZCdIg/VUOJ38MzsLI/AAAAAAAASCM/ufFB8YiK8vI/s1600/2emma.png

Carl Jung's "Snake Stone." **(2015-05-01 10:31)**

[1]

As we were leaving, Mr. Hörni showed us one more carving, one of his favorites, the Snake Stone, which is now obscured behind some vines and weeds by the courtyard entrance—Jung made it a part of the foundation for the enclosed courtyard.

The snake was a central symbol for Jung, representing death and rebirth, as well as the life force (Kundalini), and healing (Aesclepius); it appears in the Red Book also as the dying and rising god he named "Atmavictu."

The inscription reads: Because it devoured a fish too large the snake suffocated.

In this way, both perished simultaneously, to testify that the (Christian) mass and the (alchemical) work are the same and not the same, namely their death an event coinciding and corresponding with my thoughts.

In memory of this event, I, C.G. J., placed this stone in the year 1933."

Mr. Hörni stated that Jung was greatly moved by finding this snake and fish, as it coincided with the time he was working on the symbols of fish/Christianity and snake/alchemy.

This awareness of "synchronicity" helped him to realize how much these symbols had always meant to him, both archetypally and also representing his own struggle to find a way to integrate the alchemical (or perhaps more broadly his desire to discover ancient wisdom of all kinds) and Christian sacraments and symbolism.

Much later, someone found a small stone fragment out by the road, on which (apparently) Jung had made a simpler carving and which now sits on the mantel over the fireplace in the room near the courtyard—the family believes it was a small gravestone he made to bury the actual dead snake and fish.

http://www.jungatlanta.com/articles/fall14-two-houses.pdf

1. http://4.bp.blogspot.com/-owG-C1QWWAA/VUON_1bX6_I/AAAAAAAASCY/Dd1uVOKWWQE/s1600/1snake.png

Carl Jung on "Fantasy." Lexicon (2015-05-02 03:22)

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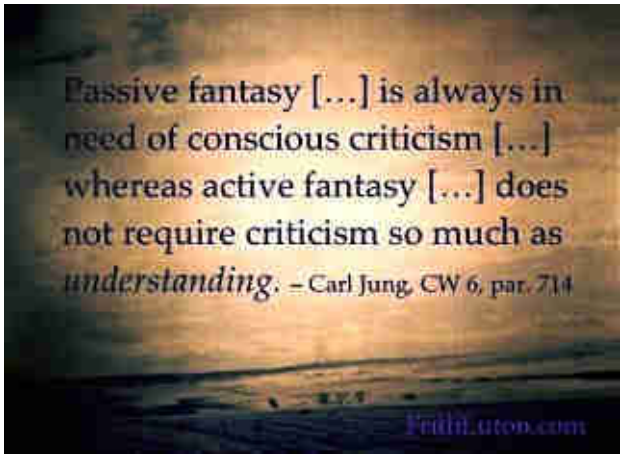
Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [...] does not require criticism so much as understanding. – Carl Jung, CW 6, par. 714

Carl Jung on “Fantasy.” Lexicon.

Fantasy:

A complex of ideas or imaginative activity expressing the flow of psychic energy.:

A fantasy needs to be understood both causally and purposively. Causally interpreted, it seems like a symptom of a physiological state, the outcome of antecedent events. Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. ["Definitions," CW 6, par. 720.]

Jung distinguished between active and passive fantasies. The former, characteristic of the creative mentality, are evoked by an intuitive attitude directed toward the perception of unconscious contents; passive fantasies are spontaneous and autonomous manifestations of unconscious complexes.

Passive fantasy, therefore, is always in need of conscious criticism, lest it merely reinforce the standpoint of the unconscious opposite. Whereas active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of unconscious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding.[Ibid., par. 714.]

Jung developed the method of active imagination as a way of assimilating the meaning of fantasies. The important thing is not to interpret but to experience them.

Continual conscious realization of unconscious fantasies, together with active participation in the fantastic events, has . . . the effect firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly of gradually diminishing the dominant influence of the unconscious; and thirdly of bringing about a change of personality. ["The Technique of Differentiation," CW 7, par. 358.]

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Carl Jung on the "Father Complex." Lexicon **(2015-05-02 15:05)**

[1]

Father complex:

A group of feeling-toned ideas associated with the experience and image of father.

In men, a positive father-complex very often produces a certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values; while in women, it induces the liveliest spiritual aspirations and interests. In dreams, it is always the father-figure from whom the decisive convictions, prohibitions, and wise counsels emanate. ["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 396.]

Jung's comments on the father complex were rarely more than asides in writing about something else. In general, the father complex in a man manifests in the persona (through identification) and as aspects of his shadow; in a woman, it manifests in the nature of the animus, colored by the projection of her father's anima.

The father exerts his influence on the mind or spirit of his daughter-on her "Logos." This he does by increasing her intellectuality, often to a pathological degree which in my later writings I have described as "animus possession."["The Origin of the Hero," CW 5, par. 272.]

The father is the first carrier of the animus-image. He endows this virtual image with substance and form, for on account of his Logos he is the source of "spirit" for the daughter. Unfortunately this source is often sullied just where we would expect clean water. For the spirit that benefits a woman is not mere intellect, it is far more: it is an attitude, the spirit by which a man lives. Even a so-called "ideal" spirit is not always the best if it does not understand how to deal adequately with nature, that is, with animal man. . . . Hence every father is given the opportunity to corrupt, in one way or another, his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For "what has been spoiled by the father"[A reference to Hexagram 18 in the I Ching (Richard Wilhelm edition, p. 80): "Work ok on What Has Been Spoiled."] can only be made good by a father.["The Personification of the Opposites," CW 14, par. 232.]

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Carl Jung on "Feeling" Lexicon **(2015-05-03 04:35)**

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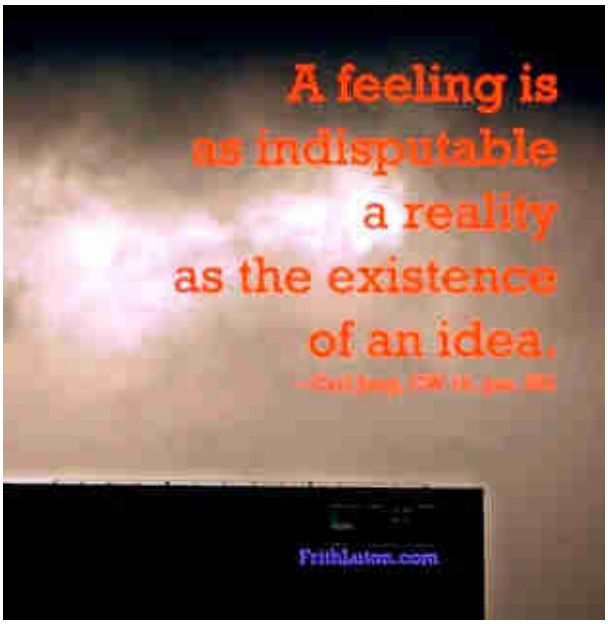

Feeling:

The psychological function that evaluates or judges what something or someone is worth.

A feeling is as indisputable a reality as the existence of an idea. ["The Psychology of the Transference," CW 16, par. 531.]

The feeling function is the basis for “fight or flight” decisions. As a subjective process, it may be quite independent of external stimuli. In Jung’s view it is a rational function, like thinking, in that it is decisively influenced not by perception (as are the functions of sensation and intuition) but by reflection. A person whose overall attitude is oriented by the feeling function is called a feeling type.

In everyday usage, feeling is often confused with emotion. The latter, more appropriately called affect, is the result of an activated complex. Feeling not contaminated by affect can be quite cold.

Feeling is distinguished from affect by the fact that it produces no perceptible physical innervations, i.e., neither more nor less than an ordinary thinking process. ["Definitions," CW 6, par. 725.]

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Carl Jung on "Final" point of view. Lexicon (2015-05-03 06:27)

[1]

The mechanistic view is purely causal. ... The energic point of view on the other hand ... the flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed. – Carl Jung, CW 8, pars. 2f
FaithLuton.com

Final:

A point of view based on the potential result or purpose of psychic activity, complementary to a causal approach. (See also constructive, neurosis, reductive, and self-regulation of the psyche.)
Psychological data necessitate a twofold point of view, namely that of causality and that of finality. I use the word finality intentionally, in order to avoid confusion with the concept of teleology. [Teleology implies the anticipation of a particular end or goal; finality assumes purpose but an essentially unknown goal.] By finality I mean merely the immanent psychological striving for a goal. Instead of “striving for a goal” one could also say “sense of purpose.” All psychological phenomena have some such sense of purpose inherent in them, even merely reactive phenomena like emotional reactions.["General Aspects of Dream Psychology," CW 8, par. 456.]

Jung also called the final point of view energic, contrasting it with mechanistic or reductive.

The mechanistic view is purely causal; it conceives an event as the effect of a cause, in the sense that unchanging substances change their relations to one another according to fixed laws. The energic point of view on the other hand is in essence final; the event is traced back from effect to cause on the assumption that some kind of energy underlies the changes in phenomena, that it maintains itself as a constant throughout these changes and finally leads to entropy, a condition of general equilibrium. The flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed.["On Psychic Energy," ibid., pars. 2f.]

Jung believed that laws governing the physical conservation of energy applied equally to the psyche. Psychologically, this means that where there is an overabundance of energy in one place, some other psychic function has been deprived; conversely, when libido “disap-pears,” as it seems to do in a depression, it must appear in another form, for instance as a symptom.

Every time we come across a person who has a “bee in his bonnet,” or a morbid conviction, or some extreme attitude, we know that there is too much libido, and that the excess must have been taken from somewhere else where, consequently, there is too little. . . . Thus the symptoms of a neurosis must be regarded as exaggerated functions over-invested with libido. . . .The question has to be reversed in the case of those syndromes char-

acterized mainly by lack of libido, for instance apathetic states. Here we have to ask, where did the libido go? . . . The libido is there, but it is not visible and is inaccessible to the patient himself. . . . It is the task of psychoanalysis to search out that hidden place where the libido dwells.["The Theory of Psychoanalysis," CW 4, pars. 254f]

The energic or final point of view, coupled with the concept of compensation, led Jung to believe that an outbreak of neurosis is essentially an attempt by the psyche to cure itself.

http://www.nyaap.org/jung-lexicon/f/

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Carl Jung on "Function." Lexicon (2015-05-03 12:30)

[1]

Carl Jung on "Function." Lexicon

Function:

A form of psychic activity, or manifestation of libido, that remains the same in principle under varying conditions. (See also auxiliary function, differentiation, inferior function, primary function and typology.)
Jung's model of typology distinguishes four psychological functions: thinking, feeling, sensation and intuition.

Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation.["A Psychological Theory of Types," CW 6, par. 958.]

Though all the functions exist in every psyche, one function is invariably more consciously developed than the others, giving rise to a one-sidedness that often leads to neurosis.

The more [a man] identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious. This is a regressive development, a reversion to the infantile and finally to the archaic level. . . . [which] brings about a dissociation of the personality.["The Type Problem in Aesthetics," ibid., pars. 502f.]

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Carl Jung on the "Hero." Lexicon. **(2015-05-04 05:17)**

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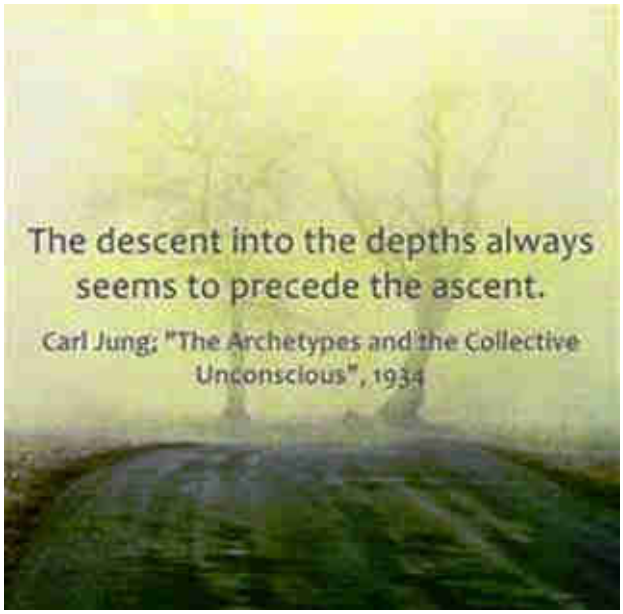
The descent into the depths always seems to precede the ascent.
Carl Jung: "The Archetypes and the Collective Unconscious", 1934

Hero:

An archetypal motif based on overcoming obstacles and achieving certain goals.

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.["The Psychology of the Child Archetype," CW 9i, par. 284.]

The hero myth is an unconscious drama seen only in projection, like the happenings in Plato's parable of the cave.["The Dual Mother," CW 5, par. 612.]

The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter [Ibid., par. 516.]

Mythologically, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them. The potential result is the release of energy that has been tied up with unconscious complexes.

In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both have to deal with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared

afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. . . . He has acquired the right to believe that he will be able to overcome all future threats by the same means.["The Conjunction," CW 14, par. 756.]

The hero's journey is a round as illustrated in the diagram. [Adapted from Joseph Campbell, Hero with a Thousand Faces, Bollingen Series XVII (Princeton University press, 1949), p. 245.]

Hero

In myth and legend, the hero typically travels by ship, fights a sea monster, is swallowed, struggles against being bitten or crushed to death, and having arrived inside the belly of the whale, like Jonah, seeks the vital organ and cuts it off, thereby winning release. Eventually he must return to his beginnings and bear witness.

In terms of a man's individuation, the whale-dragon is the mother or the mother-bound anima. The vital organ that must be severed is the umbilical cord.

The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to her womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing.["The Dual Mother," CW 5, par. 611.]

In a woman's psychology, the hero's journey is lived out through the worldly exploits of the animus, or else in a male partner, through projection.

http://www.nyaap.org/jung-lexicon/h/

1. http://2.bp.blogspot.com/-BTvY-hX-NeM/VUc44w_AI0I/AAAAAAAASGk/2EjbFOryzRE/s1600/2.jpg

Carl Jung on “Homosexuality” Lexicon. **(2015-05-05 04:10)**

[1]

Carl Jung on “Homosexuality” Lexicon.

Homosexuality:

Usually characterized psychologically by identification with the anima. (See also mother complex.) Jung acknowledged the potential neurotic effects of homosexuality, but he did not see it as an illness in itself.

In view of the recognized frequency of this phenomenon, its interpretation as a pathological perversion is very dubious. The psychological findings show that it is rather a matter of incomplete detachment from the hermaphroditic archetype, coupled with a distinct resistance to identify with the role of a one-sided sexual being. Such a disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has, up to a point, lost.["Concerning the Archetypes and the Anima Concept," CW 9i, par. 146.]

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Carl Jung on “Hostile Brothers.” Lexicon **(2015-05-06 04:15)**

[1]

Carl Jung on “Hostile Brothers.” Lexicon

Hostile brothers:

An archetypal motif associated with the opposites constellated in a conflict situation. Examples of the hostile brothers motif in mythology are the struggle between Gilgamesh and Enkidu in The Gilgamesh Epic, and the Biblical story of Cain and Abel. Psychologically, it is generally interpreted in terms of the tug of war between ego and shadow.

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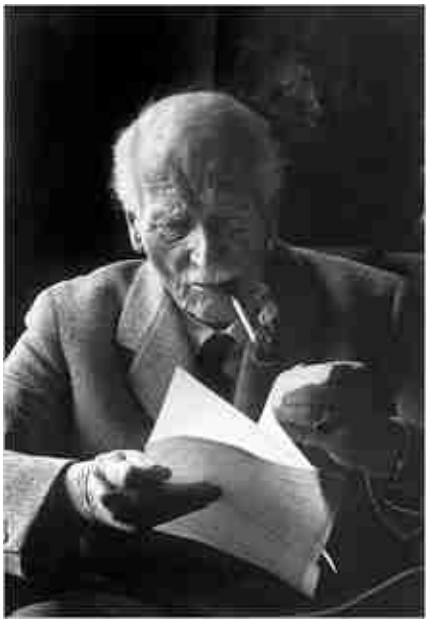
Carl Jung on "Hysteria" Lexicon (2015-05-06 06:52)

[1] 

Hysteria:

A state of mind marked by an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation.

Hysteria is, in my view, by far the most frequent neurosis of the extraverted type. . . . A constant tendency to make himself interesting and produce an impression is a basic feature of the hysteric. The corollary of this is his proverbial suggestibility, his proneness to another person's influence. Another unmistakable sign of the extraverted hysteric is his effusiveness, which occasionally carries him into the realm of fantasy, so that he is accused of the "hysterical lie."["General Description of the Types," CW 6, par. 566.]

Hysterical neurosis is usually accompanied by compensatory reactions from the unconscious.

[These] counteract the exaggerated extraversion by means of physical symptoms that force the libido to introvert. The reaction of the unconscious produces another class of symptoms having a more introverted character, one of the most typical being a morbid intensification of fantasy activity.[Ibid., par. 566.]

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Carl Jung on "Identification." Lexicon **(2015-05-07 03:37)**

[1]

Carl Jung on "Identification." Lexicon

Identification

A psychological process in which the personality is partially or totally dissimilated. (See also participation mystique and projection.)

Identity, denoting an unconscious conformity between subject and object, oneself and others, is the basis for identification, projection and introjection.

Identity is responsible for the naïve assumption that the psychology of one man is like that of another, that the same motives occur everywhere, that what is agreeable to me must obviously be pleasurable for others, that what I find immoral must also be immoral for them, and so on. It is also responsible for the almost universal desire to correct in others what most needs correcting in oneself.["Definitions," ibid., par. 742.]

Identification facilitates early adaptation to the outside world, but in later life becomes a hindrance to individual development.

For example, identification with the father means, in practice, adopting all the father's ways of behaving, as though the son were the same as the father and not a separate individuality. Identification differs from imitation in that it is an unconscious imitation, whereas imitation is a conscious copying. . . . Identification can be beneficial so long as the individual cannot go his own way. But when a better possibility presents itself, identification shows its morbid character by becoming just as great a hindrance as it was an unconscious help and support before. It now has a dissociative effect, splitting the individual into two mutually estranged personalities.[Ibid., par. 738.]

Identification with a complex (experienced as possession) is a frequent source of neurosis, but it is also possible to identify with a particular idea or belief.

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. This is possible only if it remains conscious of both at once. However, the necessary insight is made exceedingly difficult not by one's social and political leaders alone, but also by one's religious mentors. They all want decision in favour of one thing, and therefore the utter identification of the individual with a necessarily one-sided "truth." Even if it were a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development.["On the Nature of the Psyche," CW 8, par. 425.]

One-sidedness is usually due to identifying with a particular conscious attitude. This can result in losing touch with the compensating powers of the unconscious.

In a case like this the unconscious usually responds with violent emotions, irritability, lack of control, arrogance, feelings of inferiority, moods, depressions, outbursts of rage, etc., coupled with lack of self-criticism and the misjudgments, mistakes, and delusions which this entails.["The Philosophical Tree," CW 13, par. 454.]

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Carl Jung on “Imago.” Lexicon. **(2015-05-07 15:02)**

[1]

Carl Jung on “Imago.” Lexicon.

Imago:

A term used to differentiate the objective reality of a person or a thing from the subjective perception of its importance.

The image we form of a human object is, to a very large extent, subjectively conditioned. In practical psychology, therefore, we would do well to make a rigorous distinction between the image or imago of a man and his real existence.

Because of its extremely subjective origin, the imago is frequently more an image of a subjective functional complex than of the object itself.

In the analytical treatment of unconscious products it is essential that the imago should not be assumed to be identical with the object; it is better to regard it as an image of the subjective relation to the object. ["Definitions," CW 6, par. 812.]

Imagos are the consequence of personal experience combined with archetypal images in the collective unconscious. Like everything else unconscious, they are experienced in projection.

The more limited a man’s field of consciousness is, the more numerous the psychic contents (imagos) which meet him as quasi-external apparitions, either in the form of spirits, or as magical potencies projected upon living people (magicians, witches, etc.)["The Function of the Unconscious," CW 7, par. 295.]

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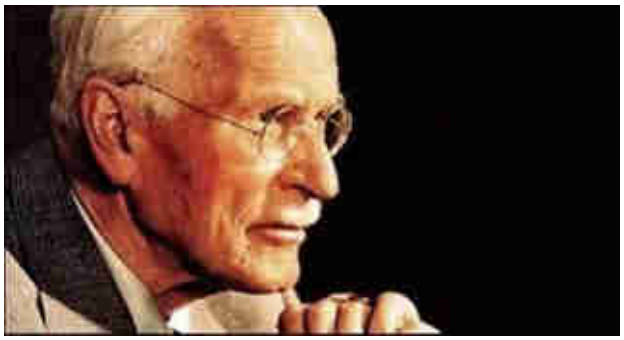
Carl Jung on "Incest." Lexicon (2015-05-08 05:09)

[1]



Incest:

Psychologically, the regressive longing for the security of childhood and early youth.
Jung interpreted incest images in dreams and fantasies not concretely but symbolically, as indicating the need for a new adaptation more in accord with the instincts. (This differed so radically from the psychoanalytic view that it led to his break with Freud.)

So long as the child is in that state of unconscious identity with the mother, he is still one with the animal psyche and is just as unconscious as it. The development of consciousness inevitably leads not only to separation from the mother, but to separation from the parents and the whole family circle and thus to a relative degree of detachment from the unconscious and the world of instinct. Yet the longing for this lost world continues and, when difficult adaptations are demanded, is forever tempting one to make evasions and retreats, to regress to the infantile past, which then starts throwing up the incestuous symbolism. ["Symbols of the Mother and of Rebirth," CW 5, par. 351.]

Whenever [the] drive for wholeness appears, it begins by disguising itself under the symbolism of incest, for, unless he seeks it in himself, a man's nearest feminine counterpart is to be found in his mother, sister, or daughter. ["The Psychology of the Transference," CW 16, par. 471.]

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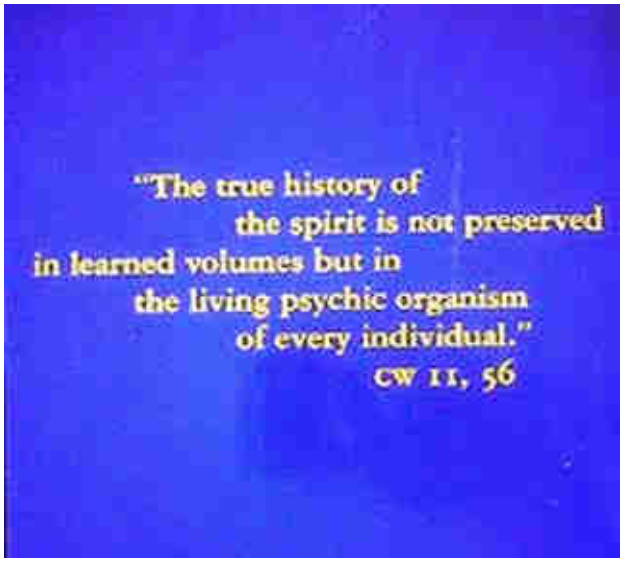
Carl Jung on the "Individual." Lexicon (2015-05-08 15:18)

[1]


"The true history of
the spirit is not preserved
in learned volumes but in
the living psychic organism
of every individual."
CW 11, 56

Carl Jung on the “Individual.” Lexicon

Individual:

Unique and unlike anyone else, distinguished from what is collective. (See also individuality.)
A distinction must be made between individuality and the individual. The individual is determined on the one hand by the principle of uniqueness and distinctiveness, and on the other by the society to which he belongs. He is an indispensable link in the social structure. ["The Structure of the Unconscious," CW 7, par. 519.]

The individual is precisely that which can never be merged with the collective and is never identical with it.[Ibid., par. 485.]

The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up.["The Assimilation of the Unconscious," ibid., par. 240.]

The individual standpoint is not antagonistic to collective norms, only differently oriented.

The individual way can never be directly opposed to the collective norm, because the opposite of the collective norm could only be another, but contrary, norm. But the individual way can, by definition, never be a norm. ["Definitions," CW 6, par. 761.]

Jung believed that the survival of the individual within a group depended not only on psychological self-understanding, but also on the personal experience of a higher truth.

The individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. . . . For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass.["The Undiscovered Self," CW 10, par. 511.]

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. [Ibid., par. 540 (italics in original).]

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Carl Jung on "Individuality." Lexicon (2015-05-09 05:17)

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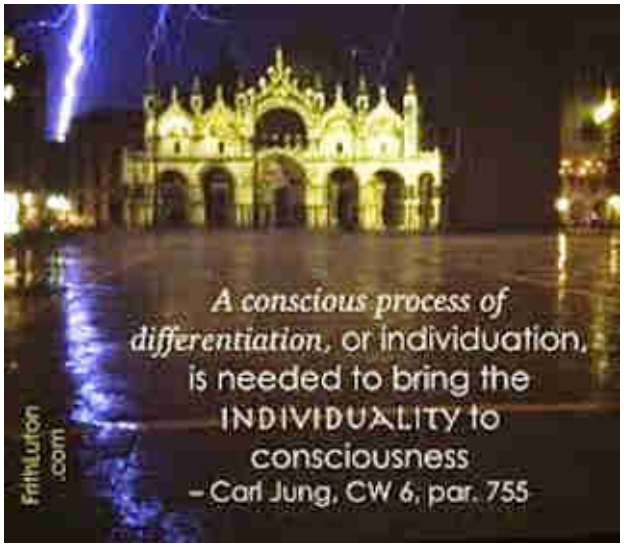

Individuality:

The qualities or characteristics that distinguish one person from another. (See also personality.)
By individuality I mean the peculiarity and singularity of the individual in every psychological respect. Everything that is not collective is individual, everything in fact that pertains only to one individual and not to a larger group of individuals.["Definitions," CW 6, par. 756.]

The psychological individual, or his individuality, has an a priori unconscious existence, but exists consciously only so far as a consciousness of his peculiar nature is present . . . . A conscious process of differentiation, or individuation, is needed to bring the individuality to consciousness, i.e., to raise it out of the state of identity with the object.[Ibid., par. 755.]

In the undifferentiated psyche, individuality is subjectively identified with the persona but is actually possessed by an inner, unrecognized aspect of oneself. In such cases, one's individuality is commonly experienced in another person, through projection. If and when this situation becomes intolerable to the psyche, appropriate images appear in an attempt at compensation.

This . . . frequently gives rise in dreams to the symbol of psychic pregnancy, a symbol that goes back to the primordial image of the hero's birth. The child that is to be born signifies the individuality, which, though present, is not yet conscious.[Ibid., par. 806.]

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Carl Jung: "All kinds of things lead me far away from my scientific endeavor..." **(2015-05-09 05:42)**

[1]

All kinds of things lead me far away from my scientific endeavor, which I thought I had subscribed to firmly I wanted to serve humanity through it, and now, my soul, you lead me to these new things.

Yes, it is the in-between world, the pathless, the manifold-dazzling.

I forgot that I had reached a new world, which had been alien to me previously I see neither way nor path.

What I believed about the soul has to become true here, namely that she knows her own way better, and that no intention can prescribe her a better one.

I feel that a large chunk of science has been broken off I suppose it must be like this, for the sake of the soul and her life.

I find the thought that this must occur only for me agonizing, and that perhaps no one will gain insight from my work.

But my soul demands this achievement. I should be able to do this just for myself without hope-for the sake of God.

This is truly a hard way

But what else did those anchorites of the first centuries of Christianity do?

[2]

And were they the worst or least capable of those living at the end?

Hardly; since they came to the most relentless conclusions with regard to the psychological necessity of their time.

They left wife and child, wealth, glory and science-and turned toward the desert-for God's sake. So be it Carl Jung, The Black Book, Liber Novus, Footnote 44, Page 267

1. http://1.bp.blogspot.com/-zDeCOvIBqgA/VU3WPWWInvI/AAAAAAAASQQ/TY_s1m1A9jY/s1600/2.jpg
2. http://1.bp.blogspot.com/-aqkzRNlAoh4/VU3WXQBvJOI/AAAAAAAASQY/Jxvr-OqauUU/s1600/1.jpg

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Carl Jung on "Individuation" Lexicon. **(2015-05-10 04:44)**

[1]

Carl Jung on "Individuation" Lexicon.

Individuation:

A process of psychological differentiation, having for its goal the development of the individual personality.
In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology.[Ibid., par. 757.]

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other.["The Function of the Unconscious," CW 7, par. 269.]

Individuation is a process informed by the archetypal ideal of wholeness, which in turn depends on a vital relationship between ego and unconscious. The aim is not to overcome one's personal psychology, to become perfect, but to become familiar with it. Thus individuation involves an increasing awareness of one's unique psychological reality, including personal strengths and limitations, and at the same time a deeper appreciation of humanity in general.

As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation.["Definitions," CW 6, par. 758.]

Individuation does not shut one out from the world, but gathers the world to itself.["On the Nature of the Psyche," CW 8, par. 432.]

Individuation has two principle aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominates.["The Psychology of the Transference," CW 16, par. 448.]

Individuation and a life lived by collective values are nevertheless two divergent destinies. In Jung's view they are related to one another by guilt. Whoever embarks on the personal path becomes to some extent estranged from collective values, but does not thereby lose those aspects of the psyche which are inherently collective. To atone for this "desertion," the individual is obliged to create something of worth for the benefit of society.

Individuation cuts one off from personal conformity and hence from collectivity. That is the guilt which the individuant leaves behind him for the world, that is the guilt he must endeavor to redeem. He must offer a ransom in place of himself, that is, he must bring forth values which are an equivalent substitute for his absence in the collective personal sphere. Without this production of values, final individuation is immoral and-more than that-suicidal. . . . The individuant has no a priori claim to any kind of esteem. He has to be content with whatever esteem flows to him from outside by virtue of the values he creates. Not only has society a right, it also has a duty to condemn the individuant if he fails to create equivalent values.["Adaptation, Individuation, Collectivity," CW 18, pars. 1095f.]

Individuation differs from individualism in that the former deviates from collective norms but retains respect for them, while the latter eschews them entirely.

A real conflict with the collective norm arises only when an individual way is raised to a norm, which is the actual aim of extreme individualism. Naturally this aim is pathological and inimical to life. It has, accordingly, nothing to do with individuation, which, though it may strike out on an individual bypath, precisely on that account needs the norm for its orientation to society and for the vitally necessary relationship of the individual to society. Individuation, therefore, leads to a natural esteem for the collective norm. ["Definitions," CW 6, par. 761.]

The process of individuation, consciously pursued, leads to the realization of the self as a psychic reality greater than

the ego. Thus individuation is essentially different from the process of simply becoming conscious.

The goal of the individuation process is the synthesis of the self. ["The Psychology of the Child Archetype," CW 9i, par. 278.]

Again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle. Individuation is then nothing but ego-centredness and autoeroticism. But the self comprises infinitely more than a mere ego, as the symbolism has shown from of old. It is as much one's self, and all other selves, as the ego.["On the Nature of the Psyche," CW 8, par. 432.]

In Jung's view, no one is ever completely individuated. While the goal is wholeness and a healthy working relationship with the self, the true value of individuation lies in what happens along the way.

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime.["The Psychology of the Transference," CW 16, par. 400.]

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Carl Jung on "Inferior Function." Lexicon. **(2015-05-11 04:33)**

[1]

Inferior function:

The least differentiated of the four psychological functions.

The inferior function is practically identical with the dark side of the human personality.["Concerning Rebirth," CW 9i, par. 222.]

In Jung's model of typology, the inferior or fourth function is opposite to the superior or primary function. Whether it operates in an introverted or extraverted way, it behaves like an autonomous complex; its activation is marked by affect and it resists integration.

The inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly.["The Phenomenology of the Spirit in Fairytales," ibid., par. 431.]

Positive as well as negative occurrences can constellate the inferior counter-function. When this happens, sensitiveness appears. Sensi-tiveness is a sure sign of of the presence of inferiority. This provides the psychological basis for discord and misunderstanding, not only as between two people, but also in ourselves. The essence of the inferior function is autonomy: it is independent, it attacks, it fascinates and so spins us about that we are no longer masters of ourselves and can no longer rightly distinguish between ourselves and others["The Problem of the Attitude-Type," CW 7, par. 85.]

The inferior function is always of the same nature, rational or irrational, as the primary function: when thinking is most developed, the other rational function, feeling, is inferior; if sensation is dominant, then intuition, the other irrational function, is the fourth function, and so on. This accords with general experience: the thinker is tripped up by feeling values; the practical sensation type gets into a rut, blind to the possibilities seen by intuition; the feeling type is deaf to logical thinking; and the intuitive, at home in the inner world, runs afoul of concrete reality.

One may be aware of the perceptions or judgments associated with the inferior function, but these are generally over-ridden by the superior function. Thinking types, for example, do not give their feelings much weight. Sensation types have intuitions, but they are not motivated by them. Similarly, feeling types brush away disturbing thoughts and intuitives ignore what is right in front of them.

Although the inferior function may be conscious as a phenomenon its true significance nevertheless remains unrecognized. It behaves like many repressed or insufficiently appreciated contents, which are partly conscious and partly unconscious . . . . Thus in normal cases the inferior function remains conscious, at least in its effects; but in a neurosis it sinks wholly or in part into the unconscious. ["Definitions," CW 6, par. 764.]

To the extent that a person functions too one-sidedly, the inferior function becomes correspondingly primitive and troublesome. The overly dominant primary function takes energy away from the inferior function, which falls into the unconscious. There it is prone to be activated in an unnatural way, giving rise to infantile desires and other symptoms of imbalance. This is the situation in neurosis.

In order to extricate the inferior function from the unconscious by analysis, the unconscious fantasy formations that have now been activated must be brought to the surface. The conscious realization of these fantasies brings the inferior function to consciousness and makes further development possible.[Ibid., par. 764.]

When it becomes desirable or necessary to develop the inferior function, this can only happen gradually.

I have frequently observed how an analyst, confronted with a terrific thinking type, for instance, will do his utmost to develop the feeling function directly out of the unconscious. Such an attempt is foredoomed to failure, because it involves too great a violation of the conscious standpoint. Should the violation nevertheless be successful, a really compulsive dependence of the patient on the analyst ensues, a transference that can only be brutally terminated, because, having been left without a standpoint, the patient has made his standpoint the analyst. . . . [Therefore] in order to cushion the impact of the unconscious, an irrational type needs a stronger development of

the rational auxiliary function present in consciousness [and vice versa].["General Description of the Types," ibid., par. 670.]

Attempts to assimilate the inferior function are usually accompanied by a deterioration in the primary function. The thinking type can't write an essay, the sensation type gets lost and forgets appointments, the intuitive loses touch with possibilities, and the feeling type can't decide what something's worth.

And yet it is necessary for the development of character that we should allow the other side, the inferior function, to find expression. We cannot in the long run allow one part of our personality to be cared for symbiotically by another; for the moment when we might have need of the other function may come at any time and find us unprepared. ["The Problem of the Attitude-Type," CW 7, par. 86.]

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Carl Jung on "Inflation." Lexicon **(2015-05-12 17:11)**

[1]

Inflation:

A state of mind characterized by an exaggerated sense of self-importance, often compensated by feelings of inferiority. (See also mana-personality and negative inflation. Inflation, whether positive or negative, is a symptom of psychological possession, indicating the need to assimilate unconscious complexes or disidentify from the self.)

An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Paradoxically enough, inflation is a regression of consciousness into unconsciousness. This always happens when consciousness takes too many unconscious contents upon itself and

loses the faculty of discrimination, the sine qua non of all consciousness.["Epilogue," CW 12, par. 563.]

[Inflation] should not be interpreted as . . . conscious self-aggrandizement. Such is far from being the rule. In general we are not directly conscious of this condition at all, but can at best infer its existence indirectly from the symptoms. These include the reactions of our immediate environment. Inflation magnifies the blind spot in the eye.["The Self," CW 9ii, par. 44.]

1. http://4.bp.blogspot.com/-JqPdetdIVrw/VVJsXM0byWI/AAAAAAAASXY/mo4DrFcFvYc/s1600/1.jpg

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Carl Jung on "Instinct." Lexicon **(2015-05-12 17:18)**

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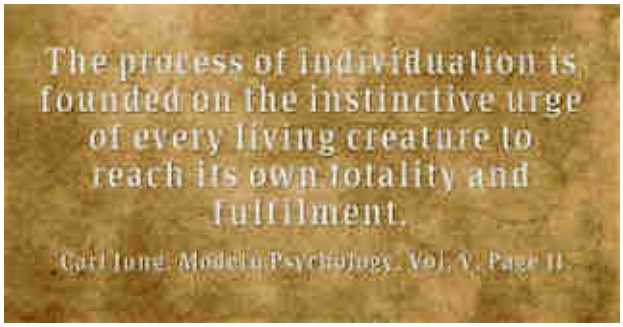
The process of individuation is
founded on the instinctive urge
of every living creature to
reach its own totality and
fulfilment.

Carl Jung on "Instinct." Lexicon

Instinct:

An involuntary drive toward certain activities.

All psychic processes whose energies are not under conscious control are instinctive.["Definitions,""CW 6, par. 765.]

Instincts in their original strength can render social adaptation almost impossible.["The Transcendent Function," CW 8, par. 161.]

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. ["Psychotherapy and a Philosophy of Life," CW 16, par. 185.]

Psychic processes which ordinarily are consciously controlled can become instinctive when imbued with unconscious energy. This is liable to occur when the level of consciousness is low, due to fatigue, intoxication, depression, etc. Conversely, instincts can be modified according to the extent that they are civilized and under con-scious control, a process Jung called psychization.

An instinct which has undergone too much psychization can take its revenge in the form of an autonomous complex. This is one of the chief causes of neurosis.["Psychological Factors in Human Behaviour," CW 8, par. 255.]

Too much of the animal distorts the civilized man, too much civilization makes sick animals.["The Eros Theory," CW 7, par. 32.]

Jung identified five prominent groups of instinctive factors: creativity, reflection, activity, sexuality and hunger. Hunger is a primary instinct of self-preservation, perhaps the most fundamental of all drives. Sexuality is a close second, particularly prone to psychization, which makes it possible to divert its purely biological energy into other channels. The urge to activity manifests in travel, love of change, restlessness and play. Under reflection, Jung included the religious urge and the search for meaning. Creativity was for Jung in a class by itself. His descriptions of it refer specifically to the impulse to create art.

Though we cannot classify it with a high degree of accuracy, the creative instinct is something that deserves special mention. I do not know if "instinct" is the correct word. We use the term "creative instinct" because this factor behaves at least dynamically, like an instinct. Like instinct it is compulsive, but it is not common, and it is not a fixed and invariably inherited organization. Therefore I prefer to designate the creative impulse as a psychic factor similar in nature to instinct, having indeed a very close connection with the instincts, but without being identical with any one of them. Its connections with sexuality are a much discussed problem and, furthermore, it has much in common with the drive to activity and the reflective instinct. But it can also suppress them, or make them serve it to the point of the self-destruction of the individual. Creation is as much destruction as construction.["Psychological Factors in Human Behaviour," CW 8, par. 245.]

Jung also believed that true creativity could only be enhanced by the analytic process.

Creative power is mightier than its possessor. If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more. If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke. . . . Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation. No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious.["Analytical Psychology and Education," CW 17, par. 206.]

Instinct and archetype are a pair of opposites, inextricably linked and therefore often difficult to tell apart.

Psychic processes seem to be balances of energy flowing between spirit and instinct, though the question of whether a process is to be described as spiritual or as instinctual remains shrouded in darkness. Such evaluation or interpretation depends entirely upon the standpoint or state of the conscious mind."[On the Nature of the Psyche," CW 8, par. 407.]

When consciousness become overspiritualized, straying too far from its instinctual foundation, self-regulating processes within the psyche become active in an attempt to correct the balance. This is often signaled in dreams by animal symbols, particularly snakes.

The snake is the representative of the world of instinct, especially of those vital processes which are psychologically the least accessible of all. Snake dreams always indicate a discrepancy between the attitude of the conscious mind and instinct, the snake being a personification of the threatening aspect of that conflict.["The Sacrifice," CW 5, par. 615.]

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Carl Jung on “Introjection.” Lexicon **(2015-05-13 04:51)**

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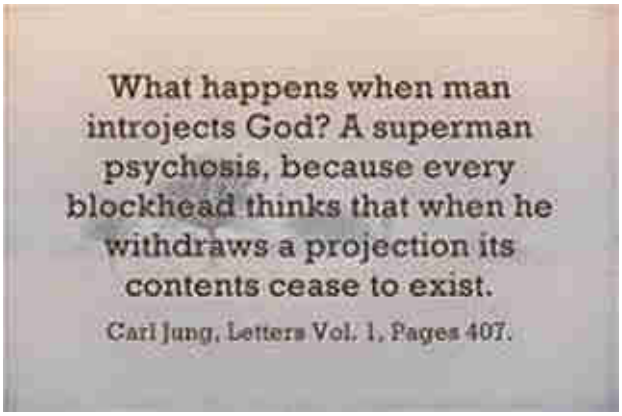
What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist.
Carl Jung, Letters Vol. 1, Pages 407.

Carl Jung on “Introjection.” Lexicon

Introjection:

A process of assimilation of object to subject, the opposite of projection.

Introjection is a process of extraversion, since assimilation to the object requires empathy and an investment of the object with libido. A passive and an active introjection may be distinguished: transference phenomena in the treatment of the neuroses belong to the former category, and, in general, all cases where the object exercises a compelling influence on the subject, while empathy as a process of adaptation belongs to the latter category.["Definitions," CW 6, par. 768.]

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Carl Jung on "Introversion." **(2015-05-14 05:09)**

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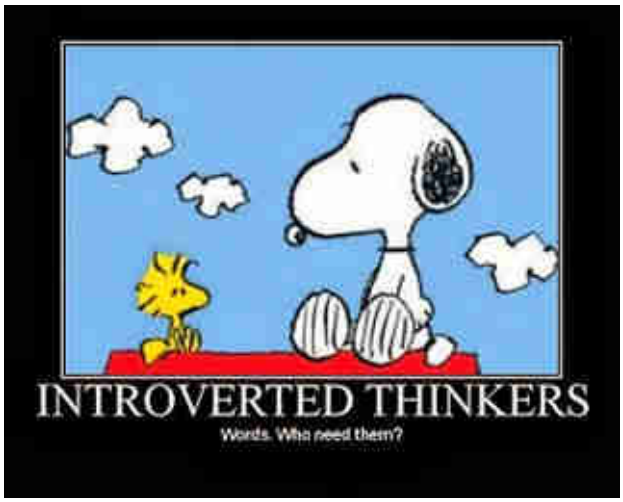

In a large gathering he feels lonely and lost.

The more crowded it is, the greater becomes his resistance.

He is not in the least "with it" and has no love of enthusiastic get-togethers.

He is not a good mixer.

What he does, he does in his own way, barricading himself against influences from outside. . . .

Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .

His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes.

His own company is the best. Carl Jung, CW 6, pars. 976f.

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Carl Jung on "Introversion." (2015-05-14 05:16)

Introversion:

A mode of psychological orientation where the movement of energy is toward the inner world. (Compare extraversion.)
Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. [Ibid., par. 769.]

Always he has to prove that everything he does rests on his own decisions and convictions, and never because he is influenced by anyone, or desires to please or conciliate some person or opinion.["Psychological Types," CW 6, par. 893.]

An introverted consciousness can be well aware of external conditions, but is not motivated by them. The extreme introvert responds primarily to internal impressions.

In a large gathering he feels lonely and lost. The more crowded it is, the greater becomes his resistance. He is not in the least "with it" and has no love of enthusiastic get-togethers. He is not a good mixer. What he does, he does in his own way, barricading himself against influences from outside. . . . Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes. His own company is the best.["Psychological Typology," ibid., pars. 976f.]

Signs of introversion in a child are a reflective, thoughtful manner and resistance to outside influences.

The child wants his own way, and under no circumstances will he submit to an alien rule he cannot understand. When he asks questions, it is not from curiosity or a desire to create a sensation, but because he wants names, meanings, explanations to give him subjective protection against the object.["Psychological Types," ibid., par. 897.]

The introverted attitude tends to devalue things and other persons, to deny their importance. Hence, by way of compensation, extreme introversion leads to an unconscious reinforcement of the object's influence. This makes itself felt as a tie, with concomitant emotional reactions, to outer circumstances or another person.

The individual's freedom of mind is fettered by the ignominy of his financial dependence, his freedom of action trembles in the face of public opinion, his moral superiority collapses in a morass of inferior relationships, and his desire to dominate ends in a pitiful craving to be loved. It is now the unconscious that takes care of the relation to the object, and it does so in a way that is calculated to bring the illusion of power and the fantasy of superiority to utter ruin.["General Description of the Types," ibid., par. 626.]

A person in this situation can be worn out from fruitless attempts to impose his or her will.

These efforts are constantly being frustrated by the overwhelming impressions received from the object. It continually imposes itself on him against his will, it arouses in him the most disagreeable and intractable affects and persecutes him at every step. A tremendous inner struggle is needed all the time in order to "keep going." The typical form his neurosis takes is psychasthenia, a malady characterized on the one hand by extreme sensitivity and on the other by great proneness to exhaustion and chronic fatigue.[Ibid.]

In less extreme cases, introverts are simply more conservative than not, preferring the familiar surroundings of home and intimate times with a few close friends; they husband their energy and would rather stay put than go from place to place. Their best work is done on their own resources, on their own initiative and in their own way.

His retreat into himself is not a final renunciation of the world, but a search for quietude, where alone it is possible for him to make his contribution to the life of the community.["Psychological Typology," ibid., par. 979.]

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Carl Jung on "Intuition." Lexicon **(2015-05-15 04:46)**

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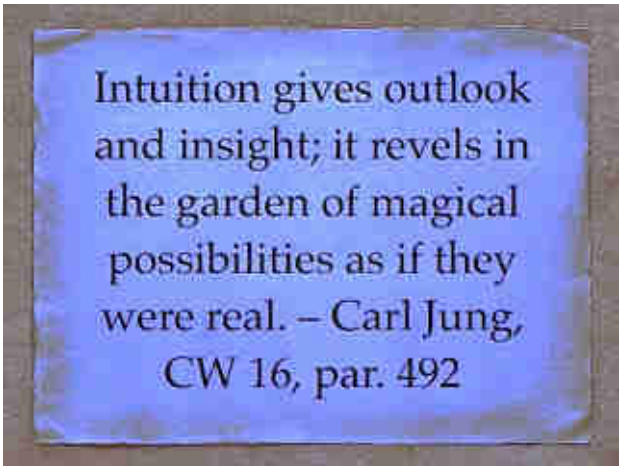
Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real. – Carl Jung, CW 16, par. 492

Intuition:

The psychic function that perceives possibilities inherent in the present. (Compare sensation.)

Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real.["The Psychology of the Transference," CW 16, par. 492.]

In Jung's model of typology, intuition, like sensation, is an irrational function because its apprehension of the world is based on the perception of given facts. Unlike sensation, however, it perceives via the unconscious and is not dependent on concrete reality.

In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents. . . . Intuitive knowledge possesses an intrinsic certainty and conviction.["Definitions" CW 6, par. 770.]

Intuition may receive information from within (for instance, as a flash of insight of unknown origin), or be stimulated by what is going on in someone else.

The first is a perception of unconscious psychic data originating in the subject, the second is a perception of data dependent on subliminal perceptions of the object and on the feelings and thoughts they evoke.[Ibid., par. 771.]

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Carl Jung on "Irrational." Lexicon. **(2015-05-15 16:45)**

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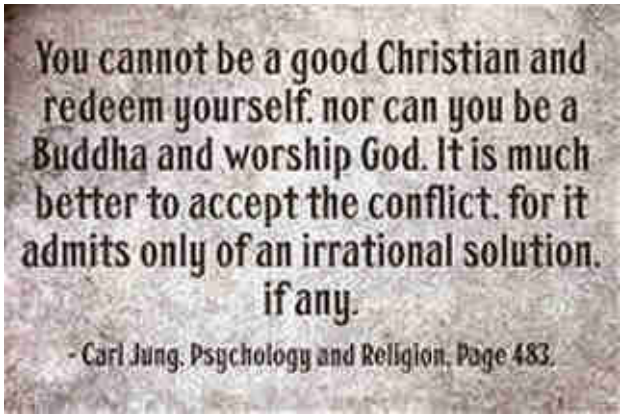
You cannot be a good Christian and redeem yourself. nor can you be a Buddha and worship God. It is much better to accept the conflict. for it admits only of an irrational solution. if any.
- Carl Jung. Psychology and Religion. Page 483.

Irrational:

Not grounded in reason. (Compare rational.)
Jung pointed out that elementary existential facts fall into this category-for instance, that the earth has a moon, that chlorine is an element or that water freezes at a certain temperature and reaches its greatest density at four degrees centigrade-as does chance. They are irrational not because they are illogical, but because they are beyond reason.

In Jung's model of typology, the psychological functions of intuition and sensation are described as irrational.

Both intuition and sensation are functions that find fulfilment in the absolute perception of the flux of events. Hence, by their very nature, they will react to every possible occurrence and be attuned to the absolutely contingent, and must therefore lack all rational direction. For this reason I call them irrational functions, as opposed to thinking and feeling, which find fulfilment only when they are in complete harmony with the laws of reason.[Ibid., pars. 776f.]

Merely because [irrational types] subordinate judgment to perception, it would be quite wrong to regard them as "unreasonable." It wouldbe truer to say that they are in the highest degree empirical. They base themselves entirely on experience. ["General Description of the Types," ibid., par. 616.]

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Carl Jung on "Kore." Lexicon (2015-05-16 00:16)

[1]

Carl Jung on “Kore.” Lexicon

Kore:

In Greek mythology, a term for the personification of feminine innocence (e.g., Persephone); psychologically, in man or wom-an, it refers to an archetypal image of potential renewal.
The phenomenology of the Kore is essentially bipolar (as is that of any archetype), associated with the mother-maiden dyad. When observed in the products of a woman’s unconscious, it is an image of the supraordinate personality or self. In a man, the Kore is an aspect of the anima and partakes in all the symbolism attached to his inner personality.

As a matter of practical observation, the Kore often appears in woman as an unknown young girl . . . . The maiden’s helplessness exposes her to all sorts of dangers, for instance of being devoured by reptiles or ritually slaughtered like a beast of sacrifice. Often there are bloody, cruel, and even obscene orgies to which the innocent child falls victim. Sometimes it is a true nekyia, a descent into Hades and a quest for the “treasure hard to attain,”

occasionally connected with orgiastic sexual rites or offerings of menstrual blood to the moon. Oddly enough, the various tortures and obscenities are carried out by an “Earth Mother.” . . . The maiden who crops up in case histories differs not inconsiderably from the vaguely flower-like Kore in that the modern figure is more sharply delineated and not nearly so “unconscious.”["The Psychological Aspects of the Kore," CW 9i, par. 311.]

Demeter and Kore, mother and daughter, extend the feminine consciousness both upwards and downwards. They add an “older and younger,” “stronger and weaker” dimension to it and widen out the narrowly limited conscious mind bound in space and time, giving it intimations of a greater and more comprehensive personality which has a share in the eternal course of things. . . . We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter. . . . The conscious experience of these ties produces the feeling that her life is spread out over generations-the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.[Ibid., par. 316.]

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Carl Jung on “Libido.” Lexicon. **(2015-05-17 04:51)**

[1]

Libido:

Psychic energy in general.

Libido can never be apprehended except in a definite form; that is to say, it is identical with fantasy-images. And we can only release it from the grip of the unconscious by bringing up the corresponding fantasy-images.["The Technique of Differentiation," CW 7, par. 345.]

Jung specifically distanced his concept of libido from that of Freud, for whom it had a predominantly sexual meaning.

All psychological phenomena can be considered as manifestations of energy, in the same way that all physical phenomena have been understood as energic manifestations ever since Robert Mayer discovered the law

of the conservation of energy. Subjectively and psychologically, this energy is conceived as desire. I call it libido, using the word in its original sense, which is by no means only sexual.["Psychoanalysis and Neurosis," CW 4, par. 567.]

[Libido] denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. Libido is appetite in its natural state. From the genetic point of view it is bodily needs like hunger, thirst, sleep, and sex, and emotional states or affects, which constitute the essence of libido.["The Concept of Libido," CW 5, par. 194.]

In line with his belief that the psyche is a self-regulating system, Jung associated libido with intentionality. It "knows" where it ought to go for the overall health of the psyche.

The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.["Symbols of the Mother and of Rebirth," ibid., par. 337.]

Where there is a lack of libido (depression), it has backed up (re-gressed) in order to stir up unconscious contents, the aim being to compensate the attitudes of consciousness. What little energy is left resists being applied in a consciously chosen direction.

It does not lie in our power to transfer "disposable" energy at will to a rationally chosen object. The same is true in general of the apparently disposable energy which is disengaged when we have destroyed its unserviceable forms through the corrosive of reductive analysis. [It] can at best be applied voluntarily for only a short time. But in most cases it refuses to seize hold, for any length of time, of the possibilities rationally presented to it. Psychic energy is a very fastidious thing which insists on fulfilment of its own conditions. However much energy may be present, we cannot make it serviceable until we have succeeded in finding the right gradient.["The Problem of the Attitude-Type," CW 7, par. 76]

The analytic task in such a situation is to discover the natural gradient of the person's energy.

What is it, at this moment and in this individual, that represents the natural urge of life? That is the question.["The Structure of the Unconscious," ibid., par. 488.]

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Carl Jung on "Logos." Lexicon **(2015-05-18 05:11)**

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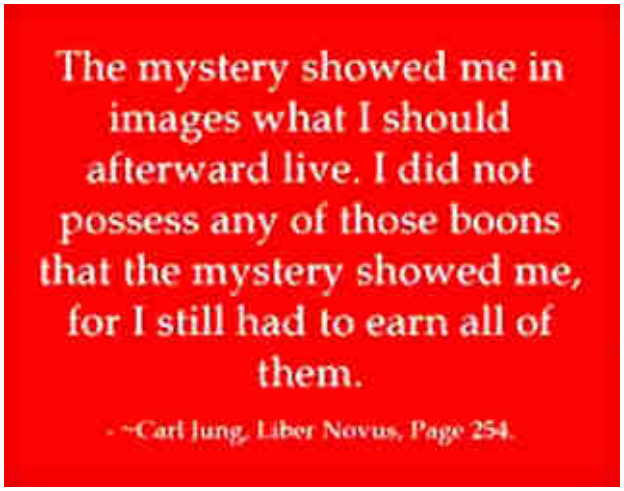
The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.
- ~Carl Jung, Liber Novus, Page 254.

Logos:

The principle of logic and structure, traditionally associated with spirit, the father world and the God-image.

There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

In Jung's earlier writings, he intuitively equated masculine consciousness with the concept of Logos and feminine consciousness with that of Eros. Either one could be dominant in a particular man or woman, due to the contrasexual complexes.

By Logos I meant discrimination, judgment, insight, and by Eros I meant the capacity to relate. I regarded both concepts as intuitive ideas which cannot be defined accurately or exhaustively. From the scientific point of view this is regrettable, but from a practical one it has its value, since the two concepts mark out a field of experience which it is equally difficult to define.

As we can hardly ever make a psychological proposition without immediately having to reverse it, instances to the contrary leap to the eye at once: men who care nothing for discrimination, judgment, and insight, and women who display an almost excessively masculine proficiency in this respect. . . . Wherever this exists, we find a forcible intrusion of the unconscious, a corresponding exclusion of the consciousness specific to either sex, predominance of the shadow and of contrasexuality.["The Personification of the Opposites," CW 14, pars. 224f.]

In his later writing on alchemy, Jung described Logos and Eros as psychologically equivalent to solar and lunar consciousness, arche-typal ideas analogous to the Eastern concepts of yang and yin-different qualities of energy. This did not change his view that Eros was more "specific" to feminine consciousness and Logos to masculine. Hence he attributed Eros in a man to the influence of the anima, and Logos in a woman to that of the animus.

In a man it is the lunar anima, in a woman the solar animus, that influences consciousness in the highest degree. Even if a man is often unaware of his own anima-possession, he has, understandably enough, all the more vivid an impression of the animus-possession of his wife, and vice versa. [Ibid., par. 225.]

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Carl Jung on “Loss of Soul.” Lexicon **(2015-05-18 17:29)**

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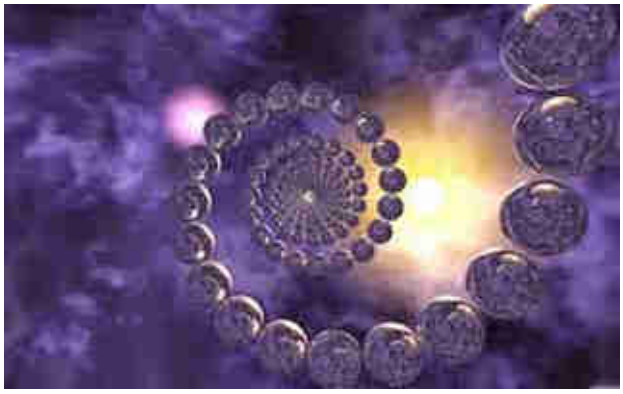

Loss of soul:

A concept borrowed from anthropology, referring psychologically to a state of general malaise.
The peculiar condition covered by this term is accounted for in the mind of the primitive by the supposition that a soul has gone off, just like a dog that runs away from his master overnight. It is then the task of the medicine man to fetch the fugitive back. . . . Some-thing similar can happen to civilized man, only he does not describe it as "loss of soul" but as an "abaissement du niveau mental."["Concerning Rebirth," CW 9i, par. 213.]

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Carl Jung on "Mana Personality." Lexicon (2015-05-19 04:43)

[1]

Mana-personality:

A personified archetypal image of a supernatural force.

The mana-personality is a dominant of the collective unconscious, the well-known archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits, the friend of God.["The Mana-Personality," CW 7, par. 377.]

Historically, the mana-personality evolves into the hero and the godlike being, whose earthly form is the priest. How very much the doctor is still mana is the whole plaint of the analyst![Ibid., par. 389.]

Mana is a Melanesian word referring to a bewitching or numinous quality in gods and sacred objects. A mana-personality embodies this magical power. In individual psychology, Jung used it to describe the inflationary effect of assimilating autonomous unconscious contents, particularly those associated with anima and animus.

The ego has appropriated something that does not belong to it. But how has it appropriated the mana?

If it was really the ego that conquered the anima, then the mana does indeed belong to it, and it would be correct to conclude that one has become important.

But why does not this importance, the mana, work upon others?

. . . It does not work because one has not in fact become important, but has merely become adulterated with an archetype, another unconscious figure.

Hence we must conclude that the ego never conquered the anima at all and therefore has not acquired the mana. All that has happened is a new adulteration. [Ibid., par. 380.]

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Carl Jung on "Meditation." Lexicon (2015-05-19 14:48)

[1]

Meditation:

A technique of focused introspection.

Jung distinguished between meditation practiced in the East or in traditional Western religious exercises, and its use as a tool for self-understanding, particularly in the realization of projections.

If the ancient art of meditation is practised at all today, it is practised only in religious or philosophical circles, where a theme is subjectively chosen by the meditant or prescribed by an instructor, as in the Ignatian Exercitia or in certain theosophical exercises that developed under Indian influence.

These methods are of value only for increasing concentration and consolidating consciousness, but have no significance as regards affecting a synthesis of the personality. On the contrary, their purpose is to shield consciousness from the unconscious and to suppress it.["The Conjunction," CW 14, par. 708.]

When meditation is concerned with the objective products of the unconscious that reach consciousness spontaneously, it unites the conscious with contents that proceed not from a conscious causal chain but from an essentially unconscious process. . . .

Part of the unconscious contents is projected, but the projection as such is not recognized. Meditation or critical introspection and objective investigation of the object are needed in order to establish the existence of projections.

If the individual is to take stock of himself it is essential that his projections should be recognized, because they falsify the nature of the object and besides this contain items which belong to his own personality and should be integrated with it.[Ibid., par. 710.]

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Carl Jung on "Mother Complex." Lexicon. **(2015-05-20 04:31)**

[1]

Mother complex:

A group of feeling-toned ideas associated with the experience and image of mother.

The mother complex is a potentially active component of everyone's psyche, informed first of all by experience of the personal mother, then by significant contact with other women and by collective assumptions. The constellation of a mother complex has differing effects according to whether it appears in a son or a daughter.

Typical effects on the son are homosexuality and Don Juanism, and sometimes also impotence [though here the father complex also plays a part]. In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets.["Psychological Aspects of the Mother Archetype," CW 9i, par. 162.]

A man's mother complex is influenced by the contrasexual complex, the anima. To the extent that a man establishes a good relationship with his inner woman (instead of being possessed by her), even a negative mother complex may have positive effects.

[He] may have a finely differentiated Eros instead of, or in addition to, homosexuality. . . . This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible. . . .In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, inflexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a new face upon the world.[Ibid., pars 164f.]

In the daughter, the effect of the mother complex ranges from stimulation of the feminine instinct to its inhibition. In the first case, the preponderance of instinct makes the woman unconscious of her own personality.

The exaggeration of the feminine side means an intensification of all female instincts, above all the maternal instinct. The negative aspect is seen in the woman whose only goal is childbirth. To her the husband is . . . first and foremost the instrument of procreation, and she regards him merely as an object to be looked after, along with children, poor relations, cats, dogs, and household furniture.[Ibid., par. 167.]

In the second case, the feminine instinct is inhibited or wiped out altogether.

As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father. The intensified Eros places an abnormal emphasis on the personality of others. Jealousy of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings.[Ibid., par. 168.]

Alternatively, the inhibition of the feminine instinct may lead a woman to identify with her mother. She is then unconscious of both her own maternal instinct and her Eros, which are then projected onto the mother.

As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her beforehand all that the girl might have lived for herself. She is content to cling to her mother in selfless devotion, while at the same time unconsciously striving, almost against her will, to tyrannize over her, naturally under the mask of complete loyalty and devotion. The daughter leads a shadow-existence, often visibly sucked dry by her mother, and she prolongs her mother's life by a sort of continuous blood transfusion.[Ibid., par. 169.]

Because of their apparent "emptiness," these women are good hooks for men's projections. As devoted and self-sacrificing wives, they often project their own unconscious gifts onto their husbands.

And then we have the spectacle of a totally insignificant man who seemed to have no chance whatsoever suddenly soaring as if on a magic carpet to the highest summits of achievement.[Ibid., par. 182.]

In Jung's view, these three extreme types are linked together by many intermediate stages, the most important being where there is an overwhelming resistance to the mother and all she stands for.

It is the supreme example of the negative mother-complex. The motto of this type is: Anything, so long as it is not like Mother! . . . All instinctive processes meet with unexpected difficulties; either sexuality does not function properly, or the children are unwanted, or maternal duties seem unbearable, or the demands of marital life are responded to with impatience and irritation.[Ibid., par. 170.]

Such a woman often excels in Logos activities, where her mother has no place. If she can overcome her merely reactive attitude toward reality, she may later in life come to a deeper appreciation of her femininity.

Thanks to her lucidity, objectivity, and masculinity, a woman of this type is frequently found in important positions in which her tardily discovered maternal quality, guided by a cool intelligence, exerts a most beneficial influence. This rare combination of womanliness and masculine understanding proves valuable in the realm of intimate relationships as well as in practical matters.[Ibid., par. 186.]

At the core of any mother complex is the mother archetype, which means that behind emotional associations with the personal mother, both in men and in women, there is a collective image of nourishment and security on the one hand (the positive mother), and devouring possessiveness on the other (the negative mother).

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Carl Jung on "Myth." Lexicon (2015-05-21 05:01)

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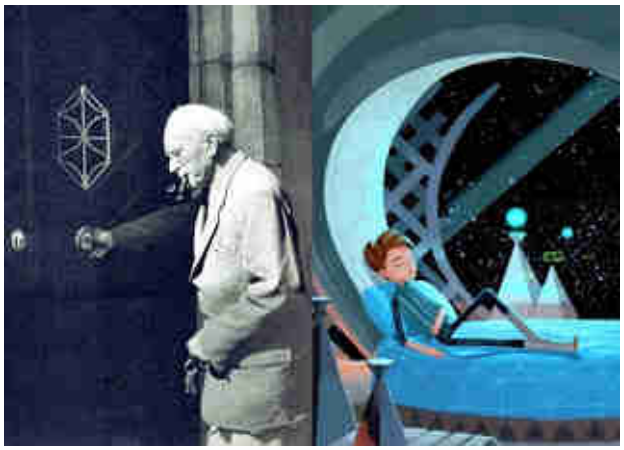

Myth:

An involuntary collective statement based on an unconscious psychic experience.

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the pre-conscious psyche . . . . Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Others appear to arise spontaneously, that is to say, from no discernible or demonstrable conscious cause.["The Psychology of the Child Archetype," par. 261.]

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Carl Jung on "Neurosis." Lexicon (2015-05-22 04:32)

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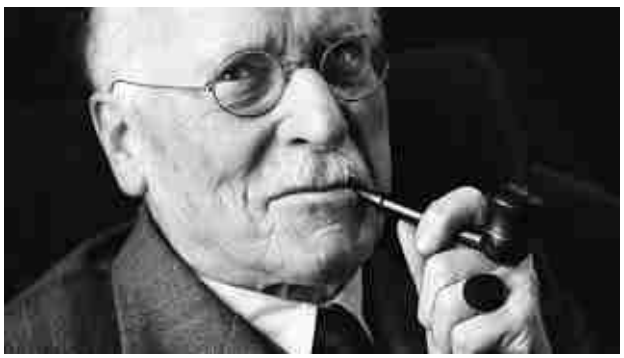

Neurosis:

A psychological crisis due to a state of disunity with oneself, or, more formally, a mild dissociation of the personality due to the activation of complexes. (See also adaptation, conflict and self-regulation of the psyche.)
Any incompatibility of character can cause dissociation, and too great a split between the thinking and the feeling function, for instance, is already a slight neurosis. When you are not quite at one with yourself . . . you are approaching a neurotic condition.["The Tavistock Lectures," CW 18, par. 383.]

Every neurosis is characterized by dissociation and conflict, contains complexes, and shows traces of regression and abaissement.["Analytical Psychology and Education," CW 17, par. 204.]

Jung's view was that an outbreak of neurosis is purposeful, an opportunity to become conscious of who we are as opposed to who we think we are. By working through the symptoms that invariably accompany neurosis-anxiety, fear, depression, guilt and particularly conflict-we become aware of our limitations and discover our true strengths.

In many cases we have to say, "Thank heaven he could make up his mind to be neurotic." Neurosis is really an attempt at self-cure. . . . It is an attempt of the self-regulating psychic system to restore the balance, in no way different from the function of dreams-only rather more forceful and drastic.["The Tavistock Lectures," CW 18, par. 389.]

I myself have known more than one person who owed his entire usefulness and reason for existence to a neurosis, which prevented all the worst follies in his life and forced him to a mode of living that developed his valuable potentialities. These might have been stifled had not the neurosis, with iron grip, held him to the place where he belonged. ["The Problem of the Attitude-Type," CW 7, par. 68.]

In any breakdown in conscious functioning, energy regresses and unconscious contents are activated in an attempt to compensate the one-sidedness of consciousness.

Neuroses, like all illnesses, are symptoms of maladjustment. Be-cause of some obstacle-a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc.-one shrinks from the difficulties which life brings and thus finds oneself back in the world of the infant. The unconscious compensates this regression by producing symbols which, when understood objectively, that is, by means of comparative research, reactivate general ideas that underlie all such natural systems of thought. In this way a change of attitude is brought about which bridges the dissociation between man as he is and man as he ought to be. ["The Philosophical Tree," CW 13, par. 473.]

Jung called his attitude toward neurosis energic or final since it was based on the potential progression of energy rather than causal or mechanistic reasons for its regression. The two views are not incompatible but rather complementary: the mechanistic approach looks to the past for the cause of psychic discomfort in the present; Jung focused on the present with an eye to future possibilities.

I no longer seek the cause of a neurosis in the past, but in the present. I ask, what is the necessary task which the patient will not accomplish?["Psychoanalysis and Neurosis," CW4, par. 570.]

In psychic disturbances it is by no means sufficient in all cases merely to bring the supposed or real causes to consciousness. The treatment involves the integration of contents that have become dissociated from consciousness.["The Philosophical Tree," CW 13, par. 464.]

Jung did not dispute Freudian theory that Oedipal fixations can manifest as neurosis in later life. He acknowledged that certain periods in life, and particularly infancy, often have a permanent and determining influence on

the personality. But he found this to be an insufficient explanation for those cases in which there was no trace of neurosis until the time of the breakdown.

Freud's sexual theory of neurosis is grounded on a true and factual principle. But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex. In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube.["The Eros Theory," CW 7, par. 33.]

If the fixation were indeed real [i.e., the primary cause] we should expect to find its influence constant; in other words, a neurosis lasting throughout life. This is obviously not the case. The psychological determination of a neurosis is only partly due to an early infantile predisposition; it must be due to some cause in the present as well. And if we carefully examine the kind of infantile fantasies and occurrences to which the neurotic is attached, we shall be obliged to agree that there is nothing in them that is specifically neurotic. Normal individuals have pretty much the same inner and outer experiences, and may be attached to them to an astonishing degree without developing a neurosis.["Psychoanalysis and Neurosis," CW4, par. 564.]

What then determines why one person becomes neurotic while another, in similar circumstances, does not? Jung's answer is that the individual psyche knows both its limits and its potential. If the former are being exceeded, or the latter not realized, a breakdown occurs. The psyche itself acts to correct the situation.

There are vast masses of the population who, despite their notorious unconsciousness, never get anywhere near a neurosis. The few who are smitten by such a fate are really persons of the "higher" type who, for one reason or another, have remained too long on a primitive level. Their nature does not in the long run tolerate persistence in what is for them an unnatural torpor. As a result of their narrow conscious outlook and their cramped existence they save energy; bit by bit it accumulates in the unconscious and finally explodes in the form of a more or less acute neurosis.["The Function of the Unconscious," CW 7, par. 291.]

Jung's view of neurosis differs radically from the classical reductive approach, but it does not substantially change what happens in analysis. Activated fantasies still have to be brought to light, because the energy needed for life is attached to them. The object, however, is not to reveal a supposed root cause of the neurosis but to establish a connection between consciousness and the unconscious that will result in the renewed progression of energy.

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Carl Jung on "Suicide." (2015-05-22 21:00)

[1]

Carl Jung's to "Mrs. N.", a 47 year old woman concerned about the impact of her suicide attempt at age 21. This statement is contained in a letter dated 13 October 1951.

"It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. The goal of life is the realization of the self. If you kill yourself you abolish that will of the self to become real, but it may arrest your personal development inasmuch it is not explained. You ought to realise that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed." Carl Jung, Letters Vol. 2, Page 25.

Carl Jung in a Letter wrote dated 10 July, 1946, to a correspondent regarding suicide.

"The idea of suicide, understandable as it is, does not seem commendable to me. We live in order to gain the greatest possible amount of spiritual development and self-awareness. As long as life is possible, even if only in a minimal degree, you should hang onto it, in order to scoop it up for the purpose of conscious development. To interrupt life before its time is to bring to a standstill an experiment which we have not set up. We have found ourselves in the midst of it and must carry it through to the end." Carl Jung, Letters Vol. 1, 1973, Page 434.

(25 July, 1946) Carl Jung in a letter to Eleanor Bertine concerning Kristine Mann's death dated 25 July 1946.

"It is really a question whether a person affected by such a terrible illness should or may end her life. It is my attitude in such cases not to interfere. I would let things happen as they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way. I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing. So I think nothing is really gained by interfering with such an issue. It is presumably to be left to the free choice of the individual. Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and then end of which we do not understand. If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing. As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape out understanding. Our life is not made entirely by ourselves. The main bulk of it is brought into existence out of sources that are hidden to us. Even complexes can start a century or more before a man is born. There is something like karma." Carl (Jung, Letters Vol. 1, Pages 435-436.

Carl Jung to a terminally ill person 19 Nov. 1955.

"The reason for such an "unreasonable" attitude with me is that I am not at all sure what will happen to me

after death. I have good reasons to assume that things are not finished with death. Life seems to be an interlude in a long story." Carl Jung, Letters Vol. 1, Page 279.

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide:

My Dear Mrs. Crowley,

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. And then your situation in Europe came back to me with a bang!

I beg you to consider your life. If they are going to send you to Poland, you only can suicide yourself. Please forgive this crudeness! It is my anxiety for your life which makes me say such things. Remember, I warned you before America went to war. It is urgent that you do something and quick! Europe is in a desperate situation.

I am sorry and I am helpless.

Yours affectionately, C.G. Jung

Note: The Japanese attacked Pearl Harbor on December 7, 1941

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Carl Jung on "Meditation." Lexicon (2015-05-23 04:01)

[1]

Meditation:

A technique of focused introspection.

Jung distinguished between meditation practiced in the East or in traditional Western religious exercises, and its use as a tool for self-understanding, particularly in the realization of projections.

If the ancient art of meditation is practised at all today, it is practised only in religious or philosophical circles, where a theme is subjectively chosen by the meditant or prescribed by an instructor, as in the Ignatian Exercitia or in certain theosophical exercises that developed under Indian influence. These methods are of value only for increasing concentration and consolidating consciousness, but have no significance as regards affecting a synthesis of the personality. On the contrary, their purpose is to shield consciousness from the unconscious and to suppress it.["The Conjunction," CW 14, par. 708.]

[2]

When meditation is concerned with the objective products of the unconscious that reach consciousness spontaneously, it unites the conscious with contents that proceed not from a conscious causal chain but from an essentially unconscious process. . . . Part of the unconscious contents is projected, but the projection as such is not recognized. Meditation or critical introspection and objective investigation of the object are needed in order to establish the existence of projections. If the individual is to take stock of himself it is essential that his projections should be recognized, because they falsify the nature of the object and besides this contain items which belong to his own personality and should be integrated with it.[Ibid., par. 710.]

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Carl Jung "Night Sea Journey." Lexicon **(2015-05-24 04:03)**

[1]

Night sea journey:

An archetypal motif in mythology, psychologically associated with depression and the loss of energy characteristic of neurosis.
The night sea journey is a kind of descensus ad inferos–a descent into Hades and a journey to the land of ghosts somewhere beyond this world, beyond consciousness, hence an immersion in the unconscious.["The Psychology of the Transference," CW 16, par. 455.]

Mythologically, the night sea journey motif usually involves being swallowed by a dragon or sea monster. It is also represented by imprisonment or crucifixion, dismemberment or abduction, experiences traditionally weathered by sun-gods and heroes: Gilgamesh, Osiris, Christ, Dante, Odysseus, Aeneas. In the language of the mystics it is the dark night of the soul.

Jung interpreted such legends symbolically, as illustrations of the regressive movement of energy in an outbreak of neurosis and its potential progression.

The hero is the symbolical exponent of the movement of libido. Entry into the dragon is the regressive direction, and the journey to the East (the “night sea journey”) with its attendant events symbolizes the effort to adapt to the conditions of the psychic inner world. The complete swallowing up and disappearance of the hero in the belly of the dragon represents the complete withdrawal of interest from the outer world. The overcoming of the monster from within is the achievement of adaptation to the conditions of the inner world, and the emergence (“slipping out”) of the hero from the monster’s belly with the help of a bird, which happens at the moment of sunrise, symbolizes the recommencement of progression.["On Psychic Energy," CW 8, par. 68.]

All the night sea journey myths derive from the perceived behavior of the sun, which, in Jung’s lyrical image, “sails over the sea like an immortal god who every evening is immersed in the maternal waters and is born anew in the morning.["Symbols of the Mother and of Rebirth,"CW 5, par. 306.] The sun going down, analogous to the loss of energy in a depression, is the necessary prelude to rebirth. Cleansed in the healing waters (the unconscious), the sun (ego-consciousness) lives again.

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Carl Jung on "Nigredo." Lexicon **(2015-05-25 08:42)**

[1]

Nigredo:

An alchemical term, corresponding psychologically to the mental disorientation that typically arises in the process of assimilating unconscious contents, particularly aspects of the shadow.

Self-knowledge is an adventure that carries us unexpectedly far and deep. Even a moderately comprehensive knowledge of the shadow can cause a good deal of confusion and mental darkness, since it gives rise to personality problems which one had never remotely imagined before.

For this reason alone we can understand why the alchemists called their nigredo melancholia, "a black blacker than black," night, an affliction of the soul, confusion, etc., or, more pointedly, the "black raven."

For us the raven seems only a funny allegory, but for the medieval adept it was . . . a well-known allegory of the devil.["The Conjunction," CW 14, par. 741.]

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Carl Jung on "Numinous." Lexicon **(2015-05-26 04:39)**

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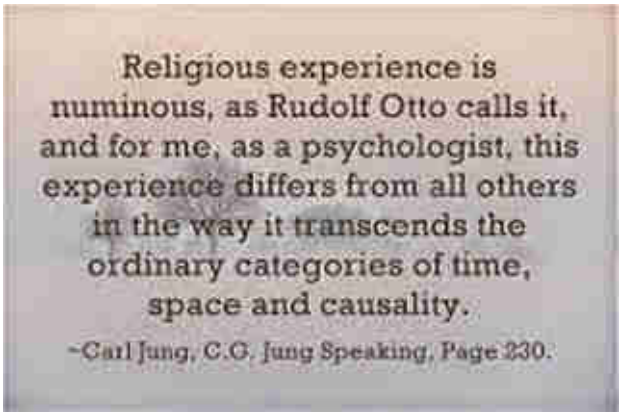
Religious experience is
numinous, as Rudolf Otto calls it,
and for me, as a psychologist, this
experience differs from all others
in the way it transcends the
ordinary categories of time,
space and causality.
~Carl Jung, C.G. Jung Speaking, Page 230.

Numinous:

Descriptive of persons, things or situations having a deep emotional resonance, psychologically associated with experiences of the self.
Numinous, like numinosity, comes from Latin numinosum, referring to a dynamic agency or effect independent of the conscious will.

Religious teaching as well as the consensus gentium always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness.["Psychology and Religion," CW 11, par. 6.]

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Carl Jung: "The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros." (2015-05-27 05:34)

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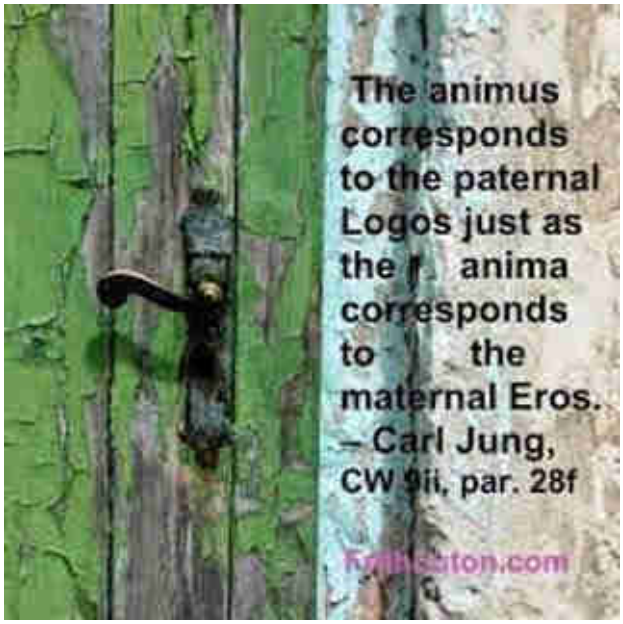

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.

But I do not wish or intend to give these two intuitive concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than
by the discrimination and cognition associated with Logos.

In men, Eros, the function of relationship, is usually less developed than Logos.

In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions
that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question
of power, whether of truth or justice or some other "ism"—for the dressmaker and hairdresser have already taken care of their
vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power
of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle
(his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming
the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied
truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains
essentially the same. Carl Jung, Psychology and Alchemy, Pages 14-15.

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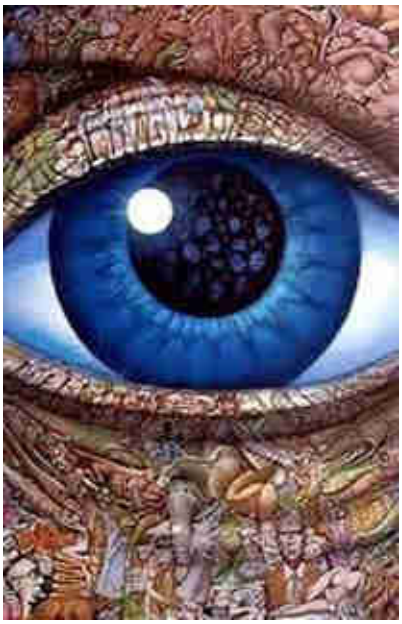
Carl Jung on "Objectivation." Lexicon (2015-05-27 11:10)

[1] 

Objectivation:

A process of differentiating the ego from both other persons and contents of the unconscious. (See also active imagination.)

Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself, whether they be persons, ideas, or circumstances, but comes to realize that everything depends on whether he holds the treasure or not. If the possession of that gold is realized, then the centre of gravity is in the individual and no longer in an object on which he depends.["The Tavistock Lectures," CW 18, par. 377.]

Jung pointed out that the "treasure" has traditionally been projected onto sacred figures, but that many modern individuals no longer find satisfaction in such historical symbols. They therefore need to find an individual method to "give shape" to the personal complexes and archetypal images.

For they have to take on form, they have to live their characteristic life, otherwise the individual is severed from the basic function of the psyche [compensation], and then he is neurotic, he is disorientated and in conflict with himself. But if he is able to objectify the impersonal images and relate to them, he is in touch with that vital psychological function which from the dawn of consciousness has been taken care of by religion.[Ibid., par. 378.]

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Carl Jung on “Opposites.” Lexicon. **(2015-05-28 04:33)**

[1]

Opposites:

Psychologically, the ego and the unconscious. (See also compensation, conflict, progression and transcendent function.)

There is no consciousness without discrimination of opposites.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

There is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious.["Analytical Psychology and Weltanschauung," CW 8, par. 706.]

Whatever attitude exists in the conscious mind, and whichever psychological function is dominant, the opposite is in the unconscious. This situation seldom precipitates a crisis in the first half of life. But for older people who reach an impasse, characterized by a one-sided conscious attitude and the blockage of energy, it is necessary to bring to light psychic contents that have been repressed.

The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites.["The Problem of the Attitude-Type," CW 7, par. 78.]

This in turn activates the process of compensation, which leads to an irrational “third,” the transcendent function.

Out of [the] collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight “yes” nor a straight “no.”["The Psychology of the Child Archetype," CW 9i, par. 285."The Psychology of the Child Archetype," CW 9i, par. 285.]

Jung explained the potential renewal of the personality in terms of the principle of entropy in physics, according to which transformations of energy in a relatively closed system take place, and are only possible, as a result of differences in intensity.

Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes from them . . . [and] the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated.["On Psychic Energy," CW 8, par. 49.]

Some degree of tension between consciousness and the unconsciousness is both unavoidable and necessary. The aim of analysis is therefore not to eliminate the tension but rather to understand the role it plays in the self-regulation of the psyche. Moreover, the assimilation of unconscious contents results in the ego becoming responsible for what was previously unconscious. There is thus no question of anyone ever being completely at peace.

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ's earthly life likewise ended, not in complacent bliss, but on the cross.["The Psychology of the Transference," CW 16, par. 400.]

Jung further believed that anyone who attempts to deal with the problem of the opposites on a personal level is making a significant contribution toward world peace.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.["Christ, A Symbol of the Self," CW 9ii, par. 126.]

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Carl Jung on "Orientation." Lexicon. **(2015-05-29 04:42)**

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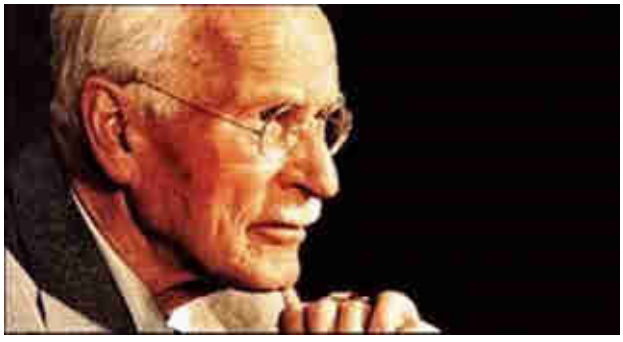

Orientation:

A term used to indicate the general principle governing a personal attitude or viewpoint.

One's psychological orientation determines how one sees and interprets reality.

In Jung's model of typology, a thinking attitude is oriented by the principle of logic; a sensation attitude is oriented by the direct perception of concrete facts; intuition orients itself to future possibilities; and feeling is governed by subjective worth.

Each of these attitudes may operate in an introverted or extraverted way.

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Carl Jung on "Parental Complex." Lexicon. (2015-05-29 15:09)

[1]

Parental complex:

A group of emotionally charged images and ideas associated with the parents. (See also incest.)
Jung believed that the numinosity surrounding the personal parents, apparent in their more or less magical influence, was to a large extent due to an archetypal image of the primordial parents resident in every psyche.

The importance that modern psychology attaches to the "parental complex" is a direct continuation of primitive man's experience of the dangerous power of the ancestral spirits. Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is

only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term “parental imago.”)["The Function of the Unconscious," CW 7, par. 293.]

The imago of the parents is composed of both the image created in the individual psyche from the experience of the personal parents and collective elements already present.

The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex.[Ibid., par. 294.]

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete.["Mind and Earth," CW 10, par. 74].

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Carl Jung on "Participation Mystique." Lexicon (2015-05-30 04:57)

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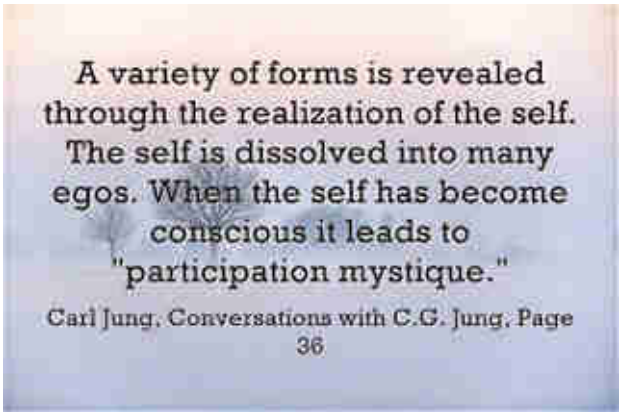
A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique."
Carl Jung, Conversations with C.G. Jung, Page 36

Participation mystique:

A term derived from anthropology and the study of primitive psychology, denoting a mystical connection, or identity, between subject and object. (See also archaic, identification and projection.)
[Participation mystique] consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity. . . . Among civilized peoples it usually occurs between persons, seldom between a person and a thing. In the first case it is a transference relationship . . . . In the second case there is a similar influence on the part of the thing, or else an identification with a thing or the idea of a thing.["Definitions," CW 6, par. 781.]

[Identity] is a characteristic of the primitive mentality and the real foundation of participation mystique, which is nothing but a relic of the original non-differentiation of subject and object, and hence of the primordial unconscious state. It is also a characteristic of the mental state of early infancy, and, finally, of the unconscious of the

civilized adult.[Ibid., par. 741.]

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1. http://4.bp.blogspot.com/-PcTP1PV0M98/VWl7JODwkMI/AAAAAAAATAU/QGo2OTrcN1k/s1600/1b.jpg

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Carl Jung on the "Persona." Lexicon. **(2015-05-30 07:59)**

[1]

Persona:

The "I," usually ideal aspects of ourselves, that we present to the outside world.
The persona is . . . a functional complex that comes into existence for reasons of adaptation or personal convenience.[Ibid., par. 801.]

The persona is that which in reality one is not, but which oneself as well as others think one is.["Concerning Rebirth," CW 9i, par. 221.]

Originally the word persona meant a mask worn by actors to indicate the role they played. On this level, it is both a protective covering and an asset in mixing with other people. Civilized society depends on interactions between people through the persona.

There are indeed people who lack a developed persona . . . blundering from one social solecism to the next, perfectly harmless and innocent, soulful bores or appealing children, or, if they are women, spectral Cassandras dreaded for their tactlessness, eternally misunderstood, never knowing what they are about, always taking forgiveness for granted, blind to the world, hopeless dreamers. From them we can see how a neglected persona works.["Anima and Animus," CW 7, par. 318.]

Before the persona has been differentiated from the ego, the persona is experienced as individuality. In fact, as a social identity on the one hand and an ideal image on the other, there is little individual about it.

It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks.

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that. In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. ["The Persona as a Segment of the Collective Psyche," ibid., pars. 245f.]

A psychological understanding of the persona as a function of relationship to the outside world makes it possible to assume and drop one at will. But by rewarding a particular persona, the outside world invites identification with it. Money, respect and power come to those who can perform single-mindedly and well in a social role. From being a useful convenience, therefore, the persona may become a trap and a source of neurosis.

A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, obsessive ideas, backsliding vices, etc. The social “strong man” is in his private life often a mere child where his own states of feeling are concerned.["Anima and Animus," ibid., par. 307.]

The demands of propriety and good manners are an added inducement to assume a becoming mask. What goes on behind the mask is then called “private life.” This painfully familiar division of consciousness into two figures, often preposterously different, is an incisive psychological operation that is bound to have repercussions on the unconscious.[Ibid., par. 305.]

Among the consequences of identifying with a persona are: we lose sight of who we are without a protective covering; our reactions are predetermined by collective expectations (we do and think and feel what our persona “should” do, think and feel); those close to us complain of our emotional distance; and we cannot imagine life without it.

To the extent that ego-consciousness is identified with the persona, the neglected inner life (personified in the shadow and anima or animus) is activated in compensation. The consequences, experienced in symptoms characteristic of neurosis, can stimulate the process of individuation.

There is, after all, something individual in the peculiar choice and delineation of the persona, and . . . despite the exclusive identity of the ego-consciousness with the persona the unconscious self, one’s real individuality, is always present and makes itself felt indirectly if not directly. Although the ego-consciousness is at first identical with the persona-that compromise role in which we parade before the community-yet the unconscious self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious. The purely personal attitude of the conscious mind evokes reactions on the part of the unconscious, and these, together with personal repressions, contain the seeds of individual development.["The Persona as a Segment of the Collective Psyche," ibid., par. 247.]

http://www.nyaap.org/jung-lexicon/p/

1. http://3.bp.blogspot.com/-Kf5sFS-HKJs/VWml7Bu9fJI/AAAAAAAATBc/gizoRUCbyXw/s1600/1.jpg

Carl Jung on “Personal Unconscious.” Lexicon (2015-05-31 06:30)

[1]

Personal unconscious:

The personal layer of the unconscious, distinct from the collective unconscious.

The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness.["The Personal and the Collective Unconscious," ibid., par. 103.]

http://www.nyaap.org/jung-lexicon/p/

1. http://2.bp.blogspot.com/-xBqUTuHTxHQ/VWrimA3MoJI/AAAAAAAATBw/65awM6xQ4Gs/s1600/1.jpg

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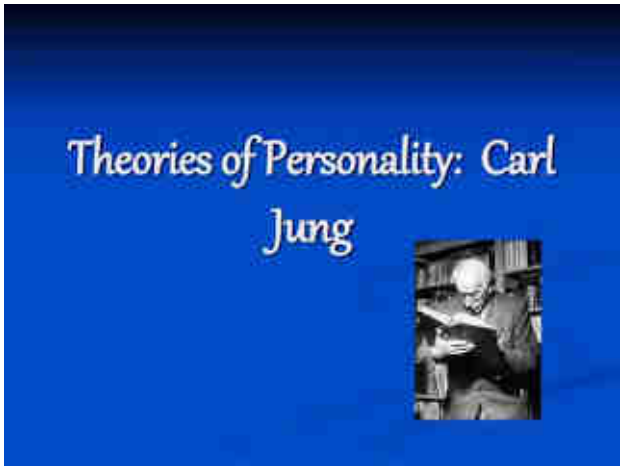
1.3 June

Carl Jung on “Personality.” Lexicon. (2015-06-01 02:11)

[1]



Personality:

Aspects of the soul as it functions in the world. (See also individuality.)

For the development of personality, differentiation from collective values, particularly those embodied in and adhered to by the persona, is essential.

A change from one milieu to another brings about a striking alteration of personality, and on each occasion a clearly defined character emerges that is noticeably different from the previous one. . . .

The social character is oriented on the one hand by the expectations and demands of society, and on the other by the social aims and aspirations of the individual. The domestic character is, as a rule, moulded by emotional demands and an easy-going acquiescence for the sake of comfort and convenience; when it frequently happens that men who in public life are extremely energetic, spirited, obstinate, wilful and ruthless appear good-natured, mild, compliant, even weak, when at home and in the bosom of the family. Which is the true character, the real personality? . . .

. . . . In my view the answer to the above question should be that such a man has no real character at all: he is not individual but collective, the plaything of circumstance and general expectations. Were he individual, he would have the same character despite the variation of attitude. He would not be identical with the attitude of the moment, and he neither would nor could prevent his individuality from expressing itself just as clearly in one state as in another.["Definitions," CW 6, pars. 798f.]

http://www.nyaap.org/jung-lexicon/p/

1. http://3.bp.blogspot.com/-wgdwxB72rYY/VWv3YmHnn-I/AAAAAAAATDY/T9wdDCZT2w8/s1600/1.jpg

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Carl Jung on "Personification." Lexicon. **(2015-06-02 01:47)**

[1]

Personification:

The tendency of psychic contents or complexes to take on a distinct personality, separate from the ego.

Every autonomous or even relatively autonomous complex has the peculiarity of appearing as a personality, i.e., of being personified.

This can be observed most readily in the so-called spiritualistic manifestations of automatic writing and the like.

The sentences produced are always personal statements and are propounded in the first person singular, as though behind every utterance there stood an actual personality.

A naïve intelligence at once thinks of spirits.["Anima and Animus," CW 7, par. 312.]

The ego may also deliberately personify unconscious contents or the affects that arise from them, using the method of active imagination, in order to facilitate communication between consciousness and the unconscious.

http://www.nyaap.org/jung-lexicon/p/

1. http://2.bp.blogspot.com/-AIvg1Xm5UhU/VW1DSbLSkdI/AAAAAAAATFo/KU2eGPvfIx4/s1600/1.jpg

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Carl Jung and "Philosopher's Stone." Lexicon. **(2015-06-03 05:18)**

[1]

Carl Jung and “Philosopher’s Stone.” Lexicon.

Philosophers’ stone:

In alchemy, a metaphor for the successful transmutation of base metal into gold; psychologically, an archetypal image of wholeness. (See also coniunctio.)

Jung quoted from the Rosarium philosophorum:

Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the Philosophers’ Stone.["Psychology and Religion," CW 11, par. 92.]

http://www.nyaap.org/jung-lexicon/p/

1. http://2.bp.blogspot.com/-paveNd8tBH4/VW7GJA3QJ-I/AAAAAAAATG0/hkDlUlscIMQ/s1600/v.gif

Carl Jung on "Possession." Lexicon. **(2015-06-03 08:57)**

[1]

Possession:

A term used to describe the identification of consciousness with an unconscious content or complex. The most common forms of possession are by the shadow and the contrasexual complexes, anima/animus.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. . . .

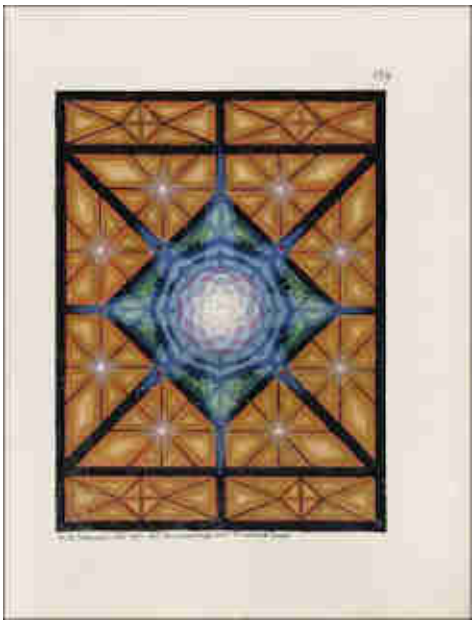
Possession caused by the anima or animus presents a different picture. . . .

In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking.["Concerning Rebirth," CW 9i, pars. 222f.]

http://www.nyaap.org/jung-lexicon/p/

1. http://2.bp.blogspot.com/-9-gPS6_rCJ4/VW75num3DkI/AAAAAAAATHE/G4OgI0Pe9y8/s1600/1.jpg

Carl Jung and Liber Novus Image 159. **(2015-06-04 00:54)**

[1] 

Why did I behave as if that serpent were my soul?

Only; it seems, because my soul was a serpent.

This knowledge gave my soul a new face, and I decided henceforth to enchant her myself and subject her to my power.

Serpents are wise, and I wanted my serpent soul to communicate her wisdom to me.

Never before had life been so doubtful, a night of aimless tension, being one in being directed against one another.

Nothing moved, neither God nor the devil.

So I approached the serpent that lay in the sun, as if she were unthinking.

Her eyes were not visible, since they blinked in the shimmering sunshine, and I spoke to her. [Image 159]. Carl Jung, Liber Novus, Page 319.

Footnote 296:

Image legend: "9 January 1927 my friend Hermann Sigg died age 52."

Jung described this as "A luminous flower in the center, with stars rotating about it. Around the flower, walls with eight gates. The whole conceived as a transparent window."

This mandala was based on a dream noted on January 2, I927 (see above, p. 2I7).

From the 'town map,' the relation between the dream and the painting is clear (see Appendix A).

He anonymously reproduced this in 1930 in "Commentary to the 'Secret of the Golden Flower,' " from which this description is taken.

He reproduced it again in 1952, and added the following commentary:

"The rose in the center is depicted as a ruby, its outer ring being conceived as a wheel or a wall with gates (so that nothing can come out from inside or go in from outside).

The mandala was a spontaneous product from the analysis of a male patient."

After narrating the dream, Jung added:

"The dreamer went on: 'I tried to paint this dream.

But as so often happens, it came out rather different. The magnolia turned into a sort of rose made of ruby-colored glass.

It shone like a four-rayed star.

The square represents the wall of the park and at the same time a street leading rpund the park in a square. From it there radiate eight main

streets, and from each of these eight side-streets, which meet in a shining red central point, rather like the Etoile in Paris. The acquaintance mentioned in the dream lived in a house at the corner of one of these stars.'

The mandala thus combines the classic motifs of flower, star, circle, precinct (temenos), and plan of city divided into quarters with citadel.'

The whole thing seemed like a window opening on to eternity;' wrote the dreamer" ("Concerning mandala symbolism," CW 9, I, §654-55).

In 1955/56 he used this same expression to denote the illustration of the self (Mysterium Coniunctionis, CW I4,§763).

On October 7, I932, Jung showed this mandala in a seminar, and commented on it the next day.

In this account, he states that the painting of the mandala preceded the dream:

"You remember possibly the picture that I showed you last evening, the central stone and the little jewels round it.

It is perhaps interesting if I tell you about the dream in connection with it.

I was the perpetrator of that mandala at a time when I had not the slightest idea what a mandala was, and in my extreme modesty I thought, I am the jewel in the center and those little lights are surely very nice people who believe that they are also jewels, but smaller ones ... I thought very well of myself that I was able to express myself like that: my marvelous center here and I am right in my heart."

He added that at first he did not recognize that the park was the same as the mandala which he had painted, and commented:

"Now Liverpool is the center of life-liver is the center of life-and I am not the center, I am the fool who lives in a dark place somewhere, I am one of those little side lights.

In that way my Western prejudice that I was the center of the mandala was corrected-that I am everything, the whole show, the king, the god" (The Psychology Of Kundalini Yoga, p. 100).

In Memories, Jung added some further details (pp. 223-24). Liber Novus, Footnote 296, Page 319.

1. http://1.bp.blogspot.com/-yWMmcHZTS8g/VW_Zyneu-BI/AAAAAAAATHc/O5UMK1egJDg/s1600/1a.jpg

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Carl Jung Liber Novus Image 54 (2015-06-05 05:00)

[1]

Image 54]

Amen, you are the lord of the beginning.
Amen, you are the star of the East.
Amen, you are the flower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end. Carl Jung, Liber Novus, Page 315

126 In "Dreams," Jung noted on January 3, 19I7:

"In Lib. nov. snake image III incent" [stimulus to snake image III in Liber Novus] (p. I). This notation appears to refer to
this image. Liber Novus, Footnote 126, Page 315.

127 Image legend: "brahmanaspati"

Julius Eggling notes that "Brihaspati or Brahmanaspati, the lord of prayer or worship, takes the place of Agni, as the representative
of the priestly dignity … In Rig-Veda X, 68,9 …

Brihaspati is said to have found (avindat) the dawn, the sky and the fire (Agni), and to have chased away the darkness
with his light (arka, sun), he seems rather to represent the element of light and fire generally" (Sacred Books of the East I2, p. xvi). See also the note to image 45.

1. http://1.bp.blogspot.com/-9PVMxx2xP8c/VXFk4VSOOXI/AAAAAAAATK4/p8KGCXaBdT4/s1600/54.jpg

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Carl Jung on "Primary Function." Lexicon. **(2015-06-05 05:04)**

[1]

Primary function:

The psychological function that is most differentiated. (Compare inferior function.)

In Jung's model of typology, the primary or superior function is the one we automatically use because it comes most naturally.

Experience shows that it is practically impossible, owing to adverse circumstances in general, for anyone to develop all his psychological functions simultaneously. The demands of society compel a man to apply himself first and foremost to the differentiation of the function with which he is best equipped by nature, or which will secure him the greatest social success. Very frequently, indeed as a general rule, a man identifies more or less completely with the most favored and hence the most developed function. It is this that gives rise to the various psychological types.["Definitions," CW 6, par. 763.]

In deciding which of the four functions-thinking, feeling, sensation or intuition-is primary, one must closely observe which function is more or less completely under conscious control, and which functions have a haphazard or random character. The superior function (which can manifest in either an introverted or an extraverted way) is always more highly developed than the others, which possess infantile and primitive traits.
The superior function is always an expression of the conscious personality, of its aims, will, and general performance, whereas the less differentiated functions fall into the category of things that simply “happen” to one.["General Description of the Types," ibid., par. 575.]

http://www.nyaap.org/jung-lexicon/p/

1. http://2.bp.blogspot.com/-Jpytv91aTDM/VXFl14a4K4I/AAAAAAAATLA/JsxYbrEmMyE/s1600/2.jpg

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The hanging of the victims on crosses was a religious custom in Middle America. **(2015-06-05 16:21)**

[1]

The hanging of the victims on crosses was a religious custom in Middle America.

Muller mentions the Fejervary Manuscript (a Mexican hieroglyphic codex), which has, for a tailpiece, a cross with a gory divinity hanging in the centre.

Equally significant is the Palenque Cross (pi. xlm).

At the top is a bird, on either side two human figures facing the cross, one of them holding out a child for either sacrifice or baptism.

The ancient Aztecs are said to have invoked the favour of Cinteotl, "the daughter of heaven and goddess of the grain," by nailing a youth or maiden to the cross every spring and shooting the victim with arrows.

The name of the cross signifies "Tree of our life or flesh."

An effigy from the island of Philae represents Osiris in the form of a crucified god, mourned by Isis and Nephthys, his sister wives. Carl Jung, CW 5, Para 400.

1. http://4.bp.blogspot.com/-RRjTIvxvl6Q/VXIEeuhVmDI/AAAAAAAATMQ/phv5ezHJVsA/s1600/1.jpg

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Carl Jung on “Primitive.” Lexicon (2015-06-06 04:43)

[1]

Primitive:

Descriptive of the original, or undifferentiated, human psyche. (See also archaic.)

I use the term “primitive” in the sense of “primordial,” and . . . do not imply any kind of value judgment.

Also, when I speak of a “vestige” of a primitive state, I do not necessarily mean that this state will sooner or later come to an end.

On the contrary, I see no reason why it should not endure as long as humanity lasts.["A Review of the Complex Theory," CW 8, par. 218.]

http://www.nyaap.org/jung-lexicon/p/

1. http://4.bp.blogspot.com/-2Xylcq8anh4/VXKynao-3AI/AAAAAAAATMs/huhKbVIJ-uY/s1600/1p.jpg

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Paracelsus and the "Lumen Naturae." (2015-06-06 11:26)

[1]

Paracelsus says of the lumen naturae:

"Look at Adam and Moses and others.

They sought in themselves what was in man and have revealed it and all kabbalistic arts and they knew nothing alien to man neither from the Devil nor
from the spirits, but derived their knowledge from the Light of Nature.

This they nurtured in themselves ... it comes from nature which contains its manner of activity within itself. It is active during sleep and hence things must be
used when dormant and not awake—sleep is waking for such arts—for things have a spirit which is active for them in sleep.

Now it is true that Satan in his wisdom is a Kabbalist and a powerful one.

So, too, are these innate spirits in man . . . for it is the Light of Nature which is at work during sleep and is the invisible body and was nevertheless born like the visible and natural body.

But there is more to be known than the mere flesh, for from this very innate spirit comes that which is visible . . . the Light of Nature which is man's mentor dwells in this innate spirit."

Paracelsus also says that though men die, the mentor goes on teaching (Astronomia magna, ed. Sudhoff, XII, p, 23; "De podagricis," ed. Huser, I, p. 566).

Paracelsus, CW 13, Pages 113-114, Footnote 6.

1. http://4.bp.blogspot.com/-VMZ0xHg-ruo/VXMQ_bObm_I/AAAAAAAATM8/9vK1Gw03XVc/s1600/1.jpg

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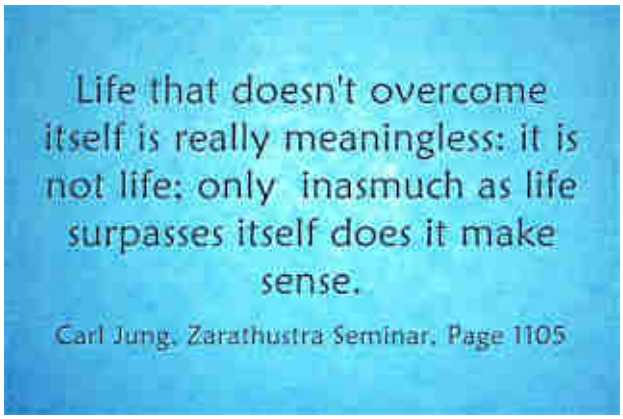
Carl Jung: Man cannot stand a meaningless life. **(2015-06-06 14:53)**

[1]


Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.
Carl Jung, Zarathustra Seminar, Page 1105

increasingly necessary for people to behave communally and collectively, now do you think it's possible that the highest development of man may be to submerge his own individuality in a kind of collective consciousness?

JUNG: That’s hardly possible. I think there will be a reaction — a reaction will set in against this communal dissociation.

You know, man doesn’t stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness.
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now do you think it’s possible that the highest development of man may be to submerge his own individuality in a kind of collective consciousness?

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Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439. C.G. Jung Speaking, Pages 438-439.

1. http://2.bp.blogspot.com/-oSaPjA49DI0/VXNBQ0BKY2I/AAAAAAAATNY/djqtBhwWOQc/s1600/1c.jpg

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Carl Jung on the "Black Anima." (2015-06-07 04:40)

[1]

The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat’s blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.

The Shulamite remains unchanged, as did the old Adam.

And yet Adam Kadmon is born, a non-Christian second Adam, just at the moment when the transformation is expected.

This extraordinary contradiction seems insoluble at first sight.

But it becomes understandable when we consider that the illumination or solificatio of the Shulamite is not the first transformation but

the second, and takes place within.

The subject of transformation is not the empirical man, however much he may identify with the "old Adam," but Adam the Primordial Man,
the archetype within us.

The black Shulamite herself represents the first transformation: it is the coming to consciousness of the black anima, the Primordial Man's
feminine aspect.

The second, or solificatio, is the conscious differentiation of the masculine aspect—a far more difficult task.

Every man feels identical with this, though in reality he is not.

There is too much blackness in the archetype for him to put it all down to his own account, and so many good and positive things that he cannot resist the
temptation to identify with them.

It is therefore much easier to see the blackness in projected form: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat"
holds true even of the most enlightened psychology.

But the masculine aspect is as unfathomable as the feminine aspect.

It would certainly not be fitting for the empirical man, no matter how swollen his ego-feelings, to appropriate the whole range of Adam's heights and depths.

Human being though he is, he has no cause to attribute to himself all the nobility and beauty a man can attain to, just as he would assuredly refuse to accept the guilt for the abjectness and baseness that make man lower than an animal—unless, of course, he were driven by insanity to act out the role of the archetype. Carl Jung, CW 14, Par 647.

1. http://3.bp.blogspot.com/-xUr3vyhnURs/VXQDTDp-dsI/AAAAAAAATN8/bw0R-H39GJw/s1600/1black%2Banima.jpg

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Carl Jung on the "Imitation of Christ." **(2015-06-07 10:52)**

[1]

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom.
--Carl Jung citing The Imitation of Christ, Liber Novus, Page 294

Are we to understand the "imitation of Christ" in the sense that we should copy his life and, if I may use the expression, ape his
stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness?

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.

Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the
less be misjudged, derided, tortured, and crucified.

He would be a kind of crazy Bolshevist who deserved the cross.

We therefore prefer the historically sanctioned and sanctified imitation of Christ.

I would never disturb a monk in the practice of this identification, for he deserves our respect.

But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic.

Neurosis is an inner cleavage—the state of being at war with oneself.

Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal him.

What drives people to war with themselves is the suspicion or the knowledge that they consist of two persons in opposition to one
another.

The conflict may be between the sensual and the spiritual man, or between the ego and the shadow.

It is what Faust means when he says: "Two souls, alas, are housed within my breast."

A neurosis is a splitting of personality. Carl Jung, CW 11, Par 522.

1. http://3.bp.blogspot.com/-QDVNpODnjs0/VXRafXG_mfI/AAAAAAAATPs/QhlVRgcNaoA/s1600/1.jpg

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Carl Jung: Liber Novus Image 153 **(2015-06-08 04:52)**

[1]

Are you laughing, Oh Philemon?

Alas, I understand you: humanity has completely faded for you, but its shadow has arisen for you.

How much greater and happier the shadow of humanity is than it is itself!

The blue midday shadows of the dead!

Alas, there is your humanity, Oh Philemon, you are a teacher and friend of the dead.

They stand sighing in the shade of your house, they live under the branches of your trees.

They drink the dew of your tears, they warm themselves at the goodness of your heart, they hunger after the words of your wisdom,
which sounds full to them, full of the sounds of life.

I saw you, Oh Philemon, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its
forehead and solemn torment darkened it.

I can guess, Oh Philemon, who your midday guest was.

How blind I was, fool that I am!

That is you, Oh Philemon!

But who am I!

I go my way, shaking my head, and people's looks follow me and I remain silent.

Oh despairing silence! Carl Jung, Liber Novus, Page 316

1. http://2.bp.blogspot.com/-ZAA9dEeAKbo/VXVXiNEt2KI/AAAAAAAATRQ/2Zv5xdu-rAw/s1600/Image%2B153.jpg

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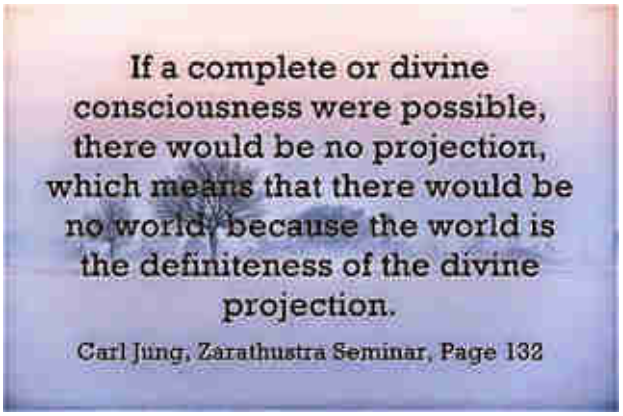
Carl Jung and "Projection." Lexicon **(2015-06-08 16:29)**

[1]


If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.
Carl Jung, Zarathustra Seminar, Page 132

Projection:

An automatic process whereby contents of one's own unconscious are perceived to be in others. (See also archaic, identification and participation mystique.)

Just as we tend to assume that the world is as we see it, we naïvely suppose that people are as we imagine them to be. . . . All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects. . . . Cum grano salis, we always see our own unavowed mistakes in our opponent. Excellent examples of this are to be found in all personal quarrels. Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections. It is the natural and given thing for unconscious contents to be projected.["General Aspects of Dream Psychology," ibid., par. 507.]

Projection means the expulsion of a subjective content into an object; it is the opposite of introjection. Accordingly, it is a process of dissimilation, by which a subjective content becomes alienated from the subject and is, so to speak, embodied in the object. The subject gets rid of painful, incompatible contents by projecting them.["Definitions," CW 6, par. 783.]

Projection is not a conscious process. One meets with projections, one does not make them.

The general psychological reason for projection is always an activated unconscious that seeks expression.["The Tavistock Lectures," CW 18, par. 352.]

It is possible to project certain characteristics onto another person who does not possess them at all, but the one being projected upon may unconsciously encourage it.

It frequently happens that the object offers a hook to the projection, and even lures it out. This is generally the case when the object himself (or herself) is not conscious of the quality in question: in that way it works directly upon the unconscious of the projicient. For all projections provoke counter-projections when the object is unconscious of the quality projected upon it by the subject.["General Aspects of Dream Psychology," CW 8, par. 519.]

Through projection one can create a series of imaginary relationships that often have little or nothing to do with the outside world.

The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable.["The Shadow," CW 9ii, par. 17.]

Projection also has positive effects. In everyday life it facilitates interpersonal relations. In addition, when we assume that some quality or characteristic is present in another, and then, through experience, find that this is not so, we can learn something about ourselves. This involves withdrawing or dissolving projections.

So long as the libido can use these projections as agreeable and convenient bridges to the world, they will alleviate life in a positive way. But as soon as the libido wants to strike out on another path, and for this purpose begins running back along the previous bridges of projection, they will work as the greatest hindrances it is possible to imagine, for they effectively prevent any real detachment from the former object.["General Aspects of Dream Psychology," CW 8, par. 507.]

The need to withdraw projections is generally signaled by frustrated expectations in relationships, accompanied by strong affect. But Jung believed that until there is an obvious discordance between what we imagine to be true and the reality we are presented with, there is no need to speak of projections, let alone withdraw them.

Projection . . . is properly so called only when the need to dissolve the identity with the object has already arisen. This need arises when the identity becomes a disturbing factor, i.e., when the absence of the projected content is a hindrance to adaptation and its withdrawal into the subject has become desirable. From this moment the previous partial identity acquires the character of projection. The term projection therefore signifies a state of identity that has become noticeable.["Definitions," CW 6, par. 783.]

Jung distinguished between passive projection and active projection. Passive projection is completely automatic and unintentional, like falling in love. The less we know about another person, the easier it is to passively project unconscious aspects of ourselves onto them.
Active projection is better known as empathy-we feel ourselves into the other's shoes. Empathy that extends to the point where we lose our own standpoint becomes identification.

The projection of the personal shadow generally falls on persons of the same sex. On a collective level, it gives rise to war, scapegoating and confrontations between political parties. Projection that takes place in the context of a therapeutic relationship is called transference or countertransference, depending on whether the analysand or the analyst is the one projecting.

In terms of the contrasexual complexes, anima and animus, projection is both a common cause of animosity and a singular source of vitality.

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love.["The Syzygy: Anima and Animus," CW 9ii, par. 30.]

http://www.nyaap.org/jung-lexicon/p/

1. http://3.bp.blogspot.com/-aUKKoCxX6Xw/VXX61WpKEMI/AAAAAAAATS0/-qhounx693Y/s1600/1p.jpg

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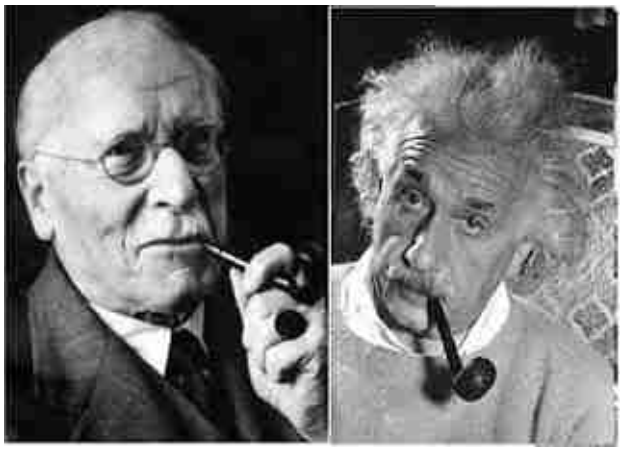
Carl Jung and "Physics." (2015-06-09 15:41)

[1]



When he was just starting to work on the theory of relativity, Einstein came often to my house and I bombed with questions about the new theory.

I'm not good at math and imagine the problem that the poor guy had to explain relativity.

He didn't know how to explain it.

Faced with the difficulty of it, I felt insignificant, I wanted to sink into the ground.

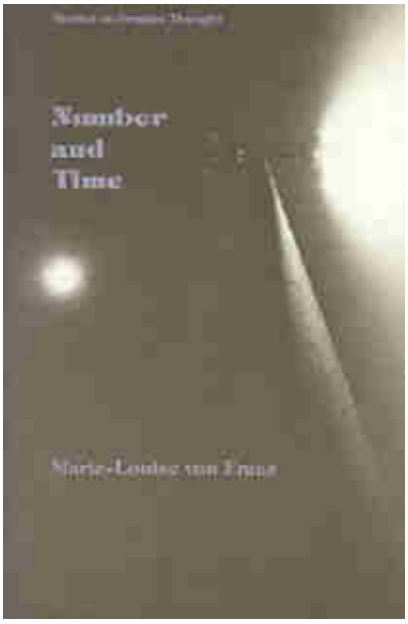
Until one day he asked me something and psychology was my revenge.

"The expertise " Jung adds" is a big disadvantage; the intensification is such that you can't explain.

I have since had many opportunities to observe that nowadays the conversation is impossible between the infinitely graduates.

Everyone is so advanced in the field of your enthusiasm and feel so comfortable there that barely, and hardly care, talk about everything else.

Would be exposed as a crab out of the shell. Carl Jung on meeting Albert Einstein

[2] 

"C. G. Jung's work in his later years suggested that the seemingly divergent sciences of psychology and modern physics might, in fact, be approaching a unified world model in which the dualism of matter and psyche would be resolved.

Jung believed that the natural integers are the archetypal patterns that regulate the unitary realm of psyche and matter, and that number serves as a special instrument for man's becoming conscious of this unity." Number and Time by Marie Louise Von Franz

[3]

This photograph of Jung and Erwin Schrödinger was taken in a garden near the Round Table at the 1946 conference.

The conference theme that year was "Spirit and Nature." Jung lectured on "The Spirit of Psychology"and Schrödinger spoke on "The Spirit of Natural Science."

A theoretical physicist, Schrödinger won the Nobel Prize in 1933 for his discovery of the Schrödinger wave equation.

[4]

Max Knoll, a professor of physics from Princeton University, lectured at Eranos between 1951 and 1965 on the history of science.

This photograph of Knoll was taken at the 1951 conference. In 1934 Knoll and Ernst Ruska, his student, invented the electron microscope. Knoll died in 1969, seventeen years before his co-inventor, Ruska, would be awarded the Nobel Prize in physics for their invention of the electron microscope.

1. http://2.bp.blogspot.com/-d1hLZhn9bkw/VXdAdSjKl-I/AAAAAAAATUg/XTnP4mLTr2A/s1600/1einstein.jpg
2. http://4.bp.blogspot.com/-ys0f-dvbvL4/VXdBUTV82uI/AAAAAAAATU4/N3X48nwbl4s/s1600/7.jpg
3. http://4.bp.blogspot.com/-8vCQEgFxoCk/VXdAtTEo4kI/AAAAAAAATUo/dodnpiKhqPA/s1600/6.jpg
4. http://1.bp.blogspot.com/-ySlhZ1asC8c/VXdA4tMDV2I/AAAAAAAATUw/0NUbsWCHGx4/s1600/5.jpg

Jung at Bollingen. On lighting lanterns, water-pumping, wood-cutting, fire making, and cooking (2015-06-10 09:01)

[1]

Jung at Bollingen. Of lighting lanterns, water-pumping, wood-cutting, fire making, and cooking, Jung said, "These simple acts make man simple." Wounded Healer of the Soul, Page 72.

The feeling of repose and renewal that I had in this tower was intense from the start.

It represented for me the maternal hearth. . . in which I could become what I was, what I am and will be. . . .

At Bollingen I am in the midst of my true life, I am most deeply myself.

Here I am, as it were, the "age-old son of the mother". . . personality No.2, who . . . exists outside time. . . .

I have done without electricity, and tend the fireplace and stove myself.

Evenings, I light the old lamps.

There is no running water, and I pump the water from the well.

I chop the wood and cook the food.

These simple acts make man simple; and how difficult it is to be simple!

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature."

Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. . . .

There I . . . see life in the round, as something forever coming into being and passing on. Carl Jung, Memo-

ries Dreams and Reflections, Pages 255-256.

1. http://4.bp.blogspot.com/-sdHdk9-CDL0/VXg1AUFHUKI/AAAAAAAATW4/k96dka8wfd0/s1600/1.png

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"Jung was a mountain of a man - big enough to encompass every kind of person imaginable" (2015-06-10 09:36)

[1]

Analyst and author Jane Wheelwright was a patient of Jung's in the 1930s.

"Jung was a mountain of a man - big enough to encompass every kind of person imaginable.

All kinds of people big and small found through him their uniqueness.

He touched all kinds of people who came his way.

Sometimes it was through what he inadvertently said - more often than not something he would not remember.

Sometimes it was what he did.

Mostly it was what he was: a comprehensive, large, all-embracing, complete man.

He spanned in himself everything from greatness and power to all-too-human failings.

He could be irritable and sometimes downright demanding.

Explosions of rage were not uncommon.

He even could be duped at times by unscrupulous and ambitious people.

Sometimes he seemed to reduce to human ordinariness. At other times he seemed to expand - to literally physically expand - to overpowering size.

I remember once experiencing him like this.

I must have betrayed my feeling that he was beyond my reach because he said out of the blue, "Do I have horns on my head?"

Jung was able to constellate the unconscious of countless numbers and kinds of people.

It was an extraordinary gift that he had. . . . I believe he was at his best as an analyst." Jane Wheelwright, J.E.T., Page 97.

1. http://4.bp.blogspot.com/-ScefBTGPOvg/VXg8-saaWkI/AAAAAAAATXI/bZb3VeON4aw/s1600/3.png

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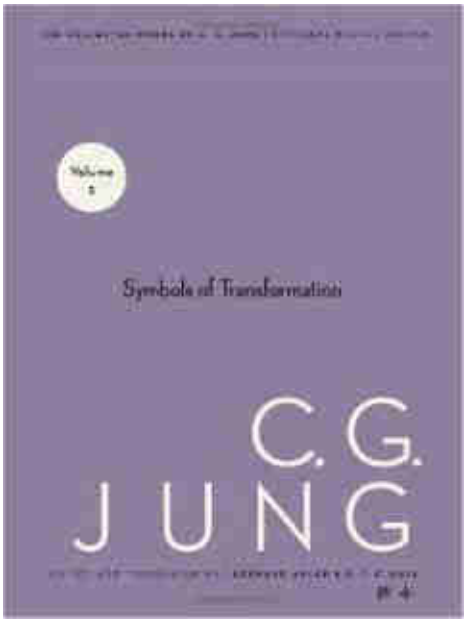
The Dream that inspired Dr. Jung to write his last great work. **(2015-06-10 10:02)**

[1]

Christ and the Wise Virgins Stone portal, Germany.

At eighty-three, Jung had a dream in which he addressed a multitude of ordinary people who listened with rapt attention and understanding.

This prompted him to agree to the publication of his last book, Man and His Symbols. Wounded Healer of the Soul, Page 206.

[2] 

Man and His Symbols, Jung’s last work, had a typical birth.

The highly successful Freeman interview prompted a publisher’s request for a book of Jung’s "more important and basic ideas," this
time "for the people in the market place."

No, said eighty-three year-old Jung.

He had never tried to popularize his work; anyway he was "old and rather tired."

Then he had a dream, which he told to John Freeman.

Jung dreamed that, instead of sitting in his study and talking to the great doctors and psychiatrists who used to call on
him from all over the world, he was standing in a public place and addressing a multitude of people who were listening
to him with rapt attention and understanding what he said. Wounded Healer of the Soul, Page 206.

1. http://3.bp.blogspot.com/-EqRtAkbIfOQ/VXhDHqzdsTI/AAAAAAAATXY/u-lNldP5h6M/s1600/1.png
2. http://1.bp.blogspot.com/-VuXIeKUDYSw/VXhDQgR2nAI/AAAAAAAATXg/cUHt-5HRqmY/s1600/2.jpg

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Sheila Moon on Carl Jung (2015-06-11 05:29)

[1]

In each of my hours with Dr. Jung I was aware of his sense of urgency about man's religious task, of his intense concern that each of us must be related to ourselves and to God not only inwardly but in the world, if we and the world are not to be destroyed.

"We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.". . .

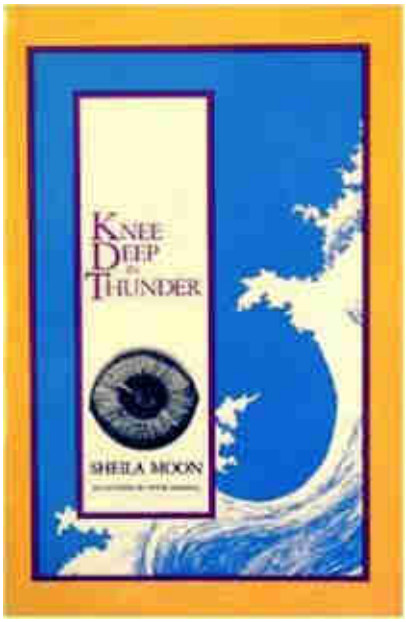
Over and again he stressed his belief that "unless we live these things we profess, we are useless."

My last sight of him was in 1955 in Ascona.

I had photographed him with Mrs. Jung, seated at a table in the warm sunlight outside their hotel by the lake.

Very Swiss, very solid, very genuine, very warm, they sat side by side, smiling, as we drove away. Shiela Moon, J.E.T., Page 178.

Image: Carl and Emma Jung enjoying tea at Küsnacht in 1955.

[2] 

1. http://1.bp.blogspot.com/-l8krSTEP5mc/VXlUaOKv66I/AAAAAAAATZA/F5VNqEqQyqQ/s1600/1moon.png
2. http://3.bp.blogspot.com/-hzrDu4hzDJk/VXlUv_pbnDI/AAAAAAAATZI/DPN4fUM6FPY/s1600/moonie.jpg

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Carl Jung's Dream that inspired "Answer to Job." (2015-06-11 11:16)

[1]

The problem of evil had occupied Jung since his childhood, raising, as it does, fundamental questions about the ideas of
God we live with in the form of images, concepts, and metaphors and their consequent effect on the meaning and conduct
of human existence.

Patients and public had put these questions to him for years.

In Aion he began tackling the issue of "the dark side of God" but found it needed a more direct focus.

The fateful Answer to Job was foreshadowed by a long dream ending in a scene which demonstrated underlying attitudes
of the dreamer:

“It was a high, circular room with a gallery running along the wall, from which four bridges led to a
basin-shaped center.

The basin rested upon a huge column and formed the sultan’s round seat. . . .The whole was a gigantic mandala...
.
I suddenly saw that from the center a steep flight of stairs ascended to a spot high up on the wall. . . . At the top of the
stairs was a small door, and my father said, "Now I will lead you into the highest presence."

Then he knelt down and touched his forehead to the floor.

I imitated him, likewise kneeling, with great emotion. For some reason I could not bring my forehead quite down to the
floor - there was perhaps a millimeter to spare. . . .

I . . . ought really to have touched my forehead to the floor, so that my submission would be complete.

But something prevented me from doing so entirely, and kept me just a millimeter away.

Something in me was saying, "All very well, but not entirely."

Something in me was defiant and determined not to be a dumb fish: and if there were not something of the sort
in free men, no Book of Job would have been written several hundred years before the birth of Christ.

Man always has some mental reservation, even in the face of divine decrees.

Otherwise, where would be his freedom?

And what would be the use of that freedom if it could not threaten Him who threatens it?” Carl Jung, Memories Dreams and Reflections, P. 218-220.

[Also: Claire Dunne, Carl Jung: Wounded Healer of the Soul, P. 151-142.

Image: Anthony: "What Is the Object of all this?" / The Devil: "There is no Object."

Plate XVIII from Tentation de Saint-Antoine, the third series, 1896.

Lithograph by Odilon Redon.

Satan, an angel of God, was used by Him to test Job.

1. http://2.bp.blogspot.com/-9UtC0sGYNW4/VXmmHA9WeUI/AAAAAAAATZg/dfbm8v1_MKs/s1600/1.png

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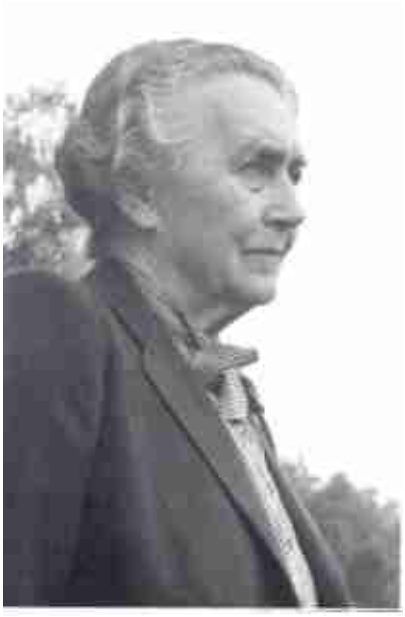
Elizabeth Howes on Emma Jung **(2015-06-12 04:03)**

[1] 

I found Mrs. Jung the most integrated person in Zurich. . . .

I found myself deeply moved by a woman who had so obviously found
herself and her own authenticity in the midst of so many collective pressures.

She was the wife of Carl Jung, which was certainly not an easy task.

And she maintained - or rather, achieved- an individuality separate from his.

She became a scholar in later years which culminated in her excellent book, The Legend of the
Holy Grail.

Also she became a wise and sensitive analyst, pointing simply and directly to what needed to
be looked at.

She was a joy to work with... .

Mrs. Jung's quiet, penetrating, active and participating attitude helped one always to know that one was working in a religious
process where the unconscious was revealing – in even the slightest way - powers greater than the ego.

But always I remember how she stressed the role of the ego in the development of consciousness.

Mrs. Jung said to me, "There are egos and egos and egos. The problem is to find the right one."

To me, as I saw her, she had found hers and had related it to the deeper archetypal powers making for whole-

ness. Elizabeth Howes, J.E.T., Page 75.

Image:

Emma Jung, 1955.

Wife, teacher, analyst, writer, mother of five, grandmother, Emma's
dignity and equanimity is apparent in this portrait in the year of her death.

1. http://1.bp.blogspot.com/-YotGWh-648s/VXqSJLeesYI/AAAAAAAATZ0/8Fs2uz4lzrM/s1600/emma.png

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Carl Jung on the Death of Emma and Bollingen house. **(2015-06-12 16:06)**

[1]

After my wife's death. . . I felt an inner obligation to become what I myself am.

To put it in the language of the Bollingen house, I suddenly realized that the small central section
which crouched so low, so hidden was myself!

I could no longer hide myself behind the "maternal" and the "spiritual" towers.

So, in that same year, I added an upper story to this section, which represents myself, or my ego personality.

Earlier,I would not have been able to do this; I would have regarded it as presumptuous self-emphasis.

Now it signified an extension of consciousness achieved in old age.

With that the building was complete. Carl Jung, MDR, Page 225.

Dear Aniela... .

I have finished painting the ceiling in Bollingen and done more work on my inscription and - last but not least - rebricked the rivulets to prevent
seepage and cooked some good meals and found and bought an excellent wine.

All this has rested me and cured me of various vexations.

But I won't speak of that.

Thank heavens I have no idea how great is the disorder or order of my correspondence.

My memory has the most astonishing holes in it, so that I often catch myself forgetting not only
what I have done but more especially what I have not done. Carl Jung, Letters Vol. 1, Page 351.

Solitude is for me a fount of healing which makes my life worth living.

Talking is often a torment for me, and I need many days of silence to recover from the futility of words.

I have got my marching orders and only look back when there's nothing else to do.

This journey is a great adventure in itself, but not one that can be talked about at great length.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends.

The rest is silence! This realization becomes clearer every day as the need to communicate dwindles.

Image:

lung on a wall at Bollingen, c. 1955.

In his eighties, Jung needed solitude as a "fount of healing," and
silence to overcome the "torment" of talking.

1. http://1.bp.blogspot.com/-BHz88bkCgiM/VXs7lXGyoII/AAAAAAAATdE/T-l1MKgomsk/s1600/bollingen.png

Carl Jung on “Synchronicity.” **(2015-06-13 05:38)**

[1]

Carl Jung on “Synchronicity.”

"Certain phenomena of synchronicity seem to be bound up with the archetypes." Synchronistic events nearly always occur
during, or because of heightened emotion.

It’s as if the threshold of consciousness is lowered, which then allows the unconscious and its contents to show
themselves in conscious life.

These spheres of heightened emotion occur within archetypal situations such as death, mortal danger, catastrophes, mental or
physical illness, or relationship crises, which demonstrate innate "patterns of behavior that are universal in character, arousing the
same feelings in everyone."

Similarly, close-bonded archetypal relationships such as those between mother and child or between
lovers often produce synchronistic telepathic communication.

For lung, the archetypes are "an imprint which presupposes an imprinter"; "the archetype is only the name of Tao, not Tao itself."

And "just as the physicist regards the atom as a model I regard archetypal ideas as sketches for the purpose of visualizing the
unknown background."

We . . . have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary
capable of suppressing them to a certain extent.

In other words: this factor is expected to manifest the qualities of time- and spacelessness, i.e., "eternity" and "ubiquity."

Psychological experience knows of such a factor; it is what I call the archetype, which is ubiquitous in time and
space, of course relatively speaking.

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches
are identical with each other, and where they function as if they were the one undivided Psyche the ancients called anima
mundi or the psyche tou kosmou [cosmic psyche].

This is no metaphysical speculation but an observable fact, and therefore the key to innumerable mythologies, that is to
the manifestations of unconscious fantasy. . . .

It may be, from a psychological point of view, a mere similarity and not a unity in essence. . .

But here parapsychology comes in, with its psi-phenomena that unmistakably show an essential identity of two separate
events, as for instance the act of prevision and the objective precognized fact.

These experiences show that the factor in question is one and the same inside and outside the psyche.

. . . In our ordinary minds we are in the worlds of time and space and within the individual psyche.

In the state of the archetype we are in the collective psyche, in a world system whose space-time categories are relatively or
absolutely abolished.

This is about as far as we can go safely.

I see no way beyond, since we are not capable of functioning in a four-dimensional system at will; it only can happen to us.

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we
are the moved objects.

Experiment in the ordinary sense therefore becomes impossible. . . .

There is no regularity between archetype and synchronistic event. . . .

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading
factor of principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and co-called psyche.

Here one gets into deep waters, at least I myself must confess that I am far from having sounded these abysmal depths.

In this connection I always come upon the enigma of the natural number.

I have a distinct feeling that Number is a key to the mystery, since it is just as much discovered as it is invented.

It is quantity as well as meaning.

For the latter I refer to the arithmetical qualities of the fundamental archetype of the self. . . and its historically and empirically well documented
variants of the Four. . . .

It seems that I am too old to solve such riddles, but I do hope that a young mind will take up the challenge. It would
be worth while. Carl Jung, Letters Vol. II, Pages 398-400.

Image:

The Four Brains Aboriginal painting by Rachel Napaljarri jurra, Waadpiri people, Central Australia, 1992.

Aboriginal philosophy posits four brains for the human experience, four levels that describe our
relationship to our world:

1. Story brain (Tjukurrpa), myths/thought;
2. Family brain (Walytju), relationships/emotions;
3. Country brain .(Ngurra), geography/environment;
4. Body brain (Kurunpa), physical/molecular.

1. http://2.bp.blogspot.com/-K7bl2gbmCNg/VXv5mGF4lfI/AAAAAAAATdc/z4FSVzISb7o/s1600/1.png

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“Thank God, I’m Jung, and not a Jungian.” (2015-06-13 11:06)

[1]

["Thank God, I'm Jung, and not a Jungian." is a popular quotation of Dr. Jung's but is often not used within the context in which it was stated as provided below.]

There was indeed plenty of theory with which to diagnose and label the patients, but terms and theory never appealed to Jung except as a temporary aid.

Speaking of the terms he himself gave to various aspects of the human psyche, he wrote, in his last long book, Mysterium Coniunctionis:
If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose. [Carl Jung, CW 14, Footnote 66, Page 108.]

He used to deplore the tendency of too many of his pupils to make dogma of such concepts and once in exasperation remarked:
"Thank God, I'm Jung, and not a Jungian." Carl Jung, Jung: A Biography [Hannah], Page 78.

1. http://4.bp.blogspot.com/-Wfmc2t_u95M/VXxGqKgDKuI/AAAAAAAATds/0AlGyQovb5s/s1600/1aaa.jpg

Carl Jung and Bollingen **(2015-06-14 04:47)**

[1]

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that
I have found no plain answer to myself.

I am in doubt about myself as much as ever, the more so the more I try to say something definite.

It is even as though through familiarity with oneself one became still more alienated! Carl Jung, Jung Briefe, Page 386.

In 1955 his tall figure was slightly bent and even gave an impression of fragility.

Yet most people overlooked this, because it paled beside the massive strength, the powerfulness
that radiated from him; no one who ever met him could escape its aura.

It was not the powerfulness of an authoritarian Jung was too good-natured for that, too kindly,
too outgoing even in old age and his humor too infectious.

Nor was it the powerfulness one associates with erudition or with a highly differentiated and richly endowed intellect. . . .

What was so palpably impressive about him sprang from the superiority of a man who had engaged in a
life-and-death struggle with the creative daemon and mastered him, but on whom the struggle had left its mark.

This kind of powerfulness is profoundly human, does not arouse fear, is not crushing, does not embarrass or make you feel
small, but changes you; it compels veneration and awe. Aniela Jaffe, Last Years, Page 100.

1. http://2.bp.blogspot.com/-VPtSWlyQ9LE/VXO_PFQbItI/AAAAAAAATgM/POH8kVOglUI/s1600/1age%2B80.png

Aniela Jaffe on Carl Jung's youth **(2015-06-14 05:26)**

[1]

He [Jung] began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his
relationships and made him feel unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability,
he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Last Years, Pages 114-115.

1. http://1.bp.blogspot.com/-XRJkzZ-eLXM/VX1IdzGdqxI/AAAAAAAATgc/TWsdKvWru40/s1600/2.jpg

Carl Jung and some Late Life Thoughts. **(2015-06-14 11:51)**

[1]

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity.

Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't
transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness.

But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

Image:

Seated Figure of Bodh-dharma Porcelain, Chinese, Ming Dynasty, first half of seventeenth century.

Bodh-dharma was an Indian sage who brought Buddhism into China.

This figurine is a meditative aid.

By sitting in the same position and gazing upon the figure of the Bodhi-dharma, one can see one's
own inner state.

1. http://1.bp.blogspot.com/-2BD_0uq04NM/VX2iZhRFibI/AAAAAAAATgs/8ro8mornQ-U/s1600/1Bodhi.png

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Carl Jung an Alchemical Stages (2015-06-14 12:07)

[1]

The third and highest degree of conjunction was the union of the whole man with the unus mundus . . .

the potential world of the first day of creation, when nothing was yet "in actu," i.e. divided into two and many but was still
one. . .

the eternal Ground of all empirical being. . . .

The third degree of conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. . . .

He [the alchemist Dorn] expressly meant not a fusion of the individual with his environment, or even his adaptation
Undoubtedly the idea of the unus mundus is founded on the assumption that the multiplicity of the empirical world rests on an underlying unity. . .

everything different and divided belongs to one and the same world. . . .

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its
total nature. . . .

But this much we do know beyond all doubt, that empirical reality has a transcendental background.

. . . The common background of microphysics and depth psychology is as much physical as psychic and therefore

neither, but rather a third thing, a neutral nature which can at most be grasped in hints since in essence it is transcendental.

. . . The transcendental psychophysical background
corresponds to a "potential world.". . .

The third and highest conjunction. . .

would consist, psychologically, in a synthesis of the conscious with the unconscious.

The result of this conjunction or equation is theoretically inconceivable, since a known quantity is combined with an unknown one; but in practice as many far reaching changes of consciousness result from it as atomic physics has produced in classical physics. . . .

Not unnaturally, we are at a loss to see how a psychic experience of this kind - for such it evidently was - can be
formulated as a rational concept.

Undoubtedly it was meant as the essence of perfection and universality, and, as such, it characterized an experience of similar proportions.

We could compare this only with the ineffable mystery of the unio mystica, or Tao, or the content of Samadhi, or the experience of satori in Zen, which would bring us to the realm of the ineffable and of extreme subjectivity where all the criteria of reason fail.

Remarkably enough this experience is an empirical one in so far as there are unanimous testimonies from the East and West alike, both from the present and from the distant past, which confirm its unsurpassable subjective significance. . . .

It is and remains a secret of the world of psychic experience and can be understood only as a numinous event.
Carl Jung, CW 14, Pages 767-771.

Image:

Chakrasamvara and Vajravarahi in Union Painting on cotton, Nepal, c. 1450

The union of Tantric deities can embody unio mystica at the levels of the synthesis of opposites: the conscious and unconscious, the personal with the supra-personal.

1. http://2.bp.blogspot.com/-3zCd4oLmocQ/VX2mh2SqDbI/AAAAAAAATg4/CQ4_MejchYo/s1600/1.png

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Carl Jung on “Tao.” (2015-06-14 12:17)

[1]

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower.

To translate meaning into life ... is to realize the Tao. Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, Modern Psychology, Page 43.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

1. http://2.bp.blogspot.com/-SkncYv6Nu3Y/VX2pAse5-FI/AAAAAAAAThE/f79KqvZQaR0/s1600/1.jpg

Carl Jung: “Not being a prophet, it is impossible for me to predict where the world is going to.” (2015-06-14 12:26)

[1]

To Albert Oppenheimer

Dear Herr Oppenheimer 10 October 1933

Not being a prophet, it is impossible for me to predict where the world is going to.

But I know from my own experience of very many individuals of our time that a very definite instinctive tendency is at
work to bring them back to consciousness of themselves.

The catastrophe of the World War is no doubt responsible for this.

What happens to the individual also happens to nations after a time, by a process of natural summation.

The economic crisis operates as a contributory causative factor.

Nations will become more and more entrenched in their idiosyncrasies and we may expect an increase in
nationalism everywhere.

Contrary to the rational expectation of worldwide understanding, the individuality of each nation is going to be built up for a long time to come.

Economic hardship makes people egoistic as well as increasing mistrust between them.

It is clear that civilization, if not exactly threatened, is being held up in its advance.

This is to be welcomed in that our advance has been much too rapid for the real man, which is why we have become
lopsidedly intellectualistic and rationalistic and have quite forgotten that there are other factors which cannot be influenced
by a one track rational intellect.

Hence we see on all sides a mystic emotionality flaring up, which had been declared extinguished ever since the
Middle Ages.

It fares with nations as with the individual: if he grows too high in the air his roots go down too deep, which means that
however fast he progresses he will after a time be overtaken by his own shadow, where he will find plenty of work to do on himself at
home.

In the individual one calls it a conflict, in the nation it's a civil war or revolution.

I think the continuing divisions and upheavals will gradually lead to a state of balance which will form the basis for a reconstruction.

But I think the phase of disintegration will last at least several decades more.

I see no special social or political gain for our generation but an all the greater spiritual one.

This, of course, is not identical with what used to be called the march of civilization.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 128-129.

1. http://3.bp.blogspot.com/-wKF9Cm9Tuos/VX2q25wV4XI/AAAAAAAAThQ/VSOGe5pTfjQ/s1600/2.jpg

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Carl Jung two days before his death. **(2015-06-15 06:58)**

[1]

For two days before he died he was away in some far country and he saw wonderful and beautiful things, .I am sure of
that.

He smiled often and was happy. . . he told me of the wonderful dream he had had; he said: "Now I know the
truth but there is a small piece not filled in and when I know that I shall be dead."

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words:

"And this shall be a sign unto you of Wholeness and Oneness." Ruth Bailey, Two Friendships, Page 104.

1. http://2.bp.blogspot.com/-naCOSVnRUe4/VX6vu7t_MiI/AAAAAAAATkM/ZXPkdjnnH_A/s1600/2be7bd765aa111b84083e91b84f35cf5.jpg

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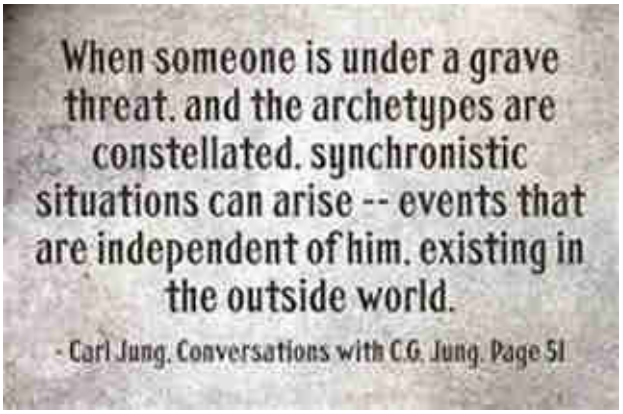
The Death of Carl Jung and "Synchronicity." (2015-06-15 07:10)

[1]


When someone is under a grave threat. and the archetypes are constellated. synchronistic situations can arise -- events that are independent of him. existing in the outside world.
- Carl Jung. Conversations with C.G. Jung. Page 51

At 4 P.M. on June 6, 1961, Jung died very peacefully, surrounded by his family.

Not surprisingly, synchronicity accompanied his death. Laurens van der Post, on a voyage from Africa to Europe,
reported a dream at the time he died of Jung waving goodbye.

Barbara Hannah told how, minutes before his death, she discovered the relatively fresh battery in her car had completely run down.

Nature joined in a couple of hours later with a freak storm over Kusnacht in which lightning struck and scarred the tree where Jung
used to sit in the garden. Claire Dunne, Wounded Healer of the Soul, Page 215.

1. http://4.bp.blogspot.com/-3tqwAR72f2w/VX6yg76HCxI/AAAAAAAATkY/8VC8yklub0s/s1600/1.jpg

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Carl Jung on "Man's Real Task." (2015-06-15 10:44)

[1]

In each aeon there are at least a few individuals who understand what man's real task consists of, and keep its tradition

for future generations and a time when insight has reached a deeper and more general level.

First the way of a few will be changed and in a few generations there will be more. . .

whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a hundred miles
away." Carl Jung, Letters Vol. II, Page 525.

1. http://4.bp.blogspot.com/-QOiH8-QnFZE/VX7keco-A3I/AAAAAAAATko/RorWlCY4LMw/s1600/2.jpg

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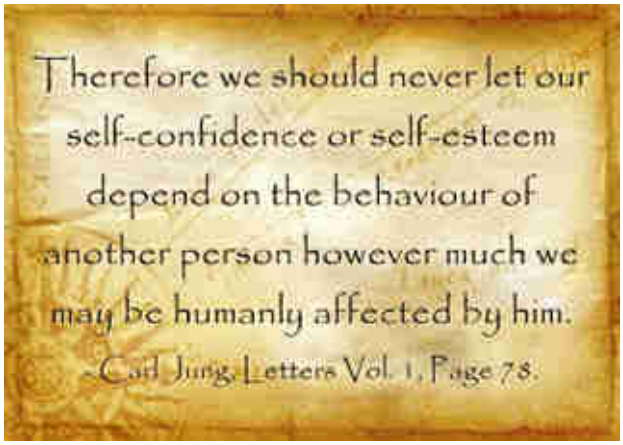
Carl Jung's Self-Confidence shaken. (2015-06-15 14:31)

[1]


Therefore we should never let our
self-confidence or self-esteem
depend on the behaviour of
another person however much we
may be humanly affected by him.
-Carl Jung, Letters Vol. 1, Page 78.

To you, dear friend. . . for this dawning decade 1960-70, in whose lap the black and white cards of our uncertain fate await us.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.

Since I do not deem myself God-almighty enough to have made them other than they are, I must put it down entirely to my own account and lengthen my shadow accordingly.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries.

It is indeed no trifling thing to be granted the happy proof that somehow one is "possible" and has achieved something whose meaning someone else, apart from myself, is able to see.

Being well-known not to say "famous" means little when one realizes that those who mouth my name have

fundamentally no idea of what it's all about.

The gratification of knowing that one is essentially posthumous is short-lived. Carl Jung, Letters Vol. II, Page 516.

1. http://3.bp.blogspot.com/-ehQrwcaDDcY/VX8ZOHtFD5I/AAAAAAAATk8/FmNvG6YH2LM/s1600/2.jpg

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Carl Jung: We have become participants of the divine life... (2015-06-16 05:11)

[1]

We have become participants of the divine life and we have to assume a new responsibility. . . .

Man's relationship to God probably has to undergo a certain important change:

Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living
and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His goodness means grace and light and his dark side the terrible temptation of power.

Man has already received so much knowledge that he can destroy his own planet.

Let us hope that God's good spirit will guide him in his decisions, because it will depend on man's decision whether God's creation will continue.

Nothing shows more drastically than this possibility how much of divine power has come within reach of man. Carl Jung, Letters Vol. II, Page 316.

Image: Vision of 1914 Painting by C. G. lung, 1920.

Jung, who had visions of destruction before World War I and II, spoke repeatedly of man's power to "destroy his own planet."

1. http://4.bp.blogspot.com/-E6qHRVE-0Jo/VX_n8DclrCI/AAAAAAAATlU/C8ci2aip4-I/s1600/1.png

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The last time Mary Crile visited Dr. Jung. **(2015-06-16 08:37)**

[1]

Artist Mary Crile visited Jung in that period.

The last time I saw Jung face to face. . .

I found him much aged but there was the same kindly twinkle behind those penetrating eyes of his.

When he said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier.

He replied with a chuckle "Well, it doesn't seem to get any better.". . .

When I asked him what he was writing he said, "My biography. . . .

It is purgatory. Frau Jaffe is writing it but I must check it all because no one knows someone else's life.

I have done the first twenty years because one can be more objective there."

He paused and then added thoughtfully, "I don't know the meaning of .life."

As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole,
there still remained an unsolved mystery. Mary Crile,Wounded Healer of the Soul, Pages 194-195.

Image:

Oedipus Considers the Riddle Bronze by Glyn Warren Philpot, 1930.

As Jung engaged, the riddle of the meaning of life remained an enigma, an open mystery to be forever pondered. Claire Dunne, Wounded Healer of the Soul, Page 195.

1. http://2.bp.blogspot.com/-hyyDk7IlY98/VYAYQrJDPjI/AAAAAAAATnQ/J4uw4eh2frs/s1600/1artist.png

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Carl Jung to his daughter Marianne after the death of Emma Jung (2015-06-16 13:59)

[1]

Dear Marianne,

Warmest thanks for your lovely letter which was a great joy.

I am glad you weren't bored with me.

It was a joy to be together with you for a while. . . .

Mama's death has left a gap for me that cannot be filled.

So it is good if you have something you want to carry out and can turn to when the emptiness spreads about you too
menacingly.

The stone I am working on gives me inner stability with its hardness and permanence and its meaning governs my thoughts. Carl Jung to his daughter, Letters Vol. II, Page 316.

1. http://1.bp.blogspot.com/-SBwAgE-IEv8/VYBjqSOMxLI/AAAAAAAATnk/r9iocnwQmok/s1600/1m.jpg

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Carl Jung on Toni Wolff **(2015-06-16 14:41)**

[1]

Jung went on as if talking to himself,

"Somewhere there was once a Flower, a Stone, a Crystal, a Queen, a King, a Palace, a Lover and his Beloved, and this was long ago, on an Island
Somewhere in the ocean five thousand years ago.. . . Such is Love, the Mystic Flower of the Soul.

This is the Center, the Self. . . ."

Jung spoke as if in a trance.

"Nobody understands what I mean" he said, "only a poet could begin to understand.". . .

"You are a poet," I said, moved by what I had heard.

"And that woman, is she still alive?" I asked.

"She died eight years ago. . . . I am very old. Miguel Serrano, Two Friendships, Pages 60-61.

1. http://4.bp.blogspot.com/-KbYeXxgPlRw/VYBtm4s0w2I/AAAAAAAATn0/fkHZ3wKiHXI/s1600/1toni.jpg

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In 1958, Jung initiated efforts to have Toni Wolff's writings published. **(2015-06-16 15:57)**

[1]

Dear Dr. Brody. . . .

I feel the need to recommend the collected papers of Toni Wolff to your attention. . .

They are distinguished not only by their intellectual content but by the fact that the author had personally experienced the development of analytical psychology from the fateful year of 1912 right up to the recent past and was thus in a position to record her reactions and sympathetic interest from the first.

Her papers also have a documentary value.

Even those who did not know the author personally will glean from them an impression of the versatility and depth of her spiritual personality. Carl Jung, Letters Vol. II, Pages 424-425.

Image: Toni Wolff, ca. 1911 (Age 23)

1. http://1.bp.blogspot.com/-rxa3zT9imxI/VYB_eYP_-PI/AAAAAAAAToE/jpUBAL1ZSHk/s1600/2toni.jpg

Carl Jung hearing of the death of Toni Wolff. **(2015-06-16 16:13)**

[1]

Outwardly he kept extremely calm, so that both his wife and his secretary told me they thought he had over-come the shock after a few days, but from my notes for April 1953, I see that he said himself that his pulse was still between eighty and 120; moreover this trouble continued for some time.

He had been helped, it is true, by seeing Toni in a dream. .. on Easter Eve, looking much taller and younger than she had been when she died, and exceedingly beautiful.

She was wearing a frock of all the colors of a bird of paradise, with the wonderful blue of the kingfisher as the most emphasized color.

He saw just her image, there was no action in the dream, and he was especially impressed by having dreamed it on the night of the resurrection. Barbara Hannah, "Jung," Page 313.

Image:

Toni Wolff in garden at Bollingen.

Although Jung tried to get Toni Wolff's scientific writings published after her death in 1953, as yet they remain unpublished.

1. http://3.bp.blogspot.com/-mzA0K0KIYJQ/VYCDPT_HoLI/AAAAAAAAToQ/Q0tcl1ZHMA4/s1600/3toni.png

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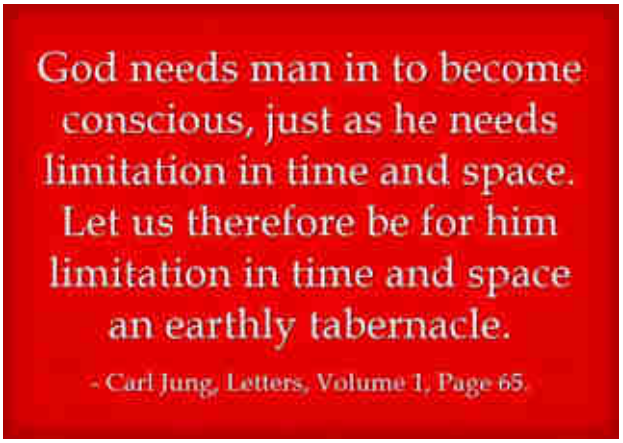
Carl Jung: God needs man in to become conscious... **(2015-06-17 05:28)**

[1]


God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.
- Carl Jung, Letters, Volume 1, Page 65.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. the unconscious, exists in a state of relative spacelessness and timelessness.

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

1. http://3.bp.blogspot.com/-4UDZxZZiGp4/VYE9kX14LzI/AAAAAAAAATo0/WpoxY3Dbu0I/s1600/1jungtime.jpg

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Carl Jung's "Fireside Chats" (2015-06-17 08:06)

[1]

Jung in his late seventies no longer taught at the C. G. Jung Institute, though Emma did.

But twice yearly he invited diploma candidates, like Peter Lynn, to his Kusnacht house for
"fireside chats." Claire Dunne, Wounded Healer of the Soul, Page 167.

He would stand by the fireplace, pipe in mouth, and ask for questions on anything and everything, encouraging us to
engage him in dialogue.

My most vivid recollection of these extraordinary evenings is the experience of Jung as a giant whose head touched
the clouds and whose feet were rooted in the very center of the earth.

Within the same sentence he would connect an earthy, peasant-type joke (laughing uproariously) with an obscure
pre-Christian myth, both directly relevant to the question under discussion.

I used to come away from these gatherings with a great sense of awe, having glimpsed ultimate issues in a thoroughly human
context. Peter Lynn, J.E.T., Page 41.

1. http://3.bp.blogspot.com/-Jx2EetSwGvE/VYFilxpTllI/AAAAAAAATp8/l7e_Boy5Ifc/s1600/1.jpg

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Dr. Jung and the impressions ordinary people made upon him (2015-06-17 08:41)

[1]

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why. I invited her to come and she came.

She was very poor - poor intellectually too.

I don’t believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary
way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women’s things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

1. http://1.bp.blogspot.com/-eNqxqGECzlo/VYFqySV7EZI/AAAAAAAATrc/mIyFVJZ7qNg/s1600/3.jpg

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Carl Jung on "Causalism" **(2015-06-17 09:24)**

[1]

The causalism that underlies our scientific picture of the world breaks everything down into individual processes which it punctiliously tries to isolate from all other parallel processes.

This tendency is absolutely necessary if we are to gain a reliable knowledge of the world, but philosophically it has the disadvantage of breaking up, or obscuring, the universal interrelationship of events so that a recognition of the greater relationship, i.e. the unity of the world, becomes more and more difficult.

Everything that happens, however, happens in the same "one world" and is part of it. For this reason events must have an a priori aspect of unity. Carl Jung, CW 14, Para 662.

1. http://2.bp.blogspot.com/-UgFxSMYxjD8/VYF0s0rBK3I/AAAAAAAATrs/4rQMZIzpzeA/s1600/1.png

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Dr. Jung discusses Psychology and Physics with famous Physicists (2015-06-17 10:56)

[1]

Dear Professor Pauli,

Best thanks for kindly sending me Jordan's paper.

I think this paper should be published, as it is concerned with the
Actual changeover of the physicist's mode of observation tothe psychological field.

This paper was inevitable.

Having come to the conclusion that the observed is also a disturbance by the observer, the consistent investigator of the unknown interior of the atom could not help seeing that the nature of the observing process becomes perceptible in the disturbance caused by the observation.

To put it more simply, if you look long enough into a dark hole you perceive what is looking in.

This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

Dear Professor Jung,

The epistemological situation with regard to the concepts "conscious" and "unconscious" seems to offer a pretty close analogy to the "complementarity" situation in physics.

Every "observation of the unconscious," i.e., every conscious realization of unconscious contents, has an uncontrollable reactive effect on these same contents. . . . It is undeniable that the development of "microphysics" has brought the way in which nature is described in this science very much closer to that of the new psychology. Wolfgang Pauli, Last Years, Page 166.

Dear Professor Nelson:

The comparison of modern psychology to modern physics is no idle talk. Both disciplines have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto "transcendental" region of the Invisible and Intangible, the world of merely analogous thought. Carl Jung, Letters

Vol. II, Page 308.

1. http://1.bp.blogspot.com/-_uwXxSP2FE4/VYGKVqoMNJI/AAAAAAAATr8/hszXpFpe1qw/s1600/1.jpg

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Carl Jung: No Christian is meant to sleep in a safe pew... (2015-06-17 11:30)

[1]

No Christian is meant to sleep in a safe pew. . . . I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained - Deo concedente - a certain state of peace within, paid for by a rather uncomfortable state of war without.

But even if a peaceful nature has reached a certain higher level of consciousness he cannot escape the raging conflict of opposites in his soul, as God wants to unite his opposites in man.

As soon as a more honest and complete consciousness beyond the collective has been established, man is no more an end in himself, but becomes an instrument of God, and this is really so and no joke about it. Carl Jung, Letters Vol. II, Page 242.

1. http://4.bp.blogspot.com/-MOhm-MdtITQ/VYGSczxiiYI/AAAAAAAATsM/nUjzRGuz1jQ/s1600/1.jpg

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Carl Jung: “We imitate Christ and hope he will deliver us from our own fate.” (2015-06-17 14:12)

[1]

Christ. . . took himself with exemplary seriousness and lived his life to the bitter end, regardless of human convention and in opposition to his own lawful tradition, as the worst heretic in the eyes of the Jews and a madman in the eyes of his family.

But we?

We imitate Christ and hope he will deliver us from our own fate.

Like little lambs we follow the shepherd, naturally to good pastures.

No talk at all of uniting our Above and Below!

On the contrary Christ and his cross deliver us from our conflict, which we simply leave alone. . . . Instead of bearing ourselves, i.e., our own cross, ourselves, we load Christ with our unresolved conflicts.

We "place ourselves under his cross," but by golly not under our own. . . . The cross of Christ was borne by himself and was his.

To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world.

That way you remain nicely ensconced in tradition and are praised as devout.

This is well-organized Pharisaism and highly un-Christian.

Whoever imitates Christ and has the cheek to want to take Christ’s cross on himself when he can’t even carry his own has in my view not yet learnt the ABC of the Christian message.

Have your congregation understood that they must close their eyes to the traditional teachings and go through the darkness of their own souls and set aside everything in order to become that which every individual bears in himself

as his individual task, and that no one can take this burden from him?

We continually pray that "this cup may pass from us" and not harm us.

Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

1. http://1.bp.blogspot.com/-8MyyAqZ_eWI/VYG4O9GAlVI/AAAAAAAATsg/tyxghYUqgpY/s1600/1.jpg

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Carl Jung: "We are still looking back to the Pentecostal events..." (2015-06-18 05:11)

[1]

We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the spirit is leading us to.

Therefore mankind is wholly unprepared for the things to come.

Man is compelled by divine forces to go forward to increasing consciousness and cognition,
developing further and further away from his religious background because he does not understand it any more.

His religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of
understanding them and their implications.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition.

The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

1. http://1.bp.blogspot.com/-Gkx2j0b6ddk/VYKK_rdb0mI/AAAAAAAATs8/X5NTB-F5BUk/s1600/1.jpg

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Carl Jung: ...even the enlightened person remains what he is... (2015-06-18 05:28)

[1]

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man.

But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . .

It is well to remind ourselves of St. Paul and his split consciousness: on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the "thorn in the flesh" and rid himself of the Satanic angel who plagued him.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

Image:

St. Paul by Rembrandt

1. http://4.bp.blogspot.com/-jqy5BEjLLo8/VYKO8gQdu0I/AAAAAAAATtI/qn58JKvtKv0/s1600/2.jpg

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Carl Jung on "Answer to Job." **(2015-06-18 10:14)**

[1]

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Answer to Job, Page 441.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

Image:

Demon of the Plague From Feldbuch der Wundarzney, Strassburg, 1540.

1. http://4.bp.blogspot.com/-5XikOebHmSY/VYLSLY3OevI/AAAAAAAATv8/gC03aEwTYOs/s1600/1.png

Dr. Jung never does anything by halves. **(2015-06-18 13:22)**

[1]

I had seen him often as a highly civilized modernist driving a red Chrysler through the twisting streets of Zurich; pondering the problems of the psyche in his sober book-lined study with its Oriental paintings and Christian stained glass. . .

[2]

before I came upon the primitive Jung, one rainy summer day, outside his favorite dwelling place [Bollingen] – a grey stronghold, of medieval outline, standing alone and apart, surrounded by hills and water - where, when his work as a doctor is over, he retires to become for a season the detached scholar and writer who turns experience into theory.

Ensconced there in the shelter of the round stone tower which he had built with his own hands, dressed in a — bright blue linen overall, with his powerful arms in a tub of water, I beheld Dr. Jung earnestly engaged in washing his blue jeans. . . .

Dr. Jung never does anything by halves.

When he walks up and down the floor of the Psychological Club, expounding a dream to his advanced stu-

dents, every cell and fiber of his physical being seems to participate; every resource of his great learning. . . and his native wisdom is turned in a single living stream upon the question in hand.

This massive, peaceful man in blue was putting the same zest and interest into washing.

No part of Jung was left in Kusnacht giving consultations. Elizabeth Shepley Sergeant, C.G. Jung Speaking, Pages 50-51

1. http://1.bp.blogspot.com/-Hq2qDtwFzV8/VYL-IlWxx3I/AAAAAAAATwM/hBwgYavluSc/s1600/2.png
2. http://4.bp.blogspot.com/-adAgXdVlnLE/VYL-Q1dyuEI/AAAAAAAATwU/_LqQsDZiax0/s1600/1.png

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Barbara Hannah's first visit to Bollingen (2015-06-18 13:51)

[1]

Toni paid back hospitality by asking Jung to invite me to Bollingen.

I was frankly terrified when I first arrived at the Tower.

It was very cold weather and Jung was cooking in his original round kitchen in a long Oriental robe which he often wore in cold weather.

He looked like a picture I had once seen of an old alchemist at work among his retorts.

He looked more whole than ever. . . . Toni, who was also staying there, just gave me some tea and told me to take a chair by the fire and watch Jung cook, then busied herself with fetching the things he asked for and her own jobs.

Jung was entirely engrossed in some absorbing cooking and in watching the fire. (He was a most unusually good cook and used in those days to cook the most complicated dishes.

I remember one sauce with no fewer than sixteen ingredients!)

I did not yet know him well enough to feel it as a companionable silence (which I learned later to enjoy more than anything), so after two or three hours I took an opportunity, when he did not seem quite so engrossed to murmur: "I am scared stiff."

Although only a faint amused smile indicated that he had even heard my remark, the ice was broken and I began to feel at home.

After a bit he gave me an aperitif. . . then I even got a small job or two to do, and finally we were ready to sit down at the round table.

The marvelous food and wine rapidly banished my fear, though I was fortunate enough still to say nothing, except for a few appreciative grunt-like murmurs while we were eating.

That was indeed fortunate because as I learned later Jung jung hated to talk while he was eating a really good meal.

(He used to quote his mother, who said that chattering was disrespectful to good food.)

The only remark I remember him making during that first meal was: "Oh, well, you already know how to enjoy your food, that is one thing (emphasis on the one!)

I shall not have to teach you!" Barbara Hannah, “Jung”, Page 199.

Image:

Illustration from the Mutus Liber (Mutable Book), La Rochelle, 1677.

A couple kneels in prayer.

He is an alchemist; she is the soror mystica (sister in the mystery).

Like "an old alchemist," Jung, in his Bollingen kitchen, concocted elaborate dishes from a variety of ingredients.

His guests often felt a touch of magic about their visit. Claire Dunne, Wounded Healer of the Soul, Page 108

1. http://1.bp.blogspot.com/-XpihGGv1Vww/VYMEyltAjPI/AAAAAAAATwk/mCj1QiZt2ks/s1600/1.png

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Carl Jung: " Into this territory a man must venture if he wishes to meet woman half way." (2015-06-20 04:31)

[1]

A human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character.

Into this territory a man must venture if he wishes to meet woman half way.

Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

1. http://2.bp.blogspot.com/-5UhG33WiUMk/VYUkmmFboqI/AAAAAAAAT1w/B9yxIdyOdw8/s1600/1.jpg

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Carl Jung on how to use Active Imagination. **(2015-06-20 05:05)**

[1]

The initial question to be directed. . . would be: "Who or what has come alive? . . .

Who or what has entered my psychic life and created disturbances and wants to be heard?"

To this you should add: "let it speak!"

Then switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form.

Write down what then comes without criticism.

Images should be drawn or painted assiduously no matter whether you can do it or not.

Once you have got at least fragments of these contents, then you may meditate on them afterwards.

Don't criticize anything away!

If any questions arise, put them to the unconscious again the next day.

Don't be content with your own explanations no matter how intelligent they are. . . .
Treat any drawings the same way.

Meditate on them afterwards and every day go on developing what is unsatisfactory about them.

The important thing is to let the unconscious take the lead. Carl Jung, Letters Vol. 1, Pages 28-29.

Our dreams propel us into a landscape of universal symbols, which can speak both to our deepest personal realities and to the collective archetypal world that underpins them. Claire Dunne, Wounded Healer of the Soul, Page 86.
Image:

Memories

Oil painting by Tobi Zausner; 1981.

1. http://4.bp.blogspot.com/-vsgPh9Lme0A/VYUsfzJmVtI/AAAAAAAAT2A/yu551d64Qt4/s1600/3.png

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Carl Jung on be grounded in the rational. **(2015-06-20 05:40)**

[1]

It is under all conditions a most advisable thing to keep to the conscious and rational side, i.e., to maintain that side.

One never should lose sight of it. It is the safeguard without which you would lose yourself on unknown seas.

You would invite illness, indeed, if you should give up your conscious and rational orientation.

On the other hand, it is equally true that life is not only rational.

To a certain extent you have to keep your senses open to the non-rational aspects of existence. . . .

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . .

The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

Jung has said that the unconscious long identified as the oceanic in man, is Nature.

The seeker of himself often feels cast adrift, setting a course between light and dark but ultimately moved along by unseen currents deep within. Claire Dunne, Wounded Healer of the Soul, Page 87.

Image:

The Toilers of the Sea Painting by Albert Rydet; early 1880's.

1. http://1.bp.blogspot.com/-Ec0CCr5i2O0/VYU01z_QbzI/AAAAAAAAT2Y/tUFiGMhuLIY/s1600/5.jpg

Carl Jung on how the Unconscious expresses itself through Depression. **(2015-06-20 07:44)**

[1]

The unconscious can also express itself through a depression.

People so spoilt by success that they are no longer accustomed to struggle for it, must sometimes suffer disaster in order to wake up: otherwise life is too easy for them.

They are too comfortable and they have to pay for it somehow.

Many are plagued by chronic ailments or intermittent depressions because fate does not torment them in other ways.

Chronic illness or depression is then directly meaningful. They are mechanisms, to be sure, but so long as people are enslaved by these mechanisms they are saved from a more cruel fate.

There are some patients the analyst must even treat emotionally, and he must not allow certain other patients to exploit him. He can talk very openly and sternly to these and even respond emotionally to them. Such people enslave others.

They must be shown that they have a desire to dominate: they must be told the truth.

People of this kind are subject to depression because they want to rule others but cannot manage to. Carl Jung, Jung-Ostrowski, Page 15.

1. http://2.bp.blogspot.com/-K3KfL781OOo/VYVR8VONKAI/AAAAAAAAT2s/ceX0pBVno04/s1600/2.jpg

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[Carl Jung on Foul Language as a therapeutic tool. **(2015-06-20 14:01)**

[1]

178

An American woman underwent a Freudian analysis without success.

She had used foul language to her analyst but he had failed to react and he disregarded her behaviour.

When she repeated some examples to me I told her in no uncertain terms that if she were ever to speak to me again like that, I would reply to her in the same fashion.

The patient pointed out that I had become emotional and that was not permissible for an analyst.

My answer was, "But it is human and I have the right to be human too."

This allowed her to emerge from her schizophrenia.

She had become disoriented through the unnatural behaviour of her first analyst; she was brought back to reality by the honesty of my reaction and was cured. Carl Jung, Jung-Ostrowski, Page 15.

1. http://3.bp.blogspot.com/-fqZbYwNpPl4/VYWqY-8E9wI/AAAAAAAAT30/5SNWN75bj0I/s1600/1.jpg

Liber Novus aka The Red Book on being Born and Rebirth (2015-06-20 15:00)

[1]

Liber Novus depicts the rebirth of God in the soul. Liber Novus, Introduction, Page 202.

At the end of Liber Secundus, Jung's soul has ascended to Heaven following the reborn God. Liber Novus, Introduction, Page 226.

In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. Carl Jung, Liber Novus, Page 239.

Your shock and doubt will be great, but from such torment the new life will be born. Carl Jung, Liber Novus, Page 239.

I know, I have stridden across the depths. Through guilt I have become a newborn. Carl Jung, Liber Novus, Page 242.

It is the mourning of the dead in me, which precedes burial and rebirth. Carl Jung, Liber Novus, Page 242.

You new spark of an eternal fire, into which night were you born? Carl Jung, Liber Novus, Page 243.

The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Carl Jung, Liber Novus, Page 244.

To be that which you are is the bath of rebirth. In the depths, being is not an unconditional persistence but an endlessly slow growth. Carl Jung, Liber Novus, Page 266.

You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children. Carl Jung, Liber Novus, Page 273.

I was born into life from below, and I grew up as heroes do, in hours rather than years. Carl Jung, Liber Novus, Page 276.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

I became his nocturnal mother who incubated the egg of the beginning. And he rose up, renewed, reborn to greater splendor. Carl Jung, Liber Novus, Page 287.

I have been baptized with impure water for rebirth. Carl Jung, Liber Novus, Page 304.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

Nothing has happened yet, the world has yet to begin, the sun is not yet born, the watery firmament has not been separated, we have not yet climbed onto the shoulders of our fathers, since our fathers have not yet become. Carl Jung, Liber Novus, Page 320.

You Gods, your first born son is man. Carl Jung, Liber Novus, Page 345.

I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God. Carl Jung, Liber Novus, Page 357.

Image:

'Philosophical Mercury'. Italy, 15th century

1. http://2.bp.blogspot.com/-OL0c778D0S0/VYW4Kyo02iI/AAAAAAAAT4E/X52hV8iH10Y/s1600/2.jpg

Carl Jung on "Abortion." **(2015-06-21 07:27)**

[1]

If the question of an abortion arises the whole situation with all its implications must be taken into account.

If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary.

If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

1. http://2.bp.blogspot.com/-qy2B_wKvMjE/VYafXqUKHxI/AAAAAAAAT6c/CgQgCwN-Fts/s1600/1.jpg

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Carl Jung's "Thanks Offering" **(2015-06-21 08:27)**

[1]

In remembrance of his seventy-fifth birthday Jung chiseled a twenty-inch square stone with three alchemical inscriptions ”as a thanks offering."

The stone stands outside the tower at Bollingen "and is like an explanation of it." Claire Dunne, Wounded Healer of the Soul, Page 140.

Here stands the mean, uncomely stone,
’Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise. Carl Jung, “Wehr,” Page 377.

1. http://1.bp.blogspot.com/-TBLbb7JQU7c/VYatjOirbXI/AAAAAAAAT6s/U6EZ7QdS8_4/s1600/1.png

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Carl Jung on “Archetypes." (2015-06-21 15:35)

[1]

Archetypes:

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and.
that which must be above is above, our final condition can recapture our original blissful state.

Archetypes are images in the soul that represent the course of one’s life.

One part of the archetypal content is of material and the other of spiritual origin.

The more an archetype is amplified the more understandable it becomes.

It is hard to explain because the spiritual cannot be expressed in a few words.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness.

Archetypes are not matters of faith; we can know that they are there.

An archetype is composed of an instinctual factor and a spiritual image.

The approaches to it from the instinctual or the spiritual side are very different.

The libido cannot be freed, however, unless the archetypal images can be made conscious.

When fantasy pictures are brought into consciousness their intrinsic energy is liberated.

In this way the instincts become integrated and ordered.

When only the instinctual element of the archetypal content is active there is chaos (massa confusa).

Archetypes can change whilst the individual remains quite unconscious of their movements.

Conceivable they change spontaneously.

The archetypal content of dreams disappears and is replaced by a new one, even when the earlier form has not come into consciousness.

From the nature of a particular archetype it is possible to predict which will follow it.

It can be assumed that the flow of archetypes at a particular time characterize that historical period in a particular way.

The typical events of an era are determined by the succession and the quality of the corresponding archetypal images.

The succession of the archetypal motives is a collective development and has nothing to do with the individual.

We may imagine that the archetypes, being only the residual deposits of human experiences, would have represented animalistic life in an earlier period.

The archetypal primordial forms were already present, however, at the dawn of human consciousness; at its centre, everything was already there as an apriori possibility.

Even the first experiences of man were already fixed; we can only translate these patterns, these archetypes, into form we can understand.

Men have to realize the archetypes which are present at an unconscious level in creation.

All potentialities lie in the unconscious like ideas that have not yet been embodied nor experienced yet as reality.

The archetypes are present in the unconscious as potential abilities which, at a given moment, are realized and applied when brought into consciousness by a creative act.

As an analogy we can suppose that every inspiration produced out of the unconscious has a history.

A new situation occurs as a constellation produced by the archetype, a new inspiration emerges, and something else is discovered
and becomes a part of reality.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers.

The abundance of possibilities eludes our comprehension.

The origin of the archetypes is a crucial question.

Where space and time are relative it is not possible to speak of developments in time.

Everything is present, altogether and all at once, in the constant presence of the pleroma.

I remember standing on a mountain top in inner Africa, seeing around me an endless expanse of brush
and herds of animals grazing, all in a deep silence as it had been for thousands of years without anyone being aware of it.

"They" were present but not consciously seen; they were as nameless as in Paradise before Adam named them.

Name-giving is an act of creation.

Where space and time do not exist there is only oneness (monotes).

There is no differentiation; there is only pleroma.

Pleroma is always with us, under our feet and above our heads.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things about him.

Although the earth existed before there were any human beings, it could not be seen or known by anyone.

In China they say that the ancestor of the family, the one who stood at the beginning, is the Cosmos.

Out of him was everything created: in the time before time.

There is nothing to explain or distinguish in the oneness because sequence and causality do not exist.

The archetypes are the material of the God- Creator.

The constitute a primeval ocean charged with potentiality. Carl Jung, Jung-Ostrowski, Pages 21-22.

1. http://4.bp.blogspot.com/-KgnGBBDqsQM/VYcR1e5ib6I/AAAAAAAAT7A/hXbgDDsByTg/s1600/1.jpg

Dr. Jung's Vision that is not in "Memories." (2015-06-22 06:05)

[1]

There was also a vision or experience - not mentioned in Memories - which he described to Emma Jung and myself very vividly, when I visited him in the hospital during his early convalescence. .

he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces.

Then, over quite a long period, it was slowly collected and put together again with the greatest care. Barbara Hannah, "Hannah," Page 283.

1. http://4.bp.blogspot.com/-6lqHRRCaS5k/VYfdsQhZ4FI/AAAAAAAAT9M/5DniUb52KrE/s1600/1vision.jpg

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Carl Jung on the "Archetype of the Shadow." (2015-06-22 12:22)

[1]

The Archetype of the Shadow:

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire."

If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives.

It also says, "Reconcile yourself with him as long as he is on the road."

"What ye have done to the least of your brethren ye have done unto me."

The least of me is my inferior function which represents my shadow- side.

But what, if the inferior and neglected function expresses the will of God?

When sacrifice is demanded it frequently implies the acceptance of our shadow- side.

The the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.

His self is empty and he cannot draw the opposites together.

The best protection against abandonment to demons is a conscious relationship to a close, living human being.

In the case of a woman the relationship should be to a man.

We should not try to escape upward or downward from the world.

To want to be the best or the worst of men is megalomania.

It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.

That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.

All "good people" suffer from irritability.

We must be charitable to our weaknesses.

An alchemical text says: "The mind should learn compassionate love for the body."

The unconscious shows us the face that we turn towards it.

It smiles if we are friendly to it; but if we neglect it, it makes faces at us.

We can only become real by accepting our sexuality and not denying it through saintliness.

We must descend into our own depths to have the visio Dei.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt.

But who can be humble who has not sinned?

This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous

men.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Jung-Ostrowski, Pages 25-26.

1. http://1.bp.blogspot.com/-ra_gsKgSEAA/VYg2D1rmNbI/AAAAAAAAT9k/pZ34iuKXLsw/s1600/1.jpg

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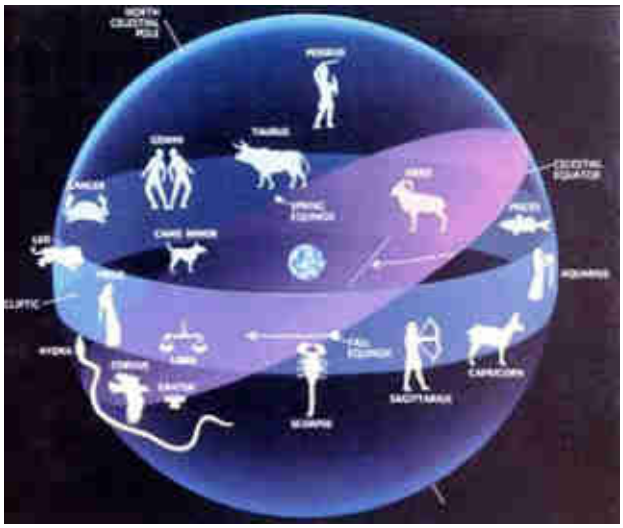
Carl Jung on Questions to be asked during the Era of Aquarius. **(2015-06-24 08:29)**

[1]



The most serious question to ask, it seems to me, is what will Christianity have to say in the future?

What is the meaning of an attachment to the cross, what are the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?"

What does this mean for humanity?

What does it mean to say that man dies yet only the risen still live?

All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Jung-Ostrowski, Page 43.

1. http://4.bp.blogspot.com/-Felqk7QA6Ts/VYqzJxT5RvI/AAAAAAAAUCY/NRMNg5vkm8E/s1600/3.jpg

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Carl Jung: "It seems to me that we are at the end of an era. " (2015-06-27 14:44)

[1]

It seems to me that we are at the end of an era.

The splitting of the atom and the nuclear bomb bring us a new view of matter.

As physical man cannot develop any further, it would seem that this particular evolution ends with man.

Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body.

It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Jung-Ostrowski, Page 63.

1. http://3.bp.blogspot.com/--t6ZWHLoR00/VY7u2YqU3tI/AAAAAAAAULw/BcB8CiHvZ0M/s1600/1era.jpg

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Carl Jung: Relating to Freud, Adler, and Rank (2015-06-28 09:59)

[1]

Carl Jung: Relating to Freud, Adler, and Rank

Dr. Evans: Dr. Jung, many of us who have read a great deal of your work are aware of the fact that in your early work you were in association
with Dr. Sigmund Freud, and I know it would be of great interest to many of us to hear how you happened to hear of Dr. Freud and how you
happened to become involved with some of his work and ideas.

Dr. Jung: Well, as a matter of fact, it was the year 1900, in December, soon after Freud's book about dream interpretation had come out, that
I was asked by my chief, Professor Bleuler, to give a review of the book. I studied the book very attentively, and I did not understand many
things in it, which were not clear to me at all; but from other parts I got the impression that this man really knew what he was talking about.
I thought "this is certainly a masterpiece—full of future."

I had no ideas then of my own; I was just beginning. It was just when I began my career as assistant in the psychiatric clinic. And then I
began with experimental psychology or psychopathology. I applied the experimental association methods of Wundt, the same that had been
applied in the psychiatric clinic in Munich, and I studied the results and had the idea that one should go once more over it. So I made use of
the association tests, and I found out that the important thing in them has been missed, because it is not interesting to see that there is a
reaction—a certain reaction—to a stimulus word. That is more or less uninteresting. But the interesting thing is why people could not react to
certain stimulus words, or only react in an entirely inadequate way.

Then I began to study these places in the experiment where the attention, or the capability of this person apparently began to waver or to
disappear, and I soon found out that it was a matter of intimate personal affairs people were thinking of, or which were in them, even if they
momentarily did not think of them when they were unconscious with other words; that the inhibition came from the

unconscious and hindered
the expression in speech. Then, in examining all these cases as carefully as possible, I saw that it was a matter of what Freud called
repressions. I also saw what he meant by symbolization.

Dr. Evans: In other words, from your word association studies, some of the things in The Interpretation of Dreams began to fall into
place.

Dr. Jung: Yes! And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the
book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with
Freud began.

Dr. Evans: There were other individuals who also became interested in Dr. Freud's work, and one of them was Dr. Alfred Adler. As you
remember Dr. Adler, what in your estimation led him to become interested in Dr. Freud's work?

Dr. Jung: He belonged; he was one of the young doctors that belonged to his surroundings there. There were about twenty young doctors who
followed Freud there, who were—who had a sort of little society. Adler was one who happened to be there, and he learned— he studied
Freud's psychology in that circle.

Dr. Evans: Another individual, of course, who joined this group was Otto Rank, and he, unlike yourself, Dr. Adler, and Dr. Freud was not a
physician; did not have the Doctor of Medicine degree. Was this regarded by your group at the time as something unusual, to have someone
become interested in these ideas who was not by training a physician?

Dr. Jung: Oh no! I have met many people who represented different faculties who were interested in psychology. All people who had to do with
human beings were naturally interested; theologians, lawyers, pedagogues; they all had to do with the human mind and these people were
naturally interested.

Dr. Evans: Then your group, including Freud, did not feel that this was exclusively an area of interest for the physician? This was something
that might appeal to many?

Dr. Jung: Oh my, yes! Mind you, every patient you have gets interested in psychology .Nearly everyone thinks he is meant to be an analyst,
inevitably. Carl Jung, Conversations with Carl Jung, Page 11.

1. http://1.bp.blogspot.com/-0jClRygYbGw/VY_9kGXzy-I/AAAAAAAAUOo/QmSAsFvNYZO/s1600/1adler.jpg

Jung's Appraisal of Freud's Structural Concepts: Id, Ego, and Super-Ego **(2015-06-29 04:41)**

[1]

Jung's Appraisal of Freud's Structural Concepts: Id, Ego, and Super-Ego

Dr. Evans: Going still further into the development of Dr. Freud's theory, which you acknowledge as a significant factor in the development of
many of your own early ideas, Dr. Freud, of course, talked a great deal about the unconscious.

Dr. Jung: As soon as research comes to a question of the unconscious, things becomes necessarily blurred, because the unconscious is
something which is really unconscious!

So you have no object—nothing.

You only can make inferences because you can't see it; and so you have to create a model of this possible structure of the unconscious.

Now Freud came to the concept of the unconscious chiefly on the basis of the same experience I have had in the association experiment;
namely, that people reacted—they said things—they did things—without knowing that they had done it or had said it.

This is something you can observe in the association experiment; sometimes people cannot remember afterward what they did
or what they said in a moment when a stimulus word hits the complex.

In the word association reproduction experiment, you go through the whole list of words.

You see that the memory fades when there is a complex reaction or block.

That is the simple fact upon which Freud based his idea of the unconscious.

There is no end of stories, you know, about how people can betray themselves by saying something they didn't mean to say at all; yet the
unconscious meant them to say just that thing.

That is what we can see, time and again, when people make a mistake in speech or they say
something which they didn't mean to say; they just make ridiculous mistakes.

For instance, when you want to express your sympathy at a funeral, you go to someone and you say, "I congratulate you";
that's pretty painful, you know, but that happens, and it is true.

This is something that goes parallel with Freud's whole idea of the psychopathology of everyday life.

In Paris there was Pierre Janet who worked out another side of the understanding of unconscious reactions.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas.

He was a first class observer, though he had no systematic, dynamic psychological theory; his is a sort of physiological theory of the unconscious phenomena.

There is a certain depotentation of the tension of consciousness; it sinks below the level of consciousness and thus becomes unconscious.

That is Freud's view too, but he says it sinks down because it is helped; it is repressed from above.

That was my first point of difference with Freud.

I think there have been cases in my observations where there was no repression from above; those contents that
became unconscious had withdrawn all by themselves, and not because they were repressed.

On the contrary, they have a certain autonomy.

They have discovered the concept of autonomy in that these contents that disappear have the
power to move independently from my will.

Either they appear when I want to say something definite; they interfere and speak themselves
instead of helping me to say what I want to say; they make me do something which I don't
want to do at all; or they withdraw in the moment that I want to use them.

They certainly disappear!

Dr. Evans: And this then is independent of any of the, you might say, pressures on the consciousness as Freud suggested?

Dr. Jung: Yes.

There can be such cases, sure enough, but besides them, there are also the cases that show that the unconscious contents
acquire a certain independence.

All mental contents having a certain feeling tone that is emotional have the value of an emotional affect—
have the tendency to become autonomous.

So, you see, anybody in an emotion will say and do things which he cannot vouch for.

He must excuse himself of a mistake; he was non compos mentis.

Dr. Evans: Dr. Freud suggested that the individual is bom under the influence of what he called the Id, which is unconscious and undeveloped,
a collection of animal drives. It is not very easily understood where all these primitive drives—all these instincts—come from.

Dr. Jung: Nobody knows where instincts come from.

They are there and you find them.

It is a story that was played millions of years ago.

Their sexuality was invented, and I don't know how this happened; I wasn't there!

Feeding was invented very much longer ago than even sex, and how and why it was invented, I don't know.

So we don't know where the instinct comes from.

It is quite ridiculous, you know, to speculate about such an impossibility.

So the question is only—where do those cases come from where instinct does not function.

That is something within our reach, because we can study the cases where instinct does not function.

Dr. Evans: Could you give us some rather specific examples of what you mean by cases where instinct does not function?

Dr. Jung: Well, you see, instead of instinct, which is a habitual form of activity, take any other form of habitual activity.

Consider a thing that is absolutely controlling which fails to function; then it's worse, and suddenly we can't think of any other thing.

For instance, a man who writes fluently suddenly makes a ridiculous mistake; then his habit hasn't functioned.

Also, when you ask me something, I'm supposed to be able to react to you; but certainly if I am pushed beyond, or if you succeed in

touching upon one of my complexes, you will see that I become absolutely perplexed.

Words fail me.

Dr. Evans: We haven't seen you very perplexed yet, Dr. Jung.

Dr. Jung: I am a good example of psychology, you know, a fellow who knows his stuff quite well—the professor asks him and he cannot say a
word.

Dr. Evans: To continue, another part of Dr. Freud's theory, of course, that became very important, to which

we have already alluded, was the
idea of the conscious; that is, out of this unconscious, instinctual "structure," the Id, an Ego emerges. Freud suggested that this ego resulted
from the organism's contact with reality, perhaps a product of frustration as reality is imposed on the individual. Do you accept this conception
of the ego?

Dr. Jung: If man has an ego at all, that is your question.

Ah, that is again such a case as before; I wasn't there when it was invented.

However, in this case, you see, you can observe it to a certain extent with a child.

A child definitely begins in a state where there is no ego, and about the fourth year or before, the child develops a sense of ego—"I, myself."

There is, in the first place, a certain identity with the body.

For instance, when you ask primitives, they emphasize always the body.

When you ask—who has brought this thing here—the Negro will say "I brought it," no accent on the "I," simply "brought it."

Then if you say—why have YOU brought it—he will say, you know, ME, ME, Yes, I, MYSELF, this given object, this thing here.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego.

Then, of course, there are lots of other things.

Later on there are mental differences and other personal differences of all sorts.

You see, the ego is continuously building up; it is not ever a finished product—it builds up.

You see, no year passes when you do not discover a new little aspect in which you are more ego than you have thought.

Dr. Evans: Dr. Jung, there has been much discussion about how certain experiences in the early years influence the formation of the ego.
For example, one of the most extreme views concerning such early influences was advanced by Otto Rank. He spoke of the birth trauma and
suggested that the trauma of being born would not only leave a very powerful impact on the developing ego, but would have residual
influence throughout the life of the individual.

Dr. Jung: I should say that it is very important for an ego that it is born; this is highly traumatic, you know, when you fall out of heaven.

Dr. Evans: However, do you take literally Dr. Otto Rank's position that the birth trauma has a profound psychological effect on the individual?

Dr. Jung: Of course it influences you.

If you believe in Schopenhauer's philosophy, you say, "it is a hellish trauma to be born."

Well, there is a Greek saying that "it is beautiful to die in youth, but the most beautiful of all things is not to be born."

Philosophy, you see.

Dr. Evans: But you don't take this as a literal psychic event?

Dr. Jung: Don't you see, this is an event that happens to everybody that exists—that each man once has been born.

Everybody who is born has undergone that trauma, so the word has lost its meaning.

It is a general fact, and you cannot say "it is a trauma"; it is just a fact, because you cannot observe a psychology that hasn't been born —only then you could say what the birth trauma is.

Until then, you cannot even speak of such a thing; it is just a lack of epistemology.

Dr. Evans: In his later writing, in addition to the ego, Freud introduced a term to describe a particular function of the ego. That term was the Super-Ego. Broadly speaking, the super-ego was to account for the "moral restrictive" function of the ego.

Dr. Jung: Yes, that is the super-ego, namely that codex of what you can do and what you cannot do.

Dr. Evans: Built-in prohibitions which Freud thought might be partly acquired and partly "built-in."

Dr. Jung: Yes.

However, Freud doesn't see the difference between the "built-in" and the acquired.

You see, he must have it almost entirely within himself; otherwise, there could be no balance in the individual.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung Conversations Evans, Pages 14-16.

1. http://1.bp.blogspot.com/-G2FVX59PQXg/VZEEeL5ocII/AAAAAAAAUPA/3wwy_Q54tM8/s1600/1freud.jpg

Carl Jung on the Anima and Animus **(2015-06-29 09:00)**

[1]

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex,
male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part
of the inherited nature of the individual?

Dr. Jung: Well, this is a bit complicated, you know.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes.

That is something that doesn't appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself.

They said it; it is not a modem invention.

The same is the case with the animus.

It is a masculine image in a woman's mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things.

Then because he says it, it is all true and he is the fellow, no matter what he is.

Those are particularly well-founded archetypes, those two.

And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

1. http://1.bp.blogspot.com/-16DKZMp8kRo/VZFBFIvVpBI/AAAAAAAAUTI/B14aWgK0L04/s1600/anima%2Banimus.jpg

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Carl Jung on: The Unconscious: Archetypes (2015-06-29 09:55)

[1]

Carl Jung on: The Unconscious: Archetypes

Dr. Evans: You mentioned earlier that Freud's Oedipal situation was an example of an archetype. At this time would you please elaborate on
the concept, archetype?

Dr. Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest.

That is an inherited form in him.

He will apply certain symbiotic phenomena, between insects and plants.

They are inherited patterns of behavior.

And so man has, of course, an inherited scheme of functioning.

You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern.

You may have a great difficulty seeing it because you cannot compare it.

There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don't know what.

But because we have no means of comparison, we are necessarily unconscious about the whole conditions.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is
expressed in the form of archetypal images, or archetypal forms.

For instance, the way in which a man should behave is expressed by an archetype.

Therefore, you see, the primitives tell such stories. A great deal of education goes through story telling.

For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do.

Then they say, "Now that's exactly the thing you shall not do."

Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt not," and that is always supported by mythological tales.

That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.

The archetypes are, at the same time, dynamic.

They are instinctual images that are not intellectually invented.

They are always there and they produce certain processes in the unconscious that one could best compare with myths.

That's the origin of mythology.

Mythology is a pronouncing of a series of images that formulate the life of archetypes.

So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because man is not complete if he is not conscious of that aspect of things.

For instance, our ancestors have done so and so, and so shall you do.

Or such and such a hero has done so and so, and that is your model.

For instance, in the teachings of the Catholic church, there are several thousand saints.

They show us how to do— They have their legends— And that is Christian mythology.

In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to behave.

They are archetypes of behavior.

I became more and more respectful of archetypes, and that naturally led me on to a profound study of them.

And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be taken into account.

It was, of course, difficult to know where to begin, because it is such an enormously extended field.

And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?"

I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics; and that was the first thing actually that I saw.

They were concerned with the problem of archetypes, and made a peculiar philosophy of it.

Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn't know that those are structural elements of the unconscious psyche.

The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the
collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem.

I was always looking for something in between, you know, something that would link that remote past with the present moment.

I found to my amazement that it was alchemy, that which is understood to be a history of chemistry.

It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement.

They called themselves philosophers, like Narcissism.

And then I read the whole accessible literature, Latin and Greek.

I studied it because it was enormously interesting.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish.

It is not simple.

Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth
century, all in Latin; some texts are in Greek, not a few very important ones.

That has given me no end of work, but the result was most satisfactory, because it showed me the development of our
unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being's
unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know.

That is a psychical phenomenon, and we've got to understand these things.

To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of
Americans.

Nobody can deny that he has been influenced by the war.

That was all Hitler's doing—and that's all psychology, our foolish psychology.

But you only come to an understanding of these things when you understand the background from which it springs.

It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever— isn't that a marvelous disease!"

It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining
the meat or anything like that; but everyone simply states, "This is a phenomenon."—Yes, but one doesn't understand it.

Of course, I cannot tell you in detail about alchemy.

It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness.

This is a wonderful picture of how the development of archetypes, the movement of archetypes,
looks when you look upon them with broader perspective.

Maybe from today you look back into the past and you see how the present moment has evolved out of the past.

It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely
different name.

Actually, it has a different name.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.—It was the parallel development, as Narcissism was,
to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.

So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one.

That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious
behaves to ourselves.

And we can construct or even predict the unconscious of our days when we know what it has been yester-

day.

Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river.

Now that is a whole situation.

You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that.

There is danger and something is going to happen.

The problem is how you escape.

Now this is a whole situation and it makes an archetype.

And that archetype has now a suggestive effect upon you.

For instance, you get into a situation; you don't know what the situation is; you suddenly are seized by an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.

Dr. Evans: Could this also be described as spontaneous?

Dr. Jung: Quite spontaneous.

And that is done through the archetype that is concerned.

Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich.

His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after deliberating, still couldn't come together about whether they wanted to kill the king or not.

The moment the king rode into the ford, they thought, "Murder!"

They shouted, "Why do we let him abuse us?"

Then they killed him, because this was the moment they were seized; this was the right moment.

So you see, when you have lived in primitive circumstances, in the primeval forest among primitive populations, then you know that phenomenon.

You are seized with a certain spell and you do a thing that is unexpected.

Several times when I was in Africa, I went into such situations where I was amazed afterwards.

One day I was in the Sudan and it was really a very dangerous situation, which I didn't recognize at the moment at all.

But I was seized with a spell.

I did something which I wouldn’t have expected and I couldn’t have intended.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure.

So, for instance, falling in love at first sight, that is such a case.

You have a certain image in yourself, without knowing it, of the woman—of any woman.

You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught.

And after ward you may discover that it was a hell of a mistake.

You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured!

He sees that she is no good at all, that she is a hell of a business, and he tells me so.

He says, "For God’s sake, doctor, help me to get rid of that woman." He can’t though, and he is like clay in her fingers.

That is the archetype.

It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know.

It is like the girl—any girl.

When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly
disappointed when she marries that particular "letter."

Well, that’s the archetype of the animus.

Dr. Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a
sense direct or determine what a man does. Then you also suggest that somehow these symbols become "inborn" and, in part, "inbred."

Dr. Jung: They don’t become; they are.

They are to begin with. You see, we are born into a pattern; we are a pattern.

We are a structure that is pre-established through the genes.

Dr. Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a
nest.Is that how you intended to describe it?

Dr. Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological func-

tion follows a pattern.

The behavior of any bird or insect follows a pattern, and that is the same with us.

Man has a certain pattern that makes him specifically human, and no man is born without it.

We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves.

If a man could look into himself, he could discover it.

When a man discovers it in our days, he thinks he is crazy—really crazy.

Dr. Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?

Dr. Jung: Well, I don't know what I do know about it; it is so blurred.

You see, we have no means of comparison.

We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of violence; or there is a behavior of panic, of power, etc.

Those are areas, as it were, in which there are many variations.

It can be expressed in this way or that way, you know.

And they overlap, and often you cannot say where the one form begins or ends.

It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it.

You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments.

This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by
the anima.

Then the whole thing will have such and such complications and such and such developments because it is typical.

The way the anima is described is exceedingly typical.

I don't know if you know Rider Haggard's She, or L'Atlantide by Benoît—c'est la femme fatale.

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex,
male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part
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And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

1. http://2.bp.blogspot.com/-Q4ij2SA2HnY/VZFOCqCywXI/AAAAAAAAUUI/Ua5yXJl_vzo/s1600/arch.png

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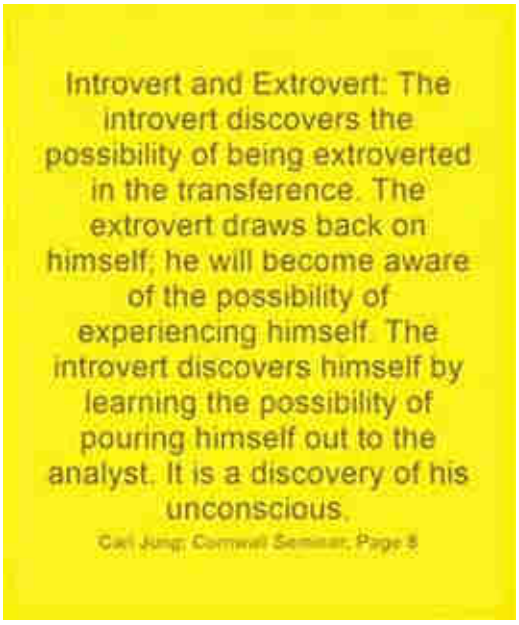
Carl Jung on Introversion-Extraversion and Fantasy (2015-06-30 06:23)

[1]


Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious.
Carl Jung: Cornwall Seminar, Page 8

Dr. Evans: Dr. Jung, another set of ideas, original with you and very well known to the world, center around the

terms "introversion" and
"extroversion." I know that you are aware that these terms have now become so widely known that the man on the street is using them
constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used
by the layman today.

Dr. Jung: Like the word "complex"—I invented it too, you know, from the association experiments—this is simply practical, because there are
certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced
by the subjective factor.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological
auto-egotism.

Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the
other is the given fact of the psyche as it is born.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from
the very first moment of our life; and they give a definite character, even to the little child.

That is a subjective factor, looked at from the outside.

Now if you look at it from the inside, then it is just so as if you would observe the world.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects.

But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

Yet these fantasies are facts.

You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that
when a man has a certain fantasy, another man may lose his life, or a bridge is built.

These houses were all fantasies.

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality.

That is not to be forgotten; fantasy is not nothing.

It is, of course, not a tangible object; but it is a fact nevertheless.

Fantasy is, you see, a form of energy, despite the fact that we can’t measure it.

It is a manifestation of something, and that is a reality.

That is a reality, like for instance, the Peace Treaty of Versailles, or something like that.

It is no more; you can’t show it; but it has been a fact.

And so psychical events are facts, are realities.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand
it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter.

We discover that this matter has another aspect, namely, a psychic aspect.

And so it is simply the world from within, seen from within.

It is just as though you were seeing into another aspect of matter.

That is an idea that is not my invention.

The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms.

That means psychic is a quality that appears in matter.

It doesn’t matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.

And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks
that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the
subjective factor is nothing.

No, that man is just as well based, because he bases himself upon the world from within.

And so he is quite right even if he says, "Oh, it is nothing but my fantasies."

And of course, that is the introvert, and the introvert is always afraid of the external world.

This he will tell you when you ask him.

He will be apologetic about it; he will say, "Yes, I know, those are my fantasies."

And he has always resentment against the world in general.

Particularly America is extroverted.

The introvert has no place, because he doesn’t know that he beholds the world from within.

That gives him dignity, and that gives him certainty, because it is the psyche of man. Carl Jung, Evans Conversations, Page 22.

1. http://3.bp.blogspot.com/-qUF0mz2Vwn8/VZJt6MV9whI/AAAAAAAAUUc/nKABN-ce7oU/s1600/1intro.jpg

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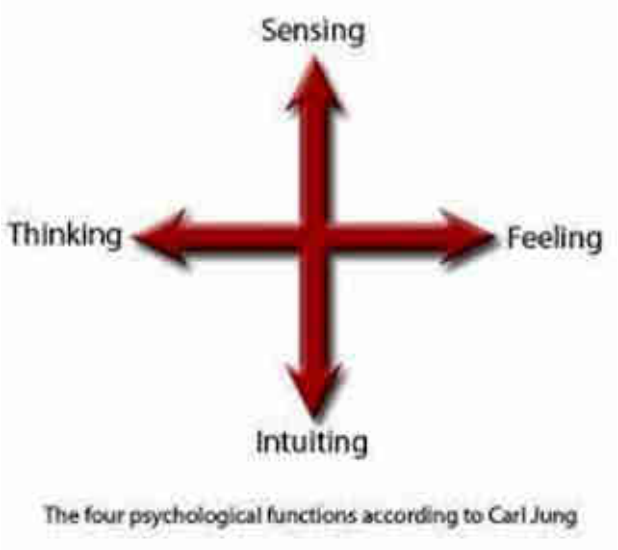
Dr. Jung on misconceptions about "Types. **(2015-06-30 11:01)**

[1]



The four psychological functions according to Carl Jung

Dr. Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America
is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of
people, introverts and extroverts. I'm sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of
the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Dr. Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone."

You know how people are.

They have a catch word, and then everything is schematized along that word.

There is no such thing as a pure □ extrovert or a pure introvert.

Such a man would be in the lunatic asylum.

Those are only terms to designate a certain penchant, a certain tendency.

For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little.

And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation.

There is no such thing as a schematic classification.

Often you have great trouble even to make out to what type a man belongs, either because he is very well balanced or he is very neurotic.

The last one is hard because when vou are neurotic, then you have always a certain dissociation of personality.

And then too, the people themselves don't know when they react consciously or when they react unconsciously.

So you can talk to somebody, and you think he is conscious.

He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn't know it.

It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time.

Certain things are conscious; certain things are unconscious; but you can't always tell.

You have to ask people, "Now are you conscious of what you say?"

Or, "Did you notice?"

And you discover suddenly that there are quite a number of things that he didn't know at all.

For instance, certain people have many reasons; everybody can see them. They themselves don't know it at all.

Dr. Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.

Dr. Jung: My whole scheme of typology is merely a sort of orientation.

There is such a factor as introversion; there is such a factor as extroversion.

The classification of individuals means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to
explain, for instance, the husband to a wife, or vice versa.

It is very often the case, for instance—I might say it is almost a rule, but I don't want to make too many rules in order not to be schematic— that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself.

For example, a man who has made a certain amount of money is a good business man, but he has no education.

His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too.

She has it, and she marries him because he has a lot of money.

These compensations go on all the time.

When you study marriages, you can see it easily.

And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don't understand each other at all.

You see, the main values of the extrovert are anathema to the introvert, and he says, "To hell with the world, I think."

His wife interprets this as his megalomania.

But it is just as if an extrovert said to an introvert, "Now, look here fellow; these here are the facts; this is reality."

And he's right! And the other says, "But I think, I hold—," and that sounds like nonsense to the extrovert because he doesn't know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts.

Take, for instance, the interpretation of statistics.

You can prove almost anything with statistics.

What is more a fact than a statistic? Carl Jung, Evans Conversations, Page 23.

1. http://4.bp.blogspot.com/-04_-FoY25qg/VZKu0c_ukaI/AAAAAAAAUXU/M01xEeXAmCs/s1600/1types.jpg

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Carl Jung on the "Intuitive Extrovert" and "Intuitive Introvert." (2015-06-30 15:34)

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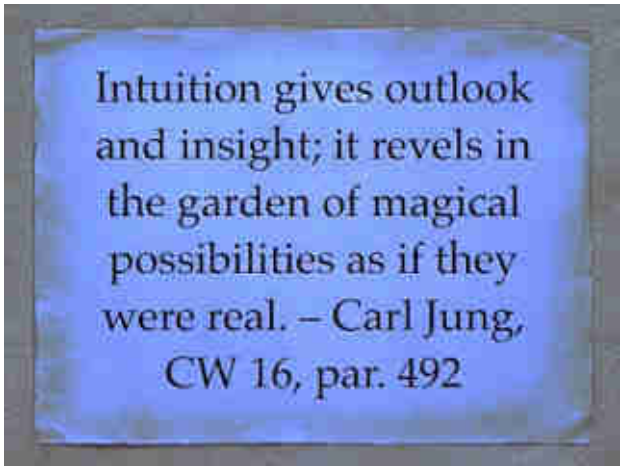
Intuition gives outlook
and insight; it revels in
the garden of magical
possibilities as if they
were real. – Carl Jung,
CW 16, par. 492

Dr. Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?

Dr. Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert.

The intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable.

The introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very
difficult to understand because what he sees are most uncommon things, things which he doesn't like to talk about if he is not a fool.

If he did, he would spoil his own game by telling what he sees, because people won't understand it.

For instance, once I had a patient, a young woman about 27 or 28.

Immediately after I had seated her, she said, "You know, doctor, I came to you because I've a snake in my abdomen."

What! "Yes, a black snake coiled up in the bottom of my abdomen."

I must have made an awful face at her, so she said, "You know that I don't mean it literally."

I then replied, however, "If you say it was a snake, it was a snake."

In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted
for ten consultations, she reminded me of something she had foretold me.

She had said, "I come ten times and then it will be all right," to which I responded with the question, "How do you know?"

"Oh, I've got a hunch," she said.

Now at about the fifth or sixth hour she said, "Doctor, I must tell you that the snake has risen; it is now about

here."

A hunch.

Then on the tenth day I said, "Now this is our last hour, and do you feel cured?"

Just beaming, she replied, "You know, this morning it came up, came out of my mouth, and the head was golden."

Those were her last words.

When it comes to reality now, that same girl came to me because she couldn’t hear the step of her feet anymore,
because she walked on air, literally. She couldn’t hear it, and that frightened her.

When I asked for her address, she said, "Oh, Pension so and so.

Well, it is not just called a pension, but it is a sort of pension."

I had never heard of it.

"I have never heard of that place," I said.

She replied, "It is a very nice place.

There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time.

I often wish they would invite me to their merry evenings."

And I said, "Do they amuse themselves all alone?"

"No," she replied, "there are plenty of young gentlemen coming in; they have a beautiful time,
but they never invite me."

It turned out that this was a private brothel.

She was a perfectly decent girl from a very good family, not from here.

She had found that place, I don’t know how, and she was completely unaware that they
were all prostitutes.

I said, "For heaven’s sake, you fell into a very tough place; you’ll hasten to get out of it."

She didn’t see reality, but she had hunches like everything, vraiment.

Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy.

I myself was quite shocked, and I thought, "For heaven’s sake, is that case a schizophrenic?"

You don’t normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of
language.

So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be
misunderstood.

Thus they learn to keep things to themselves.

You hardly ever hear them talking of these things.

In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their
experiences, both their inward experiences and those which occur in human relations.

For instance, they may come into the presence of somebody they don’t know, not from Adam, and suddenly they may have inner images.

Now these inner images may give them a great deal of information about the psychology of that person they have just met.

That is typical of cases that often happen.

They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story.

Then the fat would be in the fire!

So the intuitive introvert has in a way a very difficult life, although it is a most interesting one.

It is quite difficult to get into their confidence.

Dr. Evans: Yes, because they are afraid people will think . . .

Dr. Jung: They are sick.

The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things.

When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted?

The psychologist must look at entirely different things.

He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types.

These things are complicated.

They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling.

So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully
avoiding women may be married by his cook in the end.

Dr. Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert and extrovert types,
the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case
these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the
individual.

Dr. Jung: It is just a sort of skeleton to which you have to add the flesh.

One could say that it is like a country mapped out by triangulation points, which doesn't mean that the country consists of triangulation points;
that is only in order to have an idea of the distances.

And so it is a means to an end.

It only makes sense as a scheme when you deal with practical cases.

For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see,
an extrovert sensation type is furtherest away from the inner experience and the rational functions.

He adapts and behaves according to the facts as they are, and he is always caught by those facts.

He himself is those facts.

But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out.

To him, every given situation is just the worst that can happen to him.

He is pinched and feels he is caught, suffocated, chained.

He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming
up, he's done; he's over and no more interested.

Others will reap what he has sown.

When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Carl Jung, Evans Conversations, Pages 25-26.

1. http://2.bp.blogspot.com/-qpCcOKDHSGQ/VZLu0NR2HPI/AAAAAAAAUYU/oY5W-KMK4_A/s1600/1intuition.jpg

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1.4 July

Carl Jung on “Motivational Concepts” (2015-07-01 08:44)

[1]

Dr. Evans: One question which is quite important as we attempt to understand the individual centers around the problem of motivation, why
the person does what he does. To some degree you have already talked about this when you discussed archetypes. However, to go further into
this problem, earlier when we discussed the libido, that which Freud considered a psychic, sexual energy, you may recall your suggestion that
it was more than just sexual energy. You suggested that it could be something much broader. You have certain principles concerning psychic
energy which are very provocative, and one of these principles, I believe you refer to as the principle of entropy.

Dr. Jung: Well, I alluded to it.

The main point is to take the standpoint of energetics as applied to psychical phenomena.

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy.

Freud uses the term "libido" in the sense of sexual energy, and that is not quite correct.

If it is sexual, then it is a power, like electricity or any other form or manifestation of energy.

Now energy is a concept by which you try to express the analogies of all power manifestations; namely, that they have a
certain quality, a certain intensity, and there is a flow in one direction, viz., to the ultimate suspension of the
opposites. Low-high-height —a lake on a mountain flows down until all the water is down, you know, then it is finished.

And you see something similar in the case in psychology.

We get tired from intellectual work or from consciously living, and then we must sleep to restore our powers.

Then by sleeping through the night, it is as if the water were pumped from a lower level to a higher level, and we can work again the next day.

Of course, that simile is limping too, so it is only in an analogous way that we use the term "energy."

I used it because I wanted to express the fact that the power manifestation of sexuality is not the only power manifestation.

You have a number of drives, say the drive to conquer or the drive to be aggressive, or any number of others.

There are many forms.

For instance, you take animals, the way they are building their nests, or the urge of the traveling birds that migrate.

They all are driven by a sort of energy manifestation, and the meaning of the word "sexuality" would be entirely gone if all these different
urges and drives were included in its definition. Freud himself says that this is not applicable everywhere, and later on he corrected himself
by assuming that there are also ego drives.

That is something else, another manifestation.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that
can manifest itself via sexuality or via any other instinct.

That is the main feature, not the existence of one single power.

Dr. Evans: Many approaches to motivation in our academic psychology today emphasize what is sometimes referred
to as a biocentric theory. It suggests that the individual is bom with certain inborn physiological, self-preserving types
of drives, such as the drive for hunger, thirst, etc. Sex is just one of them. In the case of all these drives, however, their satisfaction i
s necessary to the maintenance of the organism. Then as the individual is influenced by reality and the culture in which he lives, these
primary drives are modified in terms of the society in which he functions. For example, as a result of specific cultural influences,
the general hunger drive is supplemented by a specific urge for certain kinds of food. Later, if this is important in the culture in which he lives,
he may develop needs for social approval, influencing further his food preferences, and so on. Would this general approach to the understanding
of the development of motivations be consistent with your ideas? Would you say that basic, innate, instinctual patterns are modified by the
environment or culture to which they are subjected?

Dr. Jung: Yes, certainly.

Dr. Evans: Also, concerning motivation, or the condition which arouses, directs, and sustains the individual, there appear to be two views found in much of our psychology in America today. One might be called an historical view, as illustrated by the biocentric theory just discussed, where we try to look at the history and development of the individual for answers as to why he is doing a certain thing at the moment. Then we have another view, postulated and discussed by Dr. Kurt Lewin, which is a field theory. He did not believe that the history—the past —was the most important element in motivation. Instead he suggested that all the conditions which affect the individual at a given moment help us to best understand the individual and predict his behavior. Do you think that the "present field" idea of Dr. Lewin has any virtue?

Dr. Jung: Well, obviously I always insist that even a chronic neurosis has its true cause in the moment now.

You see, the neurosis is made every day by the wrong attitude the individual has.

On the other hand, however, that wrong attitude is a sort of fact that needs to be explained historically, by things that have happened in the past.

But that is one-sided too, because all psychological facts are oriented, not only to course, but also to a certain goal.

They are, in a way, physiological; namely, they serve as a purpose, so the wrong attitude can have originated in a certain way long ago.

It is equally true, however, that it wouldn't exist today any more if there were not immediate causes and immediate purposes to keep it alive today.

Because of this, a neurosis can be finished suddenly on a certain day, despite all causes.

One has observed in the beginning of the war cases of compulsion neuroses which had lasted for many years and suddenly were cured, because they got into an entirely new condition.

It is like a shock, you see.

Even the schizophrenic can be vastly improved by a shock because that's a new condition; it is a very shocking thing, so it shocks them out of their habitual attitude.

Once they are no more in it, the whole thing collapses, the whole system that has been built up for years.

Dr. Evans: You have brought up many interesting and provocative ideas here. Another concept related to motivational development is the process of individuation, a process to which you frequently refer in your writing. Would you like to comment about this process of individuation, how all these factors move toward a whole— a totality?

Dr. Jung: Well, you know, that's something quite simple.

Take an acorn, put it into the ground, and watch it grow and become an oak.

That is man.

Man develops from an egg, and develops into the whole man; that is the law that is in him.

Dr. Evans: So you think the psychic development is in many ways like the biological development.

Dr. Jung: The psychic development is out of the world; it is something else, or maybe an opinion.

It is a fact that people develop in their psychical development on the same principle as they develop in the body.

Why should we assume that it is a different principle?

It is really the same kind of evolutionary behavior as the body shows.

Consider for instance, those animals that have specially differentiated anatomical characteristics, those of the teeth or something like that.
Well, they have a mental behavior which is in accordance with those organs.

Dr. Evans: So as you see it, there is no need to bring in other types of ideas, other types of theories to explain development. The basic
biological law is still—

Dr. Jung: The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of
matter. It is a quality. Carl Jung, Evans Conversations, Pages 26-27

1. http://3.bp.blogspot.com/-bzZLR2enKMo/VZPgaL08JqI/AAAAAAAAUYo/OLfqBR1QNxI/s1600/2mot.jpg

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Carl Jung and Synchronicity (2015-07-02 04:47)

[1]

Dr. Evans: We might go a little further into some of your recent works in this area which many consider quite profound,
but are not too well known to many of our students.

Dr. Jung: Of course not.

Nobody in the general public actually reads these things.

Of course, my books are at least sold.

Dr. Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this
point in our discussion. Would you care to comment on synchronicity?

Dr. Jung: That is awfully complicated.

One wouldn't know where to begin.

Of course, this kind of thinking started long ago, and when Rhine brought out his results, I thought,
"Now we have at least a more or less dependable basis to argue on."

But the argument has not been understood at all, because it is really very difficult.

When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events.

For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest;
and at the same time, something else happens, quite independently, that portrays just that thought.

This is utter nonsense, you know, looked at from a causal point of view.

However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments.

There is a probability; it is something more than chance that such a case occurs.

I never made statistical experiments except one in the way of Rhine.

I made one for another purpose.

But I have come across quite a number of cases where it was most astounding to find that two causal chains happened at the same time, but independent of each other, so that you could say they had nothing to do with each other.

It’s really quite clear.

For instance, I speak of a red car and at that moment a red car comes here.

Now I haven’t seen the red car, because it wasn’t possible; it was hidden behind the building until just this moment when it suddenly appeared.

Now many would say that this is an example of mere chance, but the Rhine experiment proves that these cases are not mere chance.

Now it would be superstitious and false to say, "This car has appeared because here were some remarks made about a red car; it is a miracle that a red car has appeared."

It is not a miracle; it is just chance—but these chances happen more often than chance allows.

That shows that there is something behind it.

Rhine has a whole institute, many co-workers, and has the means.

We have no means here to make such experiments; otherwise, I probably would have done them.

Here it is just physically impossible, so I have to content myself with the observation of facts!! Carl Jung, Evans Conversations, Pages 33-34.

1. http://1.bp.blogspot.com/-oYLEccFi7XI/VZT6hMUrgYI/AAAAAAAAUcQ/jKO4Qan_vCc/s1600/2sync.jpg

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Carl Jung on Emotional Components affecting Bodily Functions (2015-07-02 05:04)

[1]

Dr. Evans: An interesting area which is being discussed a lot in the United States today, and I'm sure is of interest to you as well, is that of
psychosomatic medicine, an area dealing with the way in which emotional components of personality can affect bodily functions.

Dr. Jung: As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to
breathe again.

The understanding of what their complexes were—that has helped them.

Dr. Evans: When did you first become interested in the psychic factors of tuberculosis? Many years ago?

Dr. Jung: I was an analyst to begin with; I was always interested naturally.

Maybe also because I understood so little of it, or more importantly, I noticed that I understood so little.

Dr. Evans: To expand on my earlier question, we are right now becoming more and more interested in the United States in how emotional,
unconscious personality factors can actually have an effect on the body. Of course, the classic example in the literature is the peptic ulcer. It is
believed that this is a case where emotional factors have actually created pathology.

These ideas have been extended into many other areas.

It is felt, for example, that where there already is pathology, these emotional factors can intensify it.

Or sometimes there may be actual symptoms or fears concerning pathology when no true pathology exists, such as in cases of hysteria or hypochondriasis.

For example, many physicians in America say that 60 to 70 percent of their patients do not have anything really physically wrong with them, but

they instead have disorders of psychosomatic origin.

Dr. Jung: Yes, that is well known—since more than fifty years.

The question is how to cure them. Carl Jung, Evans Conversations, Pages 34-35.

1. http://4.bp.blogspot.com/-OMLzI6kQFD4/VZT-ZEfWBOI/AAAAAAAAUcc/p6h_OFjqUW0/s1600/1health.jpg

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Carl Jung on the patient selecting the symptoms of their disease. **(2015-07-02 05:30)**

[1]

Dr. Evans: Speaking of such psychosomatic disturbances, as, for instance, your experiences and studies into tuberculosis, do you have any ideas as to why the patient selects this type of symptom?

Dr. Jung: He doesn’t select; they happen to him.

You could ask just as well when you are eaten by a crocodile, "How did you happen to select that crocodile?"

Nonsense, he has selected you.

Dr. Evans: Of course, "selected" in this sense refers to an unconscious process.

Dr. Jung: No, not even unconsciously.

That is an extraordinary exaggeration of the importance of the subject, to say he was choosing such things.

They get him.

Dr. Evans: Perhaps one of the most radical suggestions in the area of psychosomatic medicine has been the suggestion that some forms of cancer may have psychosomatic components as causal factors. Would this surprise you?

Dr. Jung: Not at all.

We know these since long ago, you know.

Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases.

All are psychogenic under certain conditions.
Dr. Evans: And even cancer?

Dr. Jung: Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason
for that particular ailment; it came too conveniently.

Many things can be found out about cancer, I'm sure.

You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological
accompaniment.

It just all depends upon —perhaps life depends upon it—whether you treat such a patient psychologically in the proper way or
not.

That can help tremendously, even if you cannot prove in the least that the disease in itself is psychogenic.

You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude.

Angina is such a typical psychological disease; yet it is not psychological in its physical consequences.

It's just an infection.

So you ask, "Then why does psychology have anything to do with it?"

Because it was the psychological moment maybe that allowed the infection to grow.

When the disease has been established and there is a high fever and an abscess, you cannot cure it by psychology.

Yet it is quite possible that you can avoid it by a proper psychological attitude.

Dr. Evans: So all this interest in psychosomatic medicine is pretty old stuff to you.

Dr. Jung: It's all known here long ago.

Dr. Evans: And you are not at all surprised at the new developments . . .

Dr. Jung: No.

For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone
discovers it.

You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back.

You simply don't understand it; that's a fact.

I don't want to figure in a general corrective statement; you simply are not yet aware of what there is.

There are plenty more things than people have any idea of.

I told you that case of the theologian who didn't even know what the unconscious was; he thought it was an apparition.

Everyone who says that I am a mystic is just an idiot. He just doesn't understand the first word of psychology. Carl Jung, Evans Conversations, Pages 34-35.

1. http://4.bp.blogspot.com/-xpyc1shdRBk/VZUElQuuZGI/AAAAAAAAUc0/wI5vFG6UdsA/s1600/1symptom.jpg

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Carl Jung and "Law.' [Anthology] **(2015-07-03 05:38)**

[1]

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century

they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

"The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

1. http://2.bp.blogspot.com/-MInOSJRA74g/VZZXaCQMoWI/AAAAAAAAUdI/vfeRHymx1SA/s1600/1law.jpeg

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Carl Jung on "Neurosis." [Anthology] **(2015-07-07 09:18)**

[1]

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

In [the Middle Ages] they spoke of the devil, today we call it a neurosis. Carl Jung; "The Meaning of Psychology for Modern Man", 1933.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. Carl Jung; Man and His Symbols; Page 72

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with

themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

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Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, Modern Psychology, Vol. 2, Page 151.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host".
It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

It seems to me that the basic facts of the psyche undergo a very marked alteration in the course of life, so much so that we could almost speak of a psychology of life's morning and a psychology of its afternoon. As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, ¶75.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

You are quite right, the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

You see, the neurosis is made every day by the wrong attitude the individual has. Carl Jung, Evans Conversations, Page 27.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

1. http://3.bp.blogspot.com/-epQgoRgT7VU/VZvRbkvtdJI/AAAAAAAAUlA/vPbYHNCkzHI/s1600/1devil.jpg

Carl Jung on “Prophecy.” [Anthology] **(2015-07-07 09:26)**

[1]

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter."
I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction." Elijah to Carl Jung on Salome, Liber Novus, Page 246

1. http://3.bp.blogspot.com/-ciwGOjxLrdY/VZvTS_eokeI/AAAAAAAAUlM/REkZ-SEryxA/s1600/1pythia.jpg

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Carl Jung on the “Serpent.” [Anthology] (2015-07-07 09:32)

[1]

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

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Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.
As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the

serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

1. http://3.bp.blogspot.com/-xMljncC4OR8/VZvUo2ZEK5I/AAAAAAAAUlY/hhrXmPgO57E/s1600/1serpent.jpg

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Carl Jung on the "Mystic" and "Mysticism." [Anthology] **(2015-07-08 06:16)**

[1]

Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand." Carl Jung, Visions Seminar, Page 296.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

When they [the mystics] descend into the depths of their own being they find 'in their heart' the image of the sun, they find their own life-force which they call the 'sun' for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung; Symbols of Transformation; para. 176.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Pages 497-498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

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The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

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A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

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I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

1. http://4.bp.blogspot.com/-ay4-cID89pQ/VZz4YbbFP2I/AAAAAAAAUl0/P_adB2m8MwE/s1600/mystic.jpg

Carl Jung on "Depression." [Anthology] **(2015-07-09 03:50)**

[1]

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307. [Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

1. http://4.bp.blogspot.com/-W4LlbxP3YH8/VZ4npa49pTI/AAAAAAAAUm4/i5w5iTmvUtA/s1600/1depression.jpg

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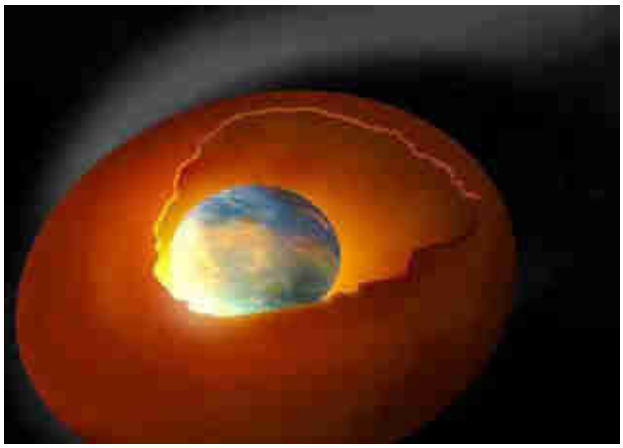
Carl Jung on the "Egg." [Anthology] **(2015-07-09 04:11)**

[1]



In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

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Carl Jung on the "Child" and "Children." [Anthology] **(2015-07-10 04:53)**

[1]

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to

give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed. Carl Jung, Conversations with C.G. Jung, Page 29.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [un-lived] life [of] the parents. Carl Jung; "Paracelsus", 1929.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

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Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

If there is anything that we wish to change in the child, we should first examine it and see whether it is not

something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17: 286

Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The child has to step out of this primordial world, to be able to really enter into life. . Carl Jung, Children's Dreams Seminar, Page 184.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which
the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

...the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, Modern Psychology, Vol. 2, Page 163.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung,Freud/Jung Letters, Page 532.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.
The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I

babble. Carl Jung, Liber Novus, Page 233.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

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Carl Jung: "A man on this earth carries the flame of consciousness within him." (2015-07-10 12:00)

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Primeval history is the story of the beginning of consciousness by differentiation from the archetypes.

It leads to the fire whose origin lies in a crime.

A man on this earth carries the flame of consciousness within him.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale.

Out of this projection of spiritual fire is born the anima.

The coldness of the psyche is in opposition to the warmth of the fire.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter.

It must be begotten by a creative act to compensate for the rape of the fire.

A man needs to be hostile to woman in order to free himself from the "Baubo" that he sees in his mother.

When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth.

The seed of the anima is only productive when man can subordinate his libido to the female principle.

If he does not succeed the anima runs away and the man turns to violence to find himself – to the tormenting of those around him or the boasting of self-importance.

It naturally makes a great difference in practice to a woman whether a man projects a positive or negative anima on to her, but psychologically speaking they are equivalent projections. Carl Jung, Jung-Ostrowski, Page 32.

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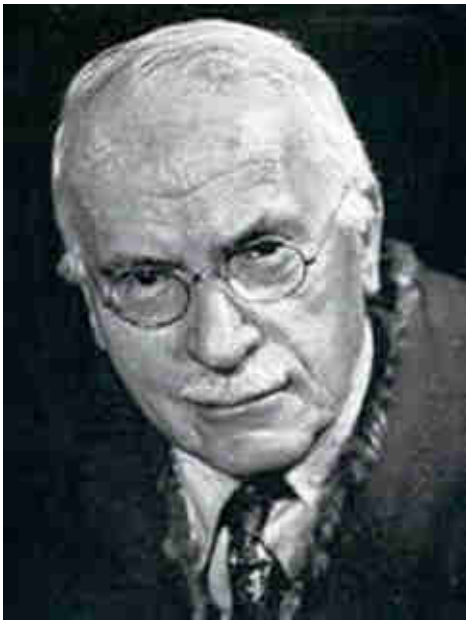
Carl Jung on "Middle Age." [Anthology] **(2015-07-10 15:30)**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From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death … Carl Jung; Soul and death, CW 8, §800.

From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung; CW 8; Para 800.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. …I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest … From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

1. http://4.bp.blogspot.com/-Ya1YbWnQaJ8/VaAdIlIfMJI/AAAAAAAAUrg/rgefx-yX5UU/s1600/1carl.jpg

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George Hogel on meeting Carl Jung. **(2015-07-10 15:35)**

[1]

After a walk through the woods to what looked like a fairy tale castle by the side of the lake, the great wooden door was opened to my knock by the huge old hired man, smoking a pipe and with an axe in his hand.

In lame German I asked for Herr Doctor, and in idiomatic English he introduced himself - not the dignified professor I had expected.

As we stood on the beautiful shore he put me somewhat at ease, chatting about his building of his hideaway.

My hesitance and inhibitions were replaced soon after by the conviction that here was a very fallible, rigid old man, as we got into an enormously heated argument about the international situation.

Having helped me realize he was quite human and that it was quite safe to show some feeling, he escorted me up to an elegant Swiss tea which we shared with Emma Jung.

They enquired at length about the situation in Germany, no doubt the reason he was willing to see a non-German coming recently out of that country.
I knew nothing of the controversy regarding his questionable sympathies for the Germans, but certainly at that time I got no impression that he had ever been warm in any way toward Nazism, rather that he only tried to understand what it all meant at a deeper level.

Finally we were alone for about an hour, during which he dealt graciously and helpfully with my impossible enquiry as to what I should do with my life, knowing nothing about me, and yet no doubt knowing much just by observing.

Instead of answering my questions he gave me other, better questions to ask myself over the succeeding months.

Most of all as I later mused over the experience of being with this extraordinary man, I felt there must be great worth and depth in an association with his work.

Eleven years later I . . . completed my analytic training in London. George Hogel, J.E.T. Page 118.

1. http://2.bp.blogspot.com/-DRov-VqWqjA/VaAeLAFkCCI/AAAAAAAAUro/Ns_7_Q_ArCw/s1600/1middle.jpg

Carl Jung on "Prayer." Anthology **(2015-07-11 13:40)**

[1]

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Pages 216-217.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration

or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

1. http://4.bp.blogspot.com/-Dj_yq_qTOR8/VaFU44H7nLI/AAAAAAAAUvE/N84F_v8Qut8/s1600/1prayer.jpg

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Carl Jung on "Fate." [Anthology] **(2015-07-11 14:54)**

[1]

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.
There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness

coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little Iambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

1. http://2.bp.blogspot.com/-HDOf6YNErY0/VaFmHrf9GJI/AAAAAAAAUvU/WcBWi4PGPSo/s1600/1fate.jpg

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Carl Jung on what is "Real" and "Reality." [Anthology] **(2015-07-13 05:14)**

[1]

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung; Red Book; Page 230

This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke: "look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy. Carl Jung; Red Book; Page 231

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung; Red Book; Page 236.

When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the
ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the
soul, you are like a madman, and a doctor would consider you to be sick. Carl Jung; Red Book; Page 238.

If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book; Page 245

Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung; Red Book; Page 242

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

Elijah: "We are real and not symbols." Carl Jung; Red Book; Page 246.

Elijah: "You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols."

I: "You plunge me into a terrible confusion. Do you wish to be real?"

E: "We are certainly what you call real. Here we are, and you have to accept us. The choice is yours." Carl Jung; Red Book; Page 249.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung; Red Book; Page 250

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung; Red Book; Page 260.

I: "Forgive me, but are you real? It's the sorriest likeness to those foolishly threadbare scenes in novels for me. to assume that you are not simply some unfortunate product of my sleepless brain. Is my doubt then truly confirmed by a situation that conforms so thoroughly with a sentimental romance?"

She: "You wretch, how can you doubt that I am real?"

But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way?

I: "My dear child, I believe you, despite everything, that you are real. What can I do for you?"

She: "Finally, finally a word from a human mouth!

She gets up, her face beaming. She is beautiful. A deep purity rests in her look. She has a beautiful and unworldly soul, one that wants to come into the life of reality; to all reality worthy of pity; to the bath of filth and the well of health. Oh this beauty
of the soul! To see it climb down into the underworld of reality what a spectacle! Carl Jung; Red Book; Page 262

She: "So-you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome." Carl Jung; Red Book; Page 263

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung; Red Book; Page 266.

1. http://2.bp.blogspot.com/-qn7vyXKFChc/VaOBTJvhYuI/AAAAAAAAUw4/tiZU1U3f3xw/s1600/1reality.jpg

Carl Jung on Suffering. Anthology. **(2015-07-13 05:36)**

[1]

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. CW 20: Mysterium Coniunctionis, para 330, page 246

In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.

People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763

The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400.

". . . The development of consciousness is the burden, the suffering, and the blessing of humankind." C.G. Jung, 1955.

The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.337

The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

"If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

"As this "inside" is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this "inside" to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or "conscious" representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and approximate way, to a meaning that for the time being is unknown. " (CW15 § 207)

"What I have to say begins where the treatment leaves off and this development sets in. Thus my contribution to psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results. The clinical material at my disposal is of a peculiar composition: new cases are decidedly in the minority. Most of them already have some form of psychotherapeutic treatment behind them, with partial or negative results. About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Fully two thirds of my patients are in the second half of life." (CW16, § 83)

1. http://3.bp.blogspot.com/-6GhO9nCd3nE/VaOGbbOrXSI/AAAAAAAAUxI/bZFDqYN5uQ4/s1600/1suffering.jpg

[Carl Jung on being "Alone."] Anthology. **(2015-07-13 05:46)**

[1]

[Carl Jung on being "Alone."] Anthology.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual's shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate.

For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true" man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

1. http://1.bp.blogspot.com/-MW8rJoPqgBE/VaOIvXKT5qI/AAAAAAAAUxU/1ir7gqQMcLQ/s1600/1alone.jpg

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"Synchronicity" is all too often tossed about describing events which do not adhere to the synchronistic events (2015-07-13 09:10)

[1]

[Sadly "Synchronicity" is all too often tossed about describing events which do not adhere to the synchronistic events as used within Depth Psychology.]

Synchronicity:
A phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind.

Synchronicity . . . consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other.["Synchronicity: An Acausal Connecting Principle," ibid., par. 858.]

Jung associated synchronistic experiences with the relativity of space and time and a degree of unconsciousness.
The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state.["On the Nature of the Psyche," CW 8, par. 440.]

Synchronicity was defined by Jung as an "acausal connecting principle," an essentially mysterious connection between the personal psyche and the material world, based on the fact that at bottom they are only different forms of energy.

It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them.[Ibid., par. 418.]

http://jungiangenealogy.weebly.com/ancestral-gnosis.html

1. http://3.bp.blogspot.com/-_4SJr9twm00/VaO4bkKDuJI/AAAAAAAAUxw/omQF6JmrhIY/s1600/1sync.jpg

[Carl Jung on “Individuation.”] Anthology. **(2015-07-13 14:20)**

[1]

The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452.

Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt. Carl Jung, The Symbolic Life, Page 452.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn’t exist. Carl Jung, Zarathustra Seminar, Page 805.

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; "Definitions," CW 6, par. 761.

The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it (from "Answer to Job" in CW 11, par. 756).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i; Page 278.

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung; "On the Nature of the Psyche," 1947.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do nto fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You see as the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense relationships and not to isolation. Carl Jung; CW 6; Page 448; Paragraph 758.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages

395-398.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still
darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.

Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Pages 503-505.

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Pages 503-505.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams

come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

Relationship paves the way for individuation and makes it possible, but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, Modern Psychology, Vol. V, Page 11.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, Modern Psychology, Vol. V, Page 11.

This is the reason why such people always fall in love with those who don't love them in return. It is in order to prevent the erotic experience, because such an experience would alienate the person from her secret purpose, which, at least for the time being, is individuation. Carl Jung, Letters Vol. 1, Pages 169-170.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. Carl Jung, "Definitions," CW 6, par. 761.

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation" Carl Jung, CW I5, §I094).

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.
That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

We have to realize the inborn divine will, which is the process of individuation. Carl Jung, Jung-Ostrowski, Page 9.

Individuation cannot be achieved without a mystery. Carl Jung, Jung-Ostrowski, Page 13.

Individuation is an expression of that biological process - simple or complicated as the case may be - by which every living thing becomes what it was destined to become from the beginning. Carl Jung, CW XI, Para 144.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung! Elined Prys Kotschnig; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

1. http://1.bp.blogspot.com/-ZDk_dKla8po/VaQBHNbw0BI/AAAAAAAAUyE/otRzx79d2rY/s1600/1individuation.jpg

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Carl Jung on the significance of Death. **(2015-07-14 06:20)**

[1]

The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain. That is probably why earthly life is of such great significance, and why it is that what a human being "brings over" at the time of his death is so important.

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man's metaphysical task which he cannot accomplish without "mythologizing."

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.

This process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams. As soon as a certain "monotony of interpretation" strikes us, we know that our approach has become doctrinaire and hence sterile.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Pages 311-312.

1. http://4.bp.blogspot.com/-dcV-x1WNQxE/VaTiOJ8x-_I/AAAAAAAAU1s/woI51ofXGgg/s1600/1death.jpg

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[Carl Jung on "Symbols" and the "Symbolic."] Anthology (2015-07-14 08:02)

[1]

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232.

The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (Carl Jung; "Psychology and Religion"; CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (Carl Jung; "Psychology and Religion"; CW 11, par. 157).

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung; CW 9i; para. 197.

The psychic life-force, the libido, symbolizes itself... through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be un-

derstood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but rom a symbol of the mother. Carl Jung; CW 5; Para 313.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Paragraph 293.

The hermaphrodite means nothing less than a union of the strongest and most striking opposites... The pri-

mordial idea has become a symbol of the creative union of opposites, “uniting symbol” in the literal sense. Carl Jung; CW 9i; Paragraph 293.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny. Carl Jung; Psychology and Religion.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

...it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has sub-

stance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404-405.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Pages 59-63.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad

as talking Swiss-German to an Englishman. Carl Jung, Modern Psychology, Vol. 1, Page 141.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, Modern Psychology, Page 204.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, Red Book, Page 236.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious “believes” quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous

mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

…in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at

the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. . Carl Jung, Liber Novus, Page 233, Footnote 53.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."
E: "We are real and not symbols." Carl Jung and Elijah, Liber Novus, Page 246.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

The 'realm of the Mothers' has not a few connections with the womb, with the matrix, which frequently symbolizes the creative aspect of the unconscious. Carl Jung, CW 5, Para 182.

The psychic life-force, the libido, symbolizes itself... through phallic symbols. Carl Jung, CW 5, para. 297.

1. http://3.bp.blogspot.com/-TxLv9die7EY/VaT6Db14PkI/AAAAAAAAU18/qUvPLW2I8bA/s1600/1symbol.jpg

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Carl Jung on "Eros." Anthology **(2015-07-15 04:50)**

[1]

Carl Jung on "Eros." Anthology

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

1. http://4.bp.blogspot.com/-vUUXp6AwE7U/VaYeO9WiNtI/AAAAAAAAU2U/N42b0A-NvY8/s1600/1aa.jpg

Carl Jung on "Christianity." **(2015-07-15 10:17)**

[1]

We always think that Christianity consists in a particular confession of faith and in belonging to a Church.

No, Christianity is our world.

Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages.

Our whole science, everything that passes through our head, has inevitably gone through this history.

It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body.

The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial.

The age of rational enlightenment has eradicated nothing.

Even our method of rational enlightenment is Christian.

The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present.

We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Psychological Reflections, Pages 341-342.

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky.

This attitude was necessary, but I am convinced it is not true.

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history.

Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiari-

ties of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors.

But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity.

It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath.

The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Psychological Reflections, Pages 342.

1. http://2.bp.blogspot.com/-j5stI4Z9Qrw/VaZrVk7qu1I/AAAAAAAAU5A/gtV1dBXnBdI/s1600/1christ.jpg

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Carl Jung on "The Animal in Man." (2015-07-15 10:21)

[1]

When we say "the animal in man," this always strikes us as something horrible.

But this animal in man is not horrible, no more than animals are horrible, for they fulfill God's will most faithfully; they live to fulfill their Creator's purpose.

We do not do this.

We meddle with the work of the Creator, for we always want to be something different from what we are.

Our ambition is not to be the whole of ourselves, for that would be unpleasant.

But the animals are themselves and they fulfill the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

1. http://2.bp.blogspot.com/-6bYqOUfdPU0/VaZsOppLuAI/AAAAAAAAU5I/PCc7Fl7k7MY/s1600/1wolf.jpg

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Carl Jung on “Love thy neighbor as thyself.” (2015-07-15 10:26)

[1]

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves.

There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course.

But how is it nowadays?

It would do us good to take this thing somewhat to heart, especially the phrase "as thyself."

How can I love my neighbour if I do not love myself?

How can we be altruistic if we do not treat ourselves decently?

But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love.

There is nothing for it but to put our foot into the serpent’s mouth.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

1. http://1.bp.blogspot.com/-xnj5eCC9mSQ/VaZtRO9tXZI/AAAAAAAAU5Q/8kdWmF31MYg/s1600/%25E2%2580%2598Standing%2BFemale%2BFaun%25E2%2580%2599%2B-%2BAuguste%2BRodin.jpg

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Carl Jung on “Clairvoyance.” (2015-07-16 05:03)

[1]

[Carl Jung on “Clairvoyance.”]

To S. Wieser

Dear Colleague, 6 July 1951

Thank you for telling me about your interesting experience.

It is a case of what we would call clairvoyance.

But since this is just a word that signifies nothing further, it explains nothing.

You can get a bit nearer to understanding such happenings only if you observe them in a wider context of the same or similar events.

Surveying the sum of experiences of this kind you come to the conclusion that there is something like an "absolute knowledge" which is not accessible to consciousness but probably is to the unconscious, though only under certain conditions.

In my experience these conditions are always provided by emotion.

Any emotion that goes at all deep has a lowering effect on consciousness, which Pierre Janet called "abaissement du niveau mental.”

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally.

This occasional failure of the seemingly absolute law of causality is due to the fact that even this law has only statistical
validity, with the implication that exceptions must occur.

If you are interested in the theory of these acausal connections of events I would mention that a little book of mine will shortly be
published by Rascher under the title Die Synchronizitat als ein Prinzip akausaler Zusammenhange.

With collegial regards and best, thanks,

Yours sincerely,

C.G. Jung

1. http://3.bp.blogspot.com/-xshZQYCwtko/Vady10DdjfI/AAAAAAAAU5s/07bAC4-Q77w/s1600/1clair.jpg

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Carl Jung to Erich Neumann on the Death of Emma Jung. **(2015-07-16 11:44)**

[1]

[Carl Jung to Erich Neumann on the Death of Emma Jung.]

I would have liked to tell the heart you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life.

I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her, and was one reason why she could die such a painless and royal death. Carl Jung, Letters Vol. II, Page 284. [Excerpt.]

1. http://1.bp.blogspot.com/-N-ymj-WuEjE/VafRH1z53-I/AAAAAAAAU70/QAU5_68SNzo/s1600/1emma.jpg

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Carl Jung on Erich Neumann's heartfelt letter. **(2015-07-17 04:31)**

[1]

284

To Erich Neumann

Dear Neumann, 15 December 1955

Deepest thanks for your heartfelt letter.

Let me in return express my condolences on the loss of your mother.

I am sorry I can only set down these dry words, but the shock I have experienced is so great
that I can neither concentrate nor recover my power of speech.

I would have liked to tell the heart you have opened to me in friendship that two days before the death of my
wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret
that was embodied in her and had exerted an unfathomable influence on my life.

I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that
the tremendous lighting up and release of insight had a retroactive effect upon her, and was one reason why she
could die such a painless and royal death.

The quick and painless end-only five days between the final diagnosis and death-and this experience
have been a great comfort to me.

But the stillness and the audible silence about me, the empty air and the infinite distance, are hard to bear.

With best greetings also to your wife and my warmest thanks,

Ever your devoted

C.G. Jung Carl Jung, Letters Vol. II, Page 284.

1. http://3.bp.blogspot.com/-oGUObF6ZDb4/Vai9H-JphvI/AAAAAAAAU8Q/Jgwm94rbEDc/s1600/1neumann.jpg

Carl Jung on "ESP" and "Synchronicity." (2015-07-17 04:48)

[1]

To J. B . Rhine

Dear Dr. Rhine, 9 August 1954

Thank you for your kind letter.

The English translation of "Synchronicity" will be published by the Bollingen Press

The translator is Mr. Hull, who is translating my Collected Works.

He has a fair understanding of the synchronicity concept, which au fond is not complicated at all and has its long history
reaching from high antiquity right down to Leibniz.

He had still four principles for the explanation of Nature, viz. space, time, causality, and his harmonia praestabilita, an acausal principle.

My doctoral thesis was published, if I am right, in my volume Collected Papers on Analytical Psychology (znd edit., 1920).

(I am actually not at home.)

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is
rather in the nature of objective events.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact.

This truth becomes highly problematical in the case of precognition, where a fact is perceived that apparently

does not exist.

As one cannot perceive a fact that does not exist, we must assume that it has some form of existence, so that it can be perceived nevertheless.

To explain it we must assume that the (future) objective fact is paralleled by a similar or identical subjective, i.e., psychic, already existing arrangement which cannot be explained as an anticipatory causal effect.

But it is quite possible and, as a matter of fact, you have shown it to be possible, that the subjective parallelism can be perceived as if it were the future fact itself.

The harmonia praestabilita would be in this case the obvious explanation.

I think that all forms of ESP (telepathy, precognition, etc.) including PK have essentially the same underlying principle, viz. the
identity of a subjective and an objective arrangement coinciding in time (hence the term "synchronicity") .

With my best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 180-181.

1. http://3.bp.blogspot.com/-zVm-D4KJbmM/VajBDhA9tlI/AAAAAAAAU8c/Qs78DfK88r8/s1600/1esp.jpg

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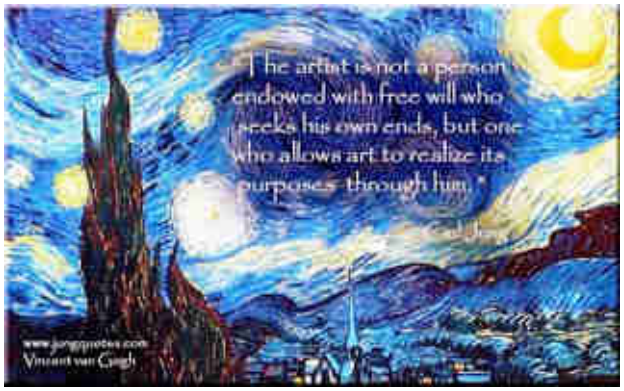
Carl Jung on “Modern Art” and “Black Magic.” (2015-07-17 05:04)

[1]


The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.
C.G. Jung
www.jungquotes.com
Vincent van Gogh

To Horst Scharschuch

Dear Herr Scharschuch, 1 September 1952

There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness.

This process is a phenomenon that can be observed in more or less developed form in all epochs, as for instance under primitive conditions where the habitual way of life, regulated by strict laws, is suddenly disrupted, either by outbreaks of panic coupled with wild lawlessness at solar and lunar eclipses, or in the form of religious license as in the Dionysian orgies, or during the Middle Ages in the monasteries with the reversal of the hierarchical order/ and today at carnival time.

These episodic or regular disruptions of the accustomed order should be regarded as psycho-hygienic measures since they give vent from time to time to the suppressed forces of chaos.

At the present day such things are obviously taking place on the largest scale because the cultural order has suppressed the primitive
disorderliness too long and too violently.

If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder.

It clears the air by abolishing the constraints of order.

I myself am inclined to view what rushes up as the opposite of art, since it very evidently lacks order and form.

The uprushing chaos seeks new symbolic ideas which will embrace and express not only the previous order but also the essential contents of the disorder.

Such ideas would have a magical effect by holding the destructive forces of disorder spellbound, as has been the case in Christianity and in all other religions.

In ancient tradition this magic is called white magic; black magic, on the other hand, exalts the destructive forces into the only valid truth in contrast to the previous order, and moreover compels them to serve the individual in contrast to the collective.

The means used for this purpose are primitive, fascinating, or awe-inspiring ideas and images, unintelligible incantations,
outlandish words and shapes, savage rhythms, drumming and suchlike.

In so far as modern art uses such means as ends in themselves and thereby increases the state of disorder it can be described outright as black magic.

The daemonic, on the contrary, rests entirely on the unconscious forces of negation and destruction and on the reality of evil.

The existence of the daemonic is demonstrated by the fact that black magic is not only possible but uncannily successful, so much so that it is tempting to assume that black magicians are possessed by a daemon.

Hitler's magic, for instance, consisted in his always saying what everybody was afraid to say out loud because it was considered
too disreputable and inferior (resentment against the Jews).

But his daemonism lay in the fact that his methods were uncannily effective and that he himself obviously became the victim of the daemon

which had taken total possession of him.

The study of these questions must of course begin with a thorough knowledge of primitive magical practices.

I would advise you to read the book by Mircea Eliade, Le Chamanisme, also the Philosophia Occulta of Agrippa von Nettesheim and some of the writings of Paracelsus, for instance Liber Azoth.

In Paracelsus especially you will find a lot about sympathetic magic.

You will also find the same kind of suggestive neologisms that characterize the latest German philosophy-the incomprehensible words, signs, antics, etc.

You may get something out of my little book Paracelsica (1942).

I should also mention the theory of Albertus Magnus that when anyone gives free rein to violent emotion and in this state wishes evil, it will have a magical effect.

This is the quintessence of primitive magic and of the corresponding mass phenomena like Naziism, Communism, etc.

Ernst Robert Curtius once described James Joyce's classic Ulysses as "infernal"-quite rightly.

I fear this description can also be applied to long stretches of modern art in all its forms.

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Pages 81-83

1. http://4.bp.blogspot.com/-OKOAw1sR6l4/VajE18yLxAI/AAAAAAAAU8o/doQ1dlyuwT8/s1600/1artist.jpg

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Carl Jung: "I cannot love anyone if I hate myself." (2015-07-17 05:28)

[1]

I cannot love anyone if I hate myself.

That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their

special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves.

That is not a virtue but a vice.

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour.

But it is simply an untrue state, an artificial world. Carl Jung, Psychological Reflections, Page 221.

1. http://3.bp.blogspot.com/-9yeLES1JVuY/VajKVi3CvXI/AAAAAAAAU84/srthYRfgX_w/s1600/1vice.jpg

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Carl Jung on "Nirdvandva" and "Liberation." **(2015-07-17 10:30)**

[1]

Anonymous

My dear N., May 1956

My conceptions are empirical and not at all speculative.

If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena.

The conceptions of Indian philosophy however are thoroughly philosophical and have the character of postulates and can therefore only be analogous to my terms but not identical with them at all.

Take f.i. the concept of nirdvandva.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically.

He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda.

But the word ananda shows that he experiences pleasure, and you cannot even be conscious of something if you don't discriminate between
opposites, and thus participate in them.

My psychology deals with modern man in Europe, who is practically beyond the belief in philosophical postulates.

They convey nothing to him anymore.

Whereas you are still a believer in orthodox philosophy; thus you can be compared to a staunch Christian, still convinced that he is redeemed through his Lord Jesus Christ, etc.

He believes in postulates.

It is quite obvious that such a man would neither have any use for a psychology of the unconscious nor would he understand such a psychology at all.

He cannot imagine himself in the role of an unbeliever, moreover if he seriously tried to, he might get into a panic as he would feel the ground subsiding under his feet.

He cannot admit or imagine that the idea of redemption through Christ's self-sacrifice could be an illusion, or at least a mere postulate of religious speculation, as you yourself would not dream of disbelieving the existence of the atman, or the reality of
jivan-mukti, Samadhi etc.

This is in contradiction to the fact that a complete liberation from the opposites cannot be attained through jivan-mukti, the latter being a mere postulate and-as I told you above-not to be experienced in its totality.

Modern man in Europe has lost or given up-getting tired of them -his traditional beliefs- and has to find out for himself what is going
to happen to him in his impoverished state.

Analytical psychology tells you the story of his adventures.

Only if you are able to see the relativity, i.e., the uncertainty of all human postulates, can you experience that state in which analytical psychology makes sense.

But analytical psychology just makes no sense for you.

Nothing of the things I describe comes to life unless you can accompany or sympathize understandingly with beings that are forced to base their
life upon facts to be experienced and not upon transcendental postulates beyond human experience.

Thus, inasmuch as you are a believer in postulates, you have no use for my psychology and you are not even able to understand why we shouldn't simply adopt Indian philosophy if we are dissatisfied with our religious philosophy.

In other words, why study analytical psychology at all?

It cannot make sense to you as it does not make sense to a Christian or any other believer.

On the contrary the believer will translate the psychological terms into his metaphysical language.

The Christian f.i. will call the self Christ and will not understand why I call the central symbol "self."

He will not see why we need to know about the unconscious from A to Z, exactly like the Indian way.

He is like you in possession of the Truth, while we psychologists are merely in search of something like the truth and our only source of information is the unconscious and its mythological products like archetypes, etc.

We have no traditional beliefs or philosophical postulates . (. . .) Analytical psychology is an empirical science and (. . .) individuation is an empirical process and not a way of initiation at all.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 302-304.

1. http://1.bp.blogspot.com/-A11104T3vl4/VakRNBP4RCI/AAAAAAAAU90/vTUmGAXDaJ8/s1600/1liberation.jpg

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Carl Jung on Mathematics, Synchronicity and Biology (2015-07-18 05:47)

[1]

To E . L. Grant Watson

Dear Mr. Watson, 9 February 1956

You are surely touching upon a most important fact when you begin to question the coincidence of a purely mathematical deduction
with physical facts, such as the sectio aurea (the Fibonacci series.)

My source calls him Fibonacci, not -nicci. He lived 1180-1250) and in modern times the equations expressing the turbulence of gases.

One has not marvelled enough about these parallelisms.

It is quite obvious that there must exist a condition common to the moving body and the psychic "movement," more than a merely logical corollarium
or consectarium.

I should call it an irrational (a causal) corollary of synchronicity.

The Fibonacci series is self-evident and a property of the series of whole numbers, and it exists independently of empirical facts, as on the other hand the periodicity of a biological spiral occurs without application of mathematical reasoning unless one assumes an equal arrangement in living matter as well as in the human mind, ergo a property of
matter (or of "energy" or whatever you call the primordial principle) in general and consequently also of moving bodies in general, the psychic "movement" included.

If this argument stands to reason, the coincidence of physical and mental forms and also of physical and mental events (synchronicity)
would needs be a regular occurrence, which, however, particularly with synchronicity, is not the case.

This is a serious snag pointing, as it seems to me, to an indeterminate or at least indeterminable, apparently arbitrary arrangement.

This is a much neglected but characteristic aspect of physical nature: the statistical truth is largely made up of exceptions.

That is the aspect of reality the poet and artist would insist upon, and that is also the reason why a philosophy exclusively based upon natural science is nearly always flat, superficial, and vastly beside the point, as it misses all the colourful improbable exceptions, the real "salt of the earth”!

It is not realistic, but rather an abstract half-truth, which, when applied to living man, destroys all individual values indispensable to human life.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the
latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning.

But whereas the sectio aurea is a static condition, synchronicity is a concidence in time, even of events that, in themselves, are not synchronous (f.i., a case of precognition).

In the latter case one could assume that synchronicity is a property of energy, but in so far as energy is equal to matter it is a secondary effect of the primary coincidence of mental and physical events (as in the Fibonacci series).

The bridge seems to be formed by the numbers.

Numbers are just as much invented as they are discovered as natural facts, like all true archetypes.

As far as I know, archetypes are perhaps the most important basis for synchronistic events.

I am afraid this is all rather involved and very difficult.

I don't see my way yet out of the jungle.

But I feel that the root of the enigma is to be found probably in the peculiar properties of whole numbers.

The old Pythagorean postulate!

Mr. Cook seems to have conceived his ideas about the same time I began to think about archetypes as unconscious a priori determinants
of imagination and behaviour, reaching conscious apperception in the human mind chiefly in the form of so-called mythological images.

I then spoke of "urtiimliche Bilder" (primordial images, in Wandlungen und Symbole der Libido, 1912 . Engl. tr. Psychology of the Unconscious, 1917) .
Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the
individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition.

Karma would express the individually modified archetypal inheritance represented by the collective unconscious in each individual.

I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own.

For such assumptions there is no empirical evidence I am aware of.

Well, your ideas move in the right direction. Good luck! – The interpretation of your dream is more or less complete.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 287-289.

1. http://3.bp.blogspot.com/-O1-ejkjkGXQ/VaogeIzRAVI/AAAAAAAAU_A/ThG-Feoly7I/s1600/1numbers.png

Carl Jung's Premonitory dream of Emma's Death (2015-07-18 05:56)

[1]

Anonymous

Dear Dr. N., 26 June 1956

It is only now that I can thank you for your letters and also for the book Panim Vaccares which I am saving for my holiday.

At the moment my work allows me no such relaxation.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife.

It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma.

The bullet represents death in perfect form; it is at the same time a symbol of the self.

Death brought and probably always brings-a confrontation with wholeness.

But perhaps not always in such perfection.

These are the thoughts I associated with your dream.

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 310.

1. http://1.bp.blogspot.com/-4YeYJzl_YI8/VaoinZV5OVI/AAAAAAAAU_M/x8vyqac4Fg8/s1600/1emma.gif

Carl Jung on Buddha, Karma, Pali-Canon. **(2015-07-18 06:06)**

[1]

[Carl Jung on Buddha, Karma, Pali-Canon.]

Anonymous

Dear Mrs. N.,

30 March 1960
Thank you very much for your kind attention!

The book will interest me very much, also what you told me about the Buddhist Society came quite a propos, since I have been studying Buddha's sermons in the Middle Collection of the Pali-Canon for several months.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed
him to be.

It is chiefly the question of karma and rebirth which has renewed my interest in Buddha.

With my very best thanks I remain,

Yours cordially, c . G. J u N G Carl Jung, Letters Vol. II, Page 548.

1. http://3.bp.blogspot.com/-INy9CTwFBcU/Vaok25pMrCI/AAAAAAAAU_Y/gySgcJOoFA4/s1600/1pali.jpg

Carl Jung on Modern Art and the Artist. **(2015-07-18 06:18)**

[1]

To Walter Mertens

Dear Walter, 24 November 1932

I am entirely in agreement with the spirit of your essay on Picasso.

I am only against artists getting away with it like the theologians, about whom one may not say anything critical.

I don’t see why artists should not have exactly the same human psychology as everybody else.

The claim to be the infallible mouthpiece of God is as odious to me in art as in theology.

From the artistic standpoint I can well appreciate the achievements of modern art, but from the standpoint of the psychologist I have to say what the nature of these achievements is.

In my article in the N.Z.Z. I expressly pointed out that I wasn’t talking of art but of psychology.

Yet psychology seems to be as hateful to artists as it is to theologians, and as I say I find this extremely repugnant.

Moreover, art fails entirely in its educative purpose if people don’t see that it depicts the sickness of our time.

That is why this art is neither enjoyable nor elevating, but as you rightly say a "scream."

But a scream is always just that-a noise and not music.

Hence I shall hold unswervingly to the view that modem art is much more correct judged from the psychological rather than from the artistic standpoint.

"Kunst" [art] comes from "Konnen" [ability, skill]: "stammering" is not skill but only a miserable attempt to speak.

Naturally I don't want to discourage modem art; it must continue its attempts and I wish it luck.

The creative spirit cannot be discouraged anyway, otherwise it would not be creative.

So nothing untoward has happened.

With best greetings,

Yours, CARL Carl Jung, Letters Vol. I, Pages 107-108.

1. http://1.bp.blogspot.com/-OAkyEJbuvr8/VaonttdLJsI/AAAAAAAAU_k/ZEN2Hft-aj4/s1600/1art.jpg

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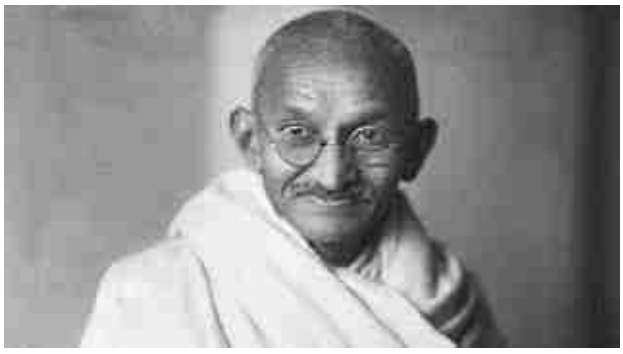
Carl Jung on the "European" and the "Indian." (2015-07-18 07:53)

[1]



The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other.

With this capacity to forget he has, for the time being, conquered the world.

Not so the Indian.

He not only knows his own nature, but he also knows how much he himself is nature.

The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him.

For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without.

For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 866.

1. http://2.bp.blogspot.com/-84QED8Q7TyQ/Vao-APH6J2I/AAAAAAAAU_0/BDP18W66Pec/s1600/1india.jpg

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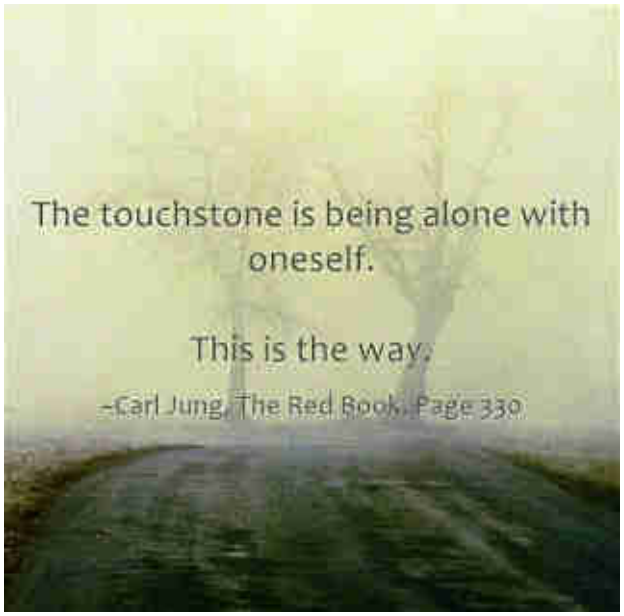
Carl Jung on "Solitude." [Anthology] **(2015-07-18 14:49)**

[1]



Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung; Mysterium Coniunctionis; CW 14: Page 258.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung; Letters, Vol. II, Page 610.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, Red Book, Page 236.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but

inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

1. http://1.bp.blogspot.com/-XU96Z_6rito/VaqfMl2BaII/AAAAAAAAVDo/ttGXEVe5oVA/s1600/1touch.jpg

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[Carl Jung on “Fate.”] Anthology. **(2015-07-18 19:38)**

[1]

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are

very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is

to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.
There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little Iambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

1. http://4.bp.blogspot.com/-izSKflG1eYs/VarjTI1ARAI/AAAAAAAAVD4/sEUk-bAwXRY/s1600/1fate.jpg

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Carl Jung on Gnostic, Gnosticism, and Gnosis. [Anthology] **(2015-07-19 05:35)**

[1]

Carl Jung on Gnostic, Gnosticism, and Gnosis. [Anthology]

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, Psychology and Religion, Page 45.
We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439.

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia—Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically "adopt" them at birth with blessings or curses, are given sponsors—a "godfather" and a "godmother." Carl Jung, The Portable Jung; Page 63.

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were that so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent Demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home tor Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. I readily admit that I have such a great respect for what happens in the human soul that I would be afraid of disturbing and distorting the silent operation of nature by clumsy interference. Carl Jung, The Portable Jung; Pages 362-363.

Therefore the center of the circle which expresses such a totality would correspond not to the ego but to the self as the summation of the total personality. (The center with a circle is a very well-known allegory of the nature of God.) In the philosophy of the Upanishads the Self is in one aspect the personal atman, but at the same time it has a cosmic and metaphysical quality as the suprapersonal Atman.

We meet with similar ideas in Gnosticism: I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense. there are twelve gates. . . . I his same is the Mother-City-begotten. Carl Jung, The Portable Jung, Page 367.

In alchemical literature this prophetess is taken to be Maria Prophetissa, also called the Jewess, sister of Moses, or the Copt, and it is not unlikely that she is connected with the Maria of Gnostic tradition. Epiphanius testifies to the existence of writings by this Maria, namely the "Interrogationes magnae" and "Interrogationes parvae," said to describe a vision of how Christ, on a mountain, caused a woman to come forth from his side and how he mingled himself with her. Carl Jung, The Portable Jung, Page 406.

So the union of the two is a kind of self-fertilization, a characteristic always ascribed to the mercurial dragon. From these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism, close parallel in India is purusha. Of him the Brihadaranyaka Upanishad says: "He was as large as a man and woman embracing. He divided his self [Atman] in two, and thence arose husband and wife. He united himself with her and men were born," etc. The common origin of these ideas lies in the primitive notion of the bisexual original man. Carl Jung, The Portable Jung, Pages 407-408.

The Son of Man is an anticipation of the idea of the self: hence the Gnostic adulteration oi Christ with the

other synonyms for the self among the Naassenes, recorded by Hippolytus. The also a connection with the symbolism of Horus: on the one hand, Christ enthroned with the four emblems o\ the evangelists—three animals and an angel; on the other. Father Horus with his four sons, or Osiris with the four sons of Horus. Horus is also the rising sun and Christ was still worshiped as such by the early Christians. Carl Jung, The Portable Jung, Page 443.
That there is a general interest in these matters a denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology a science, or of the still narrower interest in the analysis of Freud, but of the widespread and every interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in a deep affinity with Gnosticism. There is even an "eglise gnostique de la France," and I know o(two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clear!) shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with it will agree. Carl Jung, The Portable Jung, Page 467.

Modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know —to experience for himself. Carl Jung, The Portable Jung, Pages 467-468.

I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.

Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the "spiritual inner man" was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is "our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God." Carl Jung; Aion; Page 215.
The Pleroma, or fullness, is a term from Gnosticism. It played a central role in the Valentinian system. Hans Jonas states that "Pleroma is the standard term for the fully explicated manifold of divine characteristics, whose standard number is thirty, forming a hierarchy and together constituting the divine realm" (The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity [London: Routledge, 1992], p. 180).

In 1929, Jung said: "The Gnostics ... expressed it as Pleroma, a state of fullness where the pairs of opposites, yea and nay; day and night, are together, then when they 'become,' it is either day or night. In the state of 'promise' before they become, they are nonexistent, there is neither white nor black, good nor bad" (Dream Analysis: Notes of the Seminar Given in 1928-1930, ed. William McGuire [Bollingen Series, Princeton: Princeton University Press, 1984], p. 131)

1. http://3.bp.blogspot.com/-X2ZzwQ-fVIE/VatvPomu5tI/AAAAAAAAVEM/FlObKJAXvcM/s1600/1gnostic.jpg

Carl Jung: "This compensates for 1,000 misunderstandings!." (2015-07-19 05:49)

[1]

To Erich Neumann

My dear Neumann, Bollingen, 5 January 1952

Very many thanks for your kind letter and the way you have understood me.

This compensates for 1,000 misunderstandings!

You have put your finger on the right spot, a painful one for me: I could no longer consider the average reader.

Rather, he has to consider me.

I had to pay this tribute to the pitiless fact of my old age.

With the undimmed prospect of all-round incomprehension I could exercise no suasions and no captatio benevolentiae; there was no hope of tunnelling knowledge into fools.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke.

But what is that compared with the arrogance I had to summon up in order to be able to insult God?

This gave me a bigger bellyache than if I had had the whole world against me.

That is nothing new to me anymore.

I have expressed my sorrow and condolence in my motto, Doleo super te, fratri mi.

Your questions:

The book is about the Canonical God-image.

This is our prime concern, and not a general philosophical concept of God.

God is always specific and always locally valid, otherwise he would be ineffectual .

The Western God-image is the valid one for me, whether I assent to it intellectually or not.

I do not go in for religious philosophy, but am held in thrall, almost crushed, and defend myself as best I can.

There is no place for Gnosis or the Midrashim in this image, for there is nothing of them in it.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom.

This is local, barbaric, infantile, and abysmally unscientific.

The "vacillation between theological and psychological formulation" is indeed "involuntary."

I have much more sympathy with Sophia than with the demiurge but faced with the reality of both my sympathy counts for nothing.

God is a contradiction in terms, therefore he needs man in order to be made One.

Sophia is always ahead, the demiurge always behind.

God is an ailment man has to cure.

For this purpose God penetrates into man.

Why should he do that when he has everything already?

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission.

This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is.

The "advocate" seems to me to be Sophia or omniscience.

Ouranos and Tethys no longer sleep together.

Kether and Malkhuth are separated, the Shekhinah is in exile; that is the reason for God’s suffering.

The mysterium coniunctionis is the business of man.

He is the nymphagogos of the heavenly marriage.

How can a man hold aloof from this drama?

He would then be a philosopher, talking about God but not with him.

The first would be easy and would give man a false sense of security, the second is difficult and therefore extremely
unpopular.

Just that was my lamented lot, wherefore I needed an energetic illness to break down my resistance.

I have to be everywhere beneath and not above.

How would Job have looked had he been able to keep his distance?

Although I am talking of the Western, specifically Protestant God-image, there are no texts one can turn to for a more or less reliable interpretation.

They have to be taken in the lump.

One doesn't shoot at sparrows with cannons, i.e., the God-image is a representation collective which everyone knows something about.

As for the nigredo, it is certain that no one is redeemed from a sin he has not committed, and that a man who stands on a peak
cannot climb it.

The humiliation allotted to each of us is implicit in his character.

If he seeks his wholeness seriously, he will step unawares into the hole destined for him, and out of this darkness the light will rise.

But the light cannot be enlightened.

If anyone feels he is in the light, I would never talk him into the darkness, for with his light he would seek and find something black which is not him at all.

The light cannot see its own peculiar blackness.

But if it dims, and he follows his twilight as he followed his light, then he will get into the night that is his.

If the light does not dim he would be a fool not to abide in it.

Your Psyche has arrived-many thanks-and I have begun reading it.

I will write about it later.

So far I am very impressed and am enjoying it.

Job and Synchronicity are now in the press.

At present, with my unfortunately very limited working capacity, I am still struggling with the last chapter of Mysterium Coniunctionis.

The book will run to 2 volumes, followed by a third, containing Aurora Consurgens (attributed to Thomas Aquinas) as an example of the interpenetration of Christianity and alchemy.

Again many thanks!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 32-35.

1. http://2.bp.blogspot.com/-1pPQZFC5JfM/VatyYQAsSPI/AAAAAAAAVEY/6XddFceQDO0/s1600/1erich.jpg

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Carl Jung: " The serious illness of my wife has consumed all my spare time." (2015-07-19 06:08)

[1]

To Father Victor White

Dear Victor, 6 May 1955

The serious illness of my wife has consumed all my spare time.

She has undergone an operation so far successfully, but it has left her in a feeble state
needing careful nursing for several weeks to come.

Since I am the cause of much discomfort to you I am not sure whether you care to see me or not.

Please put conventionality aside and do not feel under any obligation.

I can understand your true situation and I would prefer not to add to its spikes and thorns.

A conventional call means nothing to me, and a straightforward talk may be painful and not desirable.

Please decide according to your judgment.

Needless to say, you can count upon my friendship .

Cordially yours, C.G. Carl Jung, Letters Vol. II, Page 251.

1. http://3.bp.blogspot.com/-Bf9pDvmCHJg/Vat276YKB1I/AAAAAAAAVEk/GFzRsrPzF5A/s1600/1white.jpg

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Carl Jung: A controversial book of mine is to appear shortly... (2015-07-19 06:21)

[1]

Walter Uhsadel

Dear Pastor Uhsadel, 6 February 1952

It is extraordinarily kind of you to wish to dedicate your book to me, and I would gladly accept this dedication if I were certain that you would be equally pleased in the future.

My wife has pointed out that this might possibly not be the case and I have to agree with her.

A controversial book of mine is to appear shortly, entitled Answer to Job.

Unfortunately I cannot tell you in detail what I have written In it, but can only hint that this book is a very critical discussion of the Old Testament Yahweh and of the Christian appropriation of this God-concept.

I have shown the MS to three theologians and they were shocked.

On the other hand many younger people had a very positive reaction.

But I can imagine that in circles where thinking and feeling are orthodox my book could have a devastating effect -both for me and for all those with whom I have close relationships.

I wouldn't like to expose you to this danger without cause.

Therefore I would ask you to think twice about it.

The motive for my book was an increasingly urgent feeling of responsibility which in the end I could no longer

withstand.

Nor could I, like Albert Schweitzer, seek suitable refuge far away from Europe and open a practice there.

On the time-honoured principle Hie Rhodus, hie salta, I had to resign myself to looking the problem of the modern Christian in the eye.

So perhaps you had better wait until the book is out.

Meanwhile with kind regards and best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 39-40.

1. http://1.bp.blogspot.com/-7L5OWbXRjGs/Vat5rLuRqSI/AAAAAAAAVEw/j22HFCr3i2Y/s1600/1job.jpg

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Carl Jung on “Archetype,” “Atom,” “Numbers.” (2015-07-19 06:50)

[1]

To Dr. H.

Dear Dr. H., 30 August 1951

You must pardon my long silence.

In the spring I was plagued by my liver, had often to stay in bed and in the midst of this misery write a little essay (ca.100 typed pages) whose publication is causing me some trouble.

I am afraid of stirring up a hornets’ nest.

It is about the question you raised in your letter of 1 May.

I myself have the feeling that I have not yet found the right way to formulate my answer, i.e., the kind of presentation that would convey my views to the public without provoking too many misunderstandings.

My modus procedendi is naturally empirical: how to give a satisfactory description of the phenomenon "Christ" from the standpoint of psychological experience?

The existing statements about Christ are, in part, about an empirical man, but for the other and greater part about a mythological God-man.

Out of these different statements you can reconstruct a personality who, as an empirical man, was identical with the traditional Son of Man type, as presented in the then widely read Book of Enoch .

Wherever such identities occur, characteristic archetypal effects appear, that is, numinosity and synchronistic phenomena, hence tales of miracles are inseparable from the Christ figure.

The former explains the irresistible suggestive power of his personality, for only the one who is "gripped" has a "gripping" effect on others; the latter occur chiefly in the field of force of an archetype and, because of their aspatial and atemporal character, are acausal, i.e., "miracles ."

(I have just lectured at Eranos on synchronicity.)

The paper will soon appear in the acts of the Institute.

This remarkable effect points to the "psychoid" and essentially transcendental nature of the archetype as an "arranger" of psychic forms inside and outside the psyche.

(In theoretical physics the archetype corresponds to the model of a radioactive atom, with the difference that the atom consists of quantitative, the archetype of qualitative, i.e., meaningful, relationships, the quantum appearing only in the degree of numinosity.

In physics the quale appears in the irreducible quality of the so-called discontinuities as for instance in the quantum or in the half-life of radioactive substances.)

In consequence of the predominance of the archetype the personality that is "gripped" is in direct contact with the mundus archetypus, and his life or biography is only a brief episode in the eternal course of things or in the eternal revolution of "divine" images.

That which is eternally present appears in the temporal order as a succession.

"When the time was fulfilled': the solitary creator-god transformed himself into a father and begot himself as a son, although from eternity, i.e., in the non-time of the Pleroma or in his transcendental form of being, he is father-son-spirit-mother, i.e., the succession
of archetypal manifestations.

Although the psychoid archetype is a mere model or postulate, archetypal effects have just as real an existence as radioactivity.

Anyone who is gripped by the archetype of the Anthropos lives the Godman-one can very well say that he is a God-man.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers.

This description of Christ satisfies me because it permits a non-contradictory presentation of the paradoxical interplay of his human
and divine existence, his empirical character and h is mythological being.

The wordless or formless "gripping" is no argument against the presence of the archetype, since the very numinosity of the moment is itself one of its manifestations (and the most frequent), a primordial form of archetypal seizure, cf. Kairos and Tao or (in Zen) satori.

On account of its transcendence, the a archetype per se is as irrepresentable as the nature of light and hence must be strictly distinguished from the archetypal idea or mythologem (see "Der Geist der Psychologie" in Eranos-Jahrbuch 1946).

In this way the transcendence of the theological premise remains intact.

In the hope that I have answered your question at least to some extent, with best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 21-23.

1. http://4.bp.blogspot.com/-6xtQcsR4sTs/VauApzIDulI/AAAAAAAAVFA/ZABn8Bq8rU4/s1600/1physics.jpg

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Carl Jung on the dreams of Elias Ashmole. **(2015-07-20 03:56)**

[1]

[Carl Jung on the dreams of Elias Ashmole.]

To C. H. Josten

Dear Sir, 6 April 1952

Thank you ever so much for letting me see Ashmole's dreams!

Such a series is indeed unique.

One has to go right back to the 3rd cent. A.D. to find something that would bear comparison, namely the dream-visions of Zosimos of Panopoli.

These are indubitably alchemistic, while Ashrnole's dreams have nothing-on the surface at least-reminiscent of alchemy.

They are, though, of considerable interest inasmuch as they contain a problem which played a great role in the generation immediately before Ashmole's time:

It is the so-called "Mysterium Coniunctionis" represented in a literary document, viz . Christian Rosencreutz: Chymische Hochzeit, 1616.

It is also the foundation of Goethe's Faust and one of the most important items in Gerard us Dorneus ' "Speculativa Philosophia"
(end of XVIth cent. Printed in Theatr. Chemi.,2 Vol. I, 1 6oz) .

The "Mysterium" reaches its culmination in the dream of Dec. 29th 1646.

The peripeteia follows in the dream of March 1st 1647 and the catastrophe in the dream of May 16th 1 647.

The subsequent dreams show the turning over from the feminine to the masculine side, i.e., from the attempt at coniunctios. compositio to the suppression of the feminine factor in favour of a one-sided masculinity.

This a mounts to a complete disregard of the "left" side. i.e., th e unconscious, and the equally complete restoration of the former state of consciousness.

We describe this process as an intrusion of unconscious contents into the conscious world of an individual.

It is setting in with Sept. 11 th 1645: in the IX house = a personification of the alchemistic "Sapientia" (parallel to the Gnostic "Sophia"!).

All the subsequent erotic and semi-erotic dreams aim at a coniunctio with the feminine, i.e., transconscious side (called "anima"). The "bridegroom"
is always, curiously enough , also the cipher chosen for Ashmole himself, quite correctly, because it is his "mystery." March 1, 1647, a
"young man" poisons him, i.e., he himself as a younger person than he is, less experienced, his inferior, insinuates a younger, more masculine
idea over against an older, wiser attitude, inclined to integrate his more "feminine" trends which aim at the completion of the Self
("process of individuation").

The latter is expressed in dream June 21st 1646 by paradise on th e North pole, the 4 springs (quaternity!) and the "chapel of Our Lady," also by dream of Dec. 29th 1646: "all my affections terminate in thee," i .e., th e Anima-Sapientia .

In the North pole dwells the cor Mercurii.

"A" describes here a mandala, a well-known symbol of the Self.

(You will find all the necessary amplifications and evidence in my book Psychologie u. Alchemie, 1944 and in Symbolik des Geistes, 1948, here especially about □□.Concerning the "North" vide my book Aion, 1951.)

On account of a complete lack of personal material I am unable to say anything about the personalistic aspect of the dreams.

It would be however nothing more than a bit of personal or "all-too-human (!) chronique scandaleuse," not altogether interesting.

I have confined myself therefore to the archetypal and impersonal aspect exclusively.

Here we have ample material for comparison at our disposal and a fairly conclusive one at that.

The whole dream-episode pictures in a remarkably neat way the experience of an "unconscious" invasion compensating a somewhat impulsive and rather one-sided masculine attitude, characteristic of the XVI and XVII cent. in the northern countries.

A parallel document in Italy is the famous Ipnerotomachia of Poliphilo (XVth cent.) with very much the same psychology.

(Cf. the book by L. FierzDavid : Der Liebestraum des Poliphilo [1947] Zurich.)

I have given you a very rough draft indeed of what one could say about A.'s dreams.

There is quite a lot more of detail I have not dealt with here.

To do so would require half a small book.

I only want to draw your attention to the Faust parallel: in the beginning of the series a number of women symbolize the approach of the unconscious; he is unable to establish a relationship with the female partner (his unconscious side, viz. his "anima"), he then gets poisoned through his shadow (alchem.: "familiaris," as a rule , in Faust Mephisto) and through death and murder and fraud he regains his former masculine attitude with its ambitions: honour and wealth.

Another solution even in those unpsychological times would have been possible if "A"had carefully observed the ethical rules as well as the "Philosophia Meditativa"of alchemy.

It does not seem as if the publication of the Theatrum Chemicum Britannicum had been the right answer.

However the dream series was an episode which might have had another effect if repeated later in his life.

I have dealt with this classical alchemistic problem in a special treatise Mysterium Coniunctionis, that is not yet published.

But my Psych . and Alch . gives you a general orientation at least.

Could you enlighten me about Mr. Lilly?

Was he a sort of sorcerer? and about the "Negative Oath"?

I know nothing about it.

Thank you again for your kindness!

Yours sincerely,

C.G. Jung

P.S. Are you going to publish the dreams?

It would be interesting material for a psychologist of my brand. Carl Jung, Letters Vol. II, Pages 47-48

1. http://4.bp.blogspot.com/-nCMQOoOp8gc/VaypfEkl55I/AAAAAAAAVFo/wh41fTAjP6Y/s1600/1elias.jpg

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Carl Jung on if there is "personal survival after death or not." (2015-07-20 04:20)

[1]

To H. J. Barrett

Dear Mr. Barrett, 12 October 1956

Although my time is short and my old age is a real fact, I would like to answer to your questions.

They are not quite easy, f.i. the first question whether I believe in personal survival after death or not, I could not say that I believe in it, since I have not the gift of belief.

I only can say whether I know something or not.

I do know that the psyche possesses certain qualities transcending the confinement in time and space.

Or you might say, the psyche can make those categories as if elastic, i.e., 100 miles can be reduced to 1 yard

and a year to a few seconds.

This is a fact for which we have all the necessary proofs.

There are moreover certain post-mortal phenomena which I am unable to reduce to subjective illusions.

Thus I know that the psyche is capable of functioning unhampered by the categories of time and space.

Ergo it is in itself an equally transcendental being and therefore relatively non-spatial and "eternal."

This does not mean that I hold any kind of convictions as to the transcendental nature of the psyche.

It may be anything.

2. There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes.

3· I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful.

I know plenty of cases where there is no shadow of a doubt about their veracity.

4· I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions.

Emmanuel Kant once said that he would doubt all stories about spooks, etc., individually, but as a whole there was something in them, which reminds me fatally of a Professor of Catholic Theology who, treating the seven arguments about the existence of God, was made to admit that every one of them was a syllogism.

But in the end he said: "Oh, I admit you can prove that everyone taken singly may be at fault, but there are seven of them, that must mean something!"

I carefully sift my empirical material and I must say that among many most arbitrary assumptions there are some cases that made me sit up.

I have made it a rule to apply Multatuli's wise statement: There is nothing quite true, and even this is not quite true.

Hoping I have answered your questions to your satisfaction,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 333-334.

1. http://1.bp.blogspot.com/-CeTgWu30dAo/VayvHts3yzI/AAAAAAAAVF4/jxzmLs73rYs/s1600/life.jpg

Carl Jung on “Gnosis,” “Archetypes,” and “Aion.” **(2015-07-20 12:22)**

[1]

To H. Haberlandt

Dear Colleague, 23 April 1952

Very many thanks for kindly sending me your review of Aion.

It stands out from all the others because it is obvious that its author has really read the book, which is something I am grateful for.

I therefore venture to ask you to let me know in what sense you use the term "Gnosis."

You can hardly mean knowledge in general, but more specifically the Christian or even that of Gnosticism.

In both the latter cases it has to do with metaphysical assertions or postulates, i.e., it is assumed that actually consists in the knowledge
of a metaphysical object.

Now I state expressly and repeatedly in my writings that psychology can do no more than concern itself with assertions and anthropomorphic images.

The possible metaphysical significance of these assertions is completely outside the bounds of empirical psychology as a science.

When I say "God" I mean an anthropomorphic (archetypal) God-image and no not imagine I have said anything about God.

I have neither denied nor affirmed him, unlike the Christian or Gnostic yvwm> which thinks it has said or has to say something about a metaphysical God.

The difficulty which gives rise to misunderstandings is that archetypes are "real."

That is to say, effects can be empirically established whose cause is described hypothetically as archetype, just as in physics effects can be established whose cause is assumed to be the atom (which is merely a model).

Nobody has ever seen an archetype, and nobody has ever seen an atom either.

But the former is known to produce numinous effects and the latter explosions.

When I say "atom" I am talking of the model made of it; when I say "archetype" I am talking of ideas corresponding to it, but never of the thing-in itself, which in both cases is a transcendental mystery.

It would never occur to a physicist that he has bagged the bird with his atomic model (for instance Niels Bohr's planetary system).

He is fully aware that he is handling a variable schema or model which merely points to unknowable facts.

This is scientific gnosis, such as I also pursue.

Only it is news to me that such knowledge is accounted "metaphysical."

You see, for me the psyche is something real because it works as can be established empirically.

One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter.

But science cannot possibly establish that, or to what extent, this unknowable substrate is in both cases
God.

This can be decided only by dogmatics or faith, as for instance in Islamic philosophy (Al-Ghazzali), which explained gravitation as the will of Allah.

This is Gnosticism with its characteristic overstepping of epistemological barriers.

The Church's proofs of God likewise come under this heading, all of which beg the question if looked at logically.

By contrast I pursue a scientific psychology which could be called a comparative anatomy of the psyche.

I postulate the psyche as something real.

But this hypothesis can hardly be called "gnostic" any more than the atomic theory can.

So my question is: Wherein consists my "gnosis" in your view, or what do you understand by "gnosis"?

Excuse me for bothering you with such a long letter.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic.

I would like to know whether I am making a fundamental mistake somewhere that occasions
such misunderstandings.

I would be sincerely grateful to you if you could lighten my darkness.

With collegial regards,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 53-55.

1. http://2.bp.blogspot.com/-HeotdGNa_aU/VaOfrKaIYtI/AAAAAAAAVJE/lLJWqO39JAg/s1600/1gnosis.jpg

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Carl Jung on "Prayer." (2015-07-20 12:39)

[1]

Anonymous

Dear N., Bollingen,3 August 1953

Hearty thanks for your kind birthday wishes!

Unfortunately I can't remember here in Bollingen what you sent me.

There was such a flood of letters, flowers, and things pouring in on me that I can remember absolutely nothing except your letter with its main point, the question of prayer.

This was and still is a problem for me.

Some years ago I felt that all demands which go beyond what is are unjustified and infantile, so that we shouldn't ask for anything that is not granted.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure.

The question is, of course, whether such things happen.

I think the answer is yes, for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious.

Becoming conscious means continual renunciation because it is an ever-deepening concentration.

If this is right, then it may be that God has to be "reminded."

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form.

In approximating to man he is also "personal," like an antique god, and hence "in the likeness of a man"
(as Yahweh appeared to Ezekiel).

An old alchemist formulated the relation to God thus: "Help me, that I may help you! "

With cordial greetings,

C.G. Jung Carl Jung, Letters Vol. II, Page 120.

1. http://3.bp.blogspot.com/-b-VLmEP5aD0/Va0j4dWvy7I/AAAAAAAAVJQ/G1nes_1To88/s1600/1prayer.jpg

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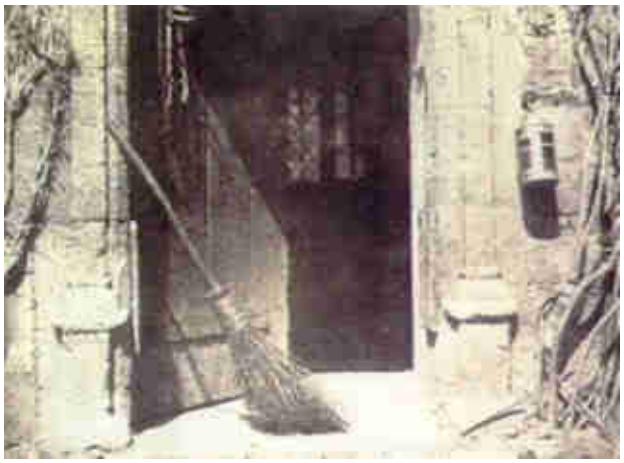
Carl Jung: "Can you imagine a real prophet or saviour in our days of television and press reportage?"
(2015-07-21 04:59)

[1]



To Eugene M. E . Rolfe

Dear Mr. Rolfe, 1 May 1954

Thank you very much for your interesting article on "Rival Gods."

You ask a pertinent question indeed.

I am afraid there will be nobody to answer it, at least not in the way which we would expect following tradition.

Can you imagine a real prophet or saviour in our days of television and press reportage?

He would perish by his own popularity within a few weeks.

And yet some answer will be expected.

You rightly point out the emptiness of our souls and the perplexity of our mind when we should give an equally pat, simple-minded and understandable answer as f.i. Marxism.

The trouble is that most of us believe in the same ideals or very similar ones.

Mankind as a whole has not/yet understood that the ultimate decision is really laid into its own hands.

It is still possessed by wrathful gods and is doing their will.

There are very few who realize the true position and its desperate urgency.

I am glad you asked the question!

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 172.

1. http://3.bp.blogspot.com/-Zzxi_Sb6tPA/Va4JdBYb3gI/AAAAAAAAVJs/PyOUwfzMfHo/s1600/1broom.jpg

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Carl Jung on the "Christian Message." (2015-07-21 05:41)

[1]

To Pastor W. Niederer

Dear Pastor Niederer, 1 October 1953

I will answer your points a s best I can in writing.

1 . My interest in the first place was to understand the meaning of the Christian message myself, in the second place to convey this understanding to those of my patients who felt a religious need, and in the third place to salvage the meaning of Christian symbols in general.

2. I don't do anything to God at all, how could I?

I criticize merely our conceptions of God. I have no idea what God is in himself.

In my experience there are only psychic phenomena which are ultimately of unknown origin, since the psyche in itself is hopelessly unconscious.

My critics all ignore the epistemological barrier which is expressly respected by me.

Just as everything we perceive is a psychic phenomenon and therefore secondary, so is all inner experience.

We should be truly modest and not imagine we can say anything about God himself.

Truly we are confronted with frightful enigmas.

We must in fact be conscious that an unconscious exists.

I don't dare to formulate what the theologian does, but what I do is try to make people conscious enough to know where they can exercise their will and where they are confronted with the power of a non-ego.

So far as I can observe the workings of this non-ego it is possible for me to make statements about it.

I have no real cognitive means (only arbitrary decisions) which would enable me to distinguish the unknowable non-ego from what men since the remotest times have called God (or gods, etc.).

For instance the-so far as I can supreme God archetype of the self has a symbolism identical with the traditional
Christian God-image.

How all this can be understood without a knowledge of the psychology of the unconscious, or without self-knowledge,is utterly beyond me. In psychology one understands only what one has experienced.

The archetype is the ultimate I can know of the inner world.

This knowledge denies nothing else that might be there.

3· If one assumes that God affects the psychic background and activates it or actually is it, then the archetypes are, so to speak, organs
(tools) of God.

The self "functions" like the Christ-image.

This is the theological Christus in nobis.

It is not only I who think this way, but ail the ancients right back to Paul.

I take my stand clearly on the empirical plane and speak a psychological language where the theologian speaks an analogous theological or mythological language.

Of course theological statements about the Christian aeon do not agree at all points with psychological empiricism, for instance in regard to God as the Summum Bonum or Christ as a one-sided pneumatic light-figure.

But everything that is alive changes; it even develops, so that Christianity is no longer what it was woo let alone 1900 years ago.

It can differentiate itself still further, i.e., go on living, but to do that it must be interpreted anew in every aeon.

If that does not happen (it happens even in the Catholic Church) it suffocates in traditionalism.

But the foundations, the fundamental psychic facts, remain eternally the same.

4- Here I can only say: 0 sancta simplicitas!

I realize I am fit for the stake ad maiorem Dei gloriam.

I consider myself a Christian, but that didn't do Savonarola or Servetus much good, and not even Christ himself escaped this fate.

"Woe to that man by whom the offence cometh!"

How about these parsons and the true imitatio Christi?

Where are they crucified?

They· are redeemed scot-free of all pain, and Christ can take care of everything else.

With respects to your wife and kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 129-131.

1. http://2.bp.blogspot.com/-xuG7yMpRarY/Va4TboOa84I/AAAAAAAAVJ8/eGOzj3hhovY/s1600/1bidden.jpg

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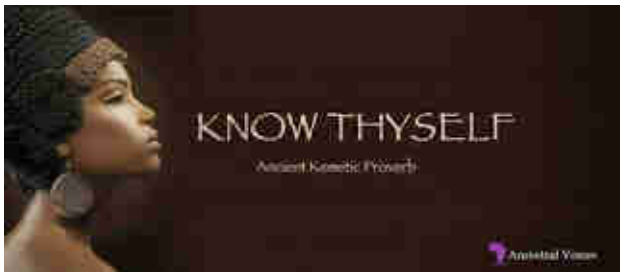
Carl Jung: "I seek real knowledge and therefore avoid all unverifiable speculation." (2015-07-21 06:02)

[1]



To Fernando Cassani

Dear Herr Cassani, 13 July 1954

Best thanks for your friendly letter.

I can only tell you that none of my books represents a "synthesis or foundation of my work," at least not in my view.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end.

It is like the life of an individual, which suddenly becomes visible somewhere but rests on definite though invisible foundations, so has no proper beginning and no proper end, ceasing just as suddenly and leaving questions behind which should have been answered.

You do not know my later (and perhaps more important) works yet.

I therefore enclose a list of them.

As for the writings of Ouspenskt and Gurdjieff, I know enough to satisfy me that I have no time for them.

I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist.

You might just as well recommend Mme. Blavatsky's Isis Unveiled or the compendious opus of Rudolf Steiner or Bo-Yin-Ra (why not Schneiderfranken?).

Anyway I thank you for your good intentions.

It is so difficult to establish facts that I detest anything that obscures them.

You can attribute this to a deformation professionelle.

I naturally agree with what you say about freedom of thought.

The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public.

If he thought, he would have found out his deceit long ago.

Hoping you will excuse my freedom of thought,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 179-180

1. http://2.bp.blogspot.com/-Wh9hArFay4s/Va4YZJ-TYiI/AAAAAAAAVKM/j0EQAIItNKY/s1600/1know.jpg

Carl Jung on Life after Death **(2015-07-22 04:31)**

[1]

Anonymous

Dear Frau N., 30 May 1960

My old age and the need for rest make me fight shy of too many visitors, so I have to confine myself as far as possible to written answers.

I can answer your question about life after death just as well by letter as by word of mouth .

Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself.

Furthermore, all scientific statements are merely probable.

So we can only ask: is there a probability of life after death?

The point is that, like all our concepts, time and space are not axiomatic but are statistical truths.

This is proved by the fact that the psyche does not fit entirely into these categories.

It is capable of telepathic and precognitive perceptions.

To that extent it exists in a continuum outside time and space.

We may therefore expect post-mortal phenomena to occur which must be regarded as authentic.

Nothing can be ascertained about existence outside time.

The comparative rarity of such phenomena suggests at all events that the forms of existence inside and outside time are so sharply divided that crossing this boundary presents the greatest difficulties.

But this does not exclude the possibility that there is an existence outside time which runs parallel with existence inside time.

Yes, we ourselves may simultaneously exist in both worlds, and occasionally we do have intimations of a twofold existence.

But what is outside time is, according to our understanding, outside change.

It possesses relative eternity.

Perhaps you know my essay "The Soul and Death ."

For its scientific foundation I would draw your attention to my "Synchronicity: An Acausal Connecting Principle," in Jung and Pauli, The Interpretation of Nature and the Psyche.

These are my essential thoughts, and I would not express them otherwise in a talk with you.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 561.

1. http://2.bp.blogspot.com/-h0ep7-ptxxw/Va9Uh5G4NnI/AAAAAAAAVMM/E0rAm6xWerc/s1600/1death.jpg

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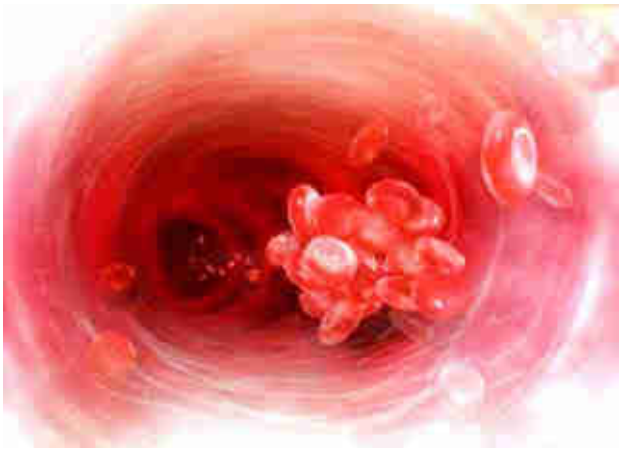
Carl Jung after his embolism laid him up for a month. **(2015-07-22 06:15)**

[1]



To Eugen Bohler

Dear friend, 25 February 1960

It is time I gave you some news of my existence.

I am now well enough to write letters again.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps.

I was under house arrest for a month, forbidden all mental activity, i.e., active concentration.

However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me.

Thanks to my isolation I have been slipping away from the world and holding converse not with the men of today but with voices long past.

On my return to the 2oth century I discovered that I have heard nothing from you.

Therefore I wanted to notify myself that it was I who was fetched out of the present and transported into the neighbourhood of the Bardo, which always happens when I hear such a distinct memento mori.

I am sufficiently restored to health to go, with luck, to Lugano this Saturday in the hope of heedless and deedless days in the blessed sun.

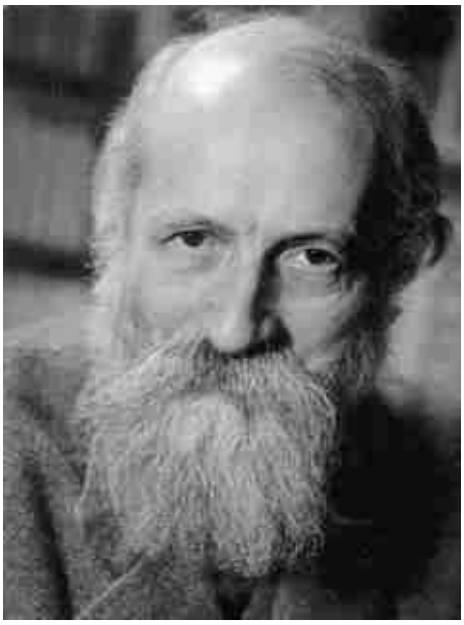
Hoping to see you again when I get back,

Yours ever,

C.G. Jung Carl Jung, Letters Vol. II, Page 544.

1. http://1.bp.blogspot.com/-YoPuqhFzQOU/Va9sutpyBDI/AAAAAAAAVMc/_ID5M2yD84o/s1600/1embolism.jpg

Carl Jung on the Buber-Jung controversy **(2015-07-22 13:22)**

[1] 

To Bernhard Lang

Dear Colleague, June 1957

Many thanks for your friendly letter, which shows that the Buber-Jung controversy is a serious matter for you.

And so indeed it is, for here that threshold which separates two epochs plays the principal role.

I mean by that threshold the theory of knowledge whose starting point is Kant.

On that threshold minds go their separate ways: those that have understood Kant, and the others that cannot follow him.

I will not enter here into the Critique of Pure Reason, but will try to make things clear to you from a different, more human standpoint.

Let us take as an example the believing person who has Buber's attitude to belief.

He lives in the same world as me and appears to be a human being like me.

But when I express doubts about the absolute validity of his statements, he expostulates that he is the happy possessor of a "receiver," an organ by means of which he can know or tune in the Transcendent.

This information obliges me to reflect on myself and ask myself whether I also possess a like receiver which can make the Transcendent, i.e., something that transcends consciousness and is by definition unknowable, know-able.

But I find in myself nothing of the sort.

I find I am incapable of knowing the infinite and eternal or paradoxical; it is beyond my powers.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being.

He can know only the part but not the whole, not the infinite and eternal.

So when the believer assures me that I do not possess the organ he possesses, he makes me aware of my humanity, of my limitation which he allegedly does not have.

He is the superior one, who regretfully points out my deformity or mutilation.

Therefore I speak of the beati possidentes of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal.

I start with the confession of not knowing and not being able to know; believers start with the assertion of knowing
and being able to know.

There is now only one truth, and when we ask the believers what this truth is they give us a number of very different answers with regard to which the one sure thing is that each believer announces his own particular truth.

Instead of saying: To me personally it seems so, he says: It is so, thus putting everybody else automatically in the
wrong.

Now in my estimation it would be more human, more decent, and altogether more appropriate if we carefully inquired beforehand what other people think and if we expressed ourselves less categorically.

It would be more becoming to do this than to believe subjective opinions and to damn the opinions of others as fallacies.

If we do not do this, the inevitable consequence is that only my subjective opinion is valid, I alone possess the true receiver, and everyone else is deformed who lacks such an important organ as belief is considered to be.

Buber is unconscious of the fact that when he says "God" he is expressing his subjective belief and imagining by "God"
something other people could not sanction.

What, for instance, would a Buddhist say about Buber's conception of God?

My human limitation does not permit me to assert that I know God, hence I cannot but regard all assertions about God as relative because subjectively conditioned-and this out of respect for my brothers, whose other conceptions and beliefs have as much to justify them as mine.

If I am a psychologist I shall try to take these differences seriously and to understand them.

But under no circumstances shall I assume that if the other person doesn't share my opinion it is due to a deformity
or lack of an organ.

How could I have any communication at all with a person if I approached him with the absolutist claims of the believer?

Though I am sure of my subjective experience, I must impose on myself every conceivable restriction in interpreting it.

I must guard against identifying with my subjective experience.

I consider all such identifications as serious psychological mistakes indicative of total lack of criticism.

For what purpose am I endowed with a modicum of intelligence if I do not apply it in these decisive matters?

Instead of being delighted with the fact of my inner experience, I am then using it merely to exalt myself, through my subjective belief, above all those who do not accept my interpretation of the experience.

The experience itself is not in question, only the absolutizing interpretation of it.

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice.

I therefore treat all confessions of faith with extreme reserve.

I am ready at any time to confess to the inner experience but not to my metaphysical interpretation, otherwise I am implicitly laying claim to universal recognition.

On the contrary, I must confess that I cannot interpret the inner experience in its metaphysical reality, since its essential core is of a transcendental nature and beyond my human grasp.

Naturally I am free to believe something about it, but that is my subjective prejudice which I don't want to thrust on other people, nor can I ever prove that it is universally valid.

As a matter of fact we have every reason to suppose that it is not.

I am sorry to say that everything men assert about God is twaddle, for no man can know God.

Knowing means seeing a thing in such a way that all can know it, and for me it means absolutely nothing if I profess a knowledge which I alone possess.

Such people are found in the lunatic asylum.

I therefore regard the proposition that belief is knowledge as absolutely misleading.

"What has really happened to these people is that they have been overpowered by an inner experience.

They then make an interpretation which is as subjective as possible and believe it, instead of remaining true to the original

experience.

Take as an example our national saint Nicholas von der Flue: he sees an overwhelmingly terrifying face which he involuntarily interprets as God and then twiddles it around until it turns into the image of the Trinity, which still hangs today in the church at Sachseln.

This image has nothing to do with the original experience, but represents the Summum Bonum and divine love, which are miles away from God's Yahwistic terrors or the "wrath fire" of Boehme.

Actually after this vision Nicholas should have preached: "God is terrible."

But he believed his own interpretation instead of the immediate experience.

This is a typical phenomenon of belief and one sees from it how such confessions of faith come about.

Because this so-called knowledge is illegitimate, inner uncertainty makes it fanatical and generates missionary zeal, so that through the concurrence of the multitude the subjective interpretation, precarious enough as it is, may not be shaken still further.

But the certitude of inner experience generates greater certainty than the interpretation we have imposed upon it.

Buber fails to see that when he says "My experience is God" he is interpreting it in such a way as to force everyone into believing his opinion-because he himself is uncertain; for confronted with the great mystery no mortal man can aver that he has given a reliable interpretation, otherwise it would no longer be a mystery.

It is only too plain to see that such people have no mysteries any more, like those Oxfordites who think they can call up God on the telephone.

Then you ask me if I am a believer I must answer "no."

I am loyal to my inner experience and have pistis in the Pauline sense, but I do not presume to believe in my subjective interpretation, which would seem to me highly obnoxious when I consider my human brothers.

I "abhor" the belief that I or anybody else could be in possession of an absolute truth.

As I have said, I regard this unseemliness as a psychological mistake, a hidden inflation.

If you have inner experiences you are always in danger of identifying with them and imagining that you are specially favoured, or are a special species of man who possesses one organ more than others.

I know only too well how difficult it is for people to stand off from their own experience far enough to see the difference between the authentic experience and what they have made of it.

For if they stood by it, they would reach very weighty conclusions which could severely shake their interpretation.

Obviously they want to avoid these consequences, and my critical psychology is therefore a thorn in their flesh.

I can also confirm that I regard all declarations of faith, which Buber for instance has in mind, as an object of

psychological research, since they are subjective human statements about actual experiences whose real nature cannot be fathomed by man in any case.

These experiences contain a real mystery, but the statements made about them don't.

Thus it remained a real mystery to Brother Klaus what that terrifying countenance of God actually meant.

Incidentally, I would like to remark that the concept "transcendent" is relative.

Transcendence is simply that which is unconscious to us, and it cannot be established whether this is permanently inaccessible
or only at present.

In the past many things were transcendent that are now the subject-matter of science.

This should make one cautious-especially when dealing with ultimate things man cannot know about.

We cannot, after all, assert that belief enables us to attain godlike knowledge.

We merely believe we can become godlike, but we must modestly accept the fact that we cannot thrust this belief on anybody else.

We could never prove that this would not be an unbelievable presumption.

I for one am convinced that it is.

All that I have written you is Kantian epistemology expressed in everyday psychological language.

I hope by this means to have gained your ear.

In case my idea of interpretation should seem unintelligible to you, I would like to add a few words more.

Interpretation by faith seeks to represent the experienced content of a vision, for instance, as the visible manifestation of a transcendental Being, and it invariably does so in terms of a traditional system and then asserts that this representation is the absolute truth.

Opposed to this is my view, which also interprets, in a sense.

It interprets by comparing all traditional assumptions and does not assert that Transcendence itself has been perceived; it insists only on the reality of the fact that an experience has taken place, and that this is exactly the form it took.

I compare this experience with all other experiences of the kind and conclude that a process is going on in the unconscious which expresses itself in various forms.

I am aware that this process is actually going on, but I do not know what its nature is, whether it is psychic, whether it comes from an angel or from God himself.

We must leave these questions open, and no belief will help us over the hurdle, for we do not know and can never know.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 375-379.

1. http://4.bp.blogspot.com/-g3ExIZnzqwQ/Va_QWyIIBcI/AAAAAAAAVMw/stkFtBTYaAY/s1600/1buber.jpg

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Carl Jung on approaching the age where one is “left behind.” (2015-07-22 13:59)

[1]
Old age is not a matter for sorrow. It is matter for thanks if we have left our work done behind us.
Thomas Carlyle
QuoteHD.com

To Michael Fordham

Dear Fordham, 18 June 1954

Your letter brings bad news; I am really sorry that you didn’t get the post at the Institute of Psychiatry although it may be a small consolation to you that they took at least your pupil, Dr. Hobson.

Well, after all, you are approaching the age when one has to become acquainted with the difficult experience of being superseded.

Times go on and inexorably one is left behind, sometimes more, sometimes less, and one has to realize that there are things beyond our reach one shouldn’t grieve for, as such grieving is still a remnant of too youthful an ambition.

Our libido certainly would go on reaching for the stars if fate didn’t make it clear beyond any reasonable doubt that we shouldn’t seek completion without, but within alas!

One becomes aware that there is so much to improve in the field of the inner man that we must even be grateful to adversity that it helps us to have the necessary amount of free energy to deal with the defects of our

development, i.e., with that which has been "spoiled by the father and by the mother."

In this respect, loss of such kind is pure gain.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 177-178.

1. http://1.bp.blogspot.com/-iXZ_tjP5h8c/Va_ZUKkwf-I/AAAAAAAAVNA/swXZP2wpNd0/s1600/1old.jpg

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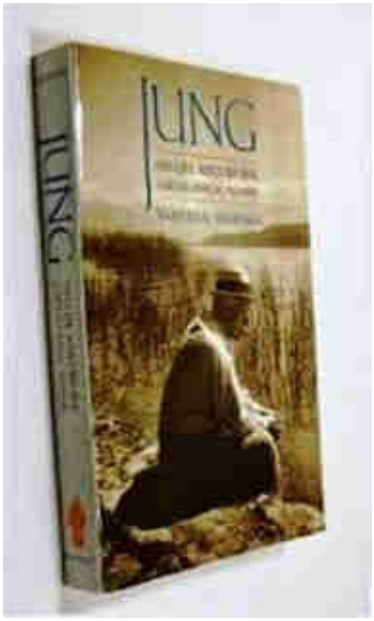
Carl Jung: Memories Dreams and Reflections is not an Autobiography (2015-07-22 14:29)

[1] 

To Walther Niehus-Jung

Dear Walther, 5 April 1960

I want to thank you for your efforts on behalf of my so-called "Autobiography" and to reaffirm that I do not regard this book as my undertaking but expressly as a book which Frau A. Jaffe has written.

The chapters in it that are written by me I regard as a contribution to Frau Jaffe's work.

The book should appear under her name and not under mine, since it does not represent an autobiography that I myself have composed.

With cordial regards,

Your father-in-law,

C.G. Jung Carl Jung, Letters Vol. II, Page 550.

1. http://1.bp.blogspot.com/-O2as6L9r6tc/Va_ghtmalwI/AAAAAAAAVNQ/0rZLgQuQn7Y/s1600/1jung.jpg

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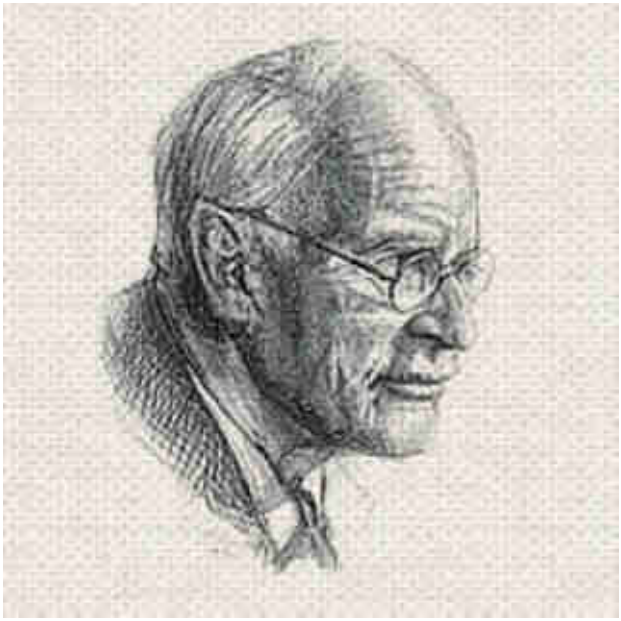
Carl Jung: ... I am a psychiatrist and not a philosopher... (2015-07-23 09:50)

[1]



To Heinrich Boltze

Dear Herr Boltze, February 1951

For your orientation: I am a psychiatrist and not a philosopher, merely an empiricist who ponders on certain experiences.

Psyche for me is an inclusive term for the totality of all so-called psychic processes.

Spirit is a qualitative designation for certain psychic contents (rather like "material" or "physical").

Atlantis: a mythical phantasm.

L. Frobenius: an imaginative and somewhat credulous original.

Great collector of material. Less good as a thinker.

God: an inner experience, not discussable as such but impressive.

Psychic experience has two sources: the outer world and the unconscious.

All immediate experience is psychic.

There is physically transmitted (outer world) experience and inner (spiritual) experience.

The one is as valid as the other.

God is not a statistical truth, hence it is just as s upid to try to prove the existence of God as to deny him.

If a person feels happy, he needs neither proof nor counterproof.

Also, there is no reason to suppose that "happiness" or "sadness" cannot be experienced.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology.

(Cf. my little book Psychologic und Religion, Rascher-Verlag, Zurich 1940, where you
will find something on this theme.)

What mankind has called "God" from time immemorial you experience every day.

You only give him another, so-called "rational" name-for instance, you call him "affect."

Time out of mind he has been the psychically stronger, capable of throwing your conscious purposes off the rails, fatally thwarting them and occasionally making mincemeat of them. Hence there are not a few who are afraid "of themselves."

God is then called "I myself," and so on.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch.

Why do we ask about God at all?

God effervesces in you and sets you to the most wondrous speculations.

People speak of belief when they have lost knowledge.

Belief and disbelief in God are mere surrogates.

The naive primitive doesn’t believe, he knows, because the inner experience rightly means as much to him as the outer.

He still has no theology and hasn’t yet let himself be befuddled by booby trap concepts.

He adjusts his life-of necessity-to outer and inner facts, which he does not-as we do-feel to be discontinuous.

He lives in one world, whereas we live only in one half and merely believe in the other or not at all.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don’t believe in the sun.

Stalin in Paris would have become uneespece d' existentialist like Sartre, a ruthless doctrinaire.

What generates a cloud of twaddle in Paris causes the ground to tremble in Asia.

There a potentate can still set himself up as the incarnation of reason instead of the sun.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. II, Pages 4-5

1. http://2.bp.blogspot.com/-um-uYQFuMVE/VbDwzgNdKHI/AAAAAAAAVQg/pGKf1kvEey4/s1600/1carl.jpg

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Carl Jung and UFO's. **(2015-07-23 12:22)**

[1]

To Fowler McCormick

Dear Fowler, 22 February 1951

It is very kind of you to send me news about the flying saucers again.

I have read Gerald Heard's book in the meantime which is a very emphatic apology for the saucers' existence.

Unfortunately he is preaching his cause a bit too much for my taste.

The news statements about the saucers being nothing but weather balloons unfortunately does not chime in with the alleged observations, but maybe the latter are also just fake and hallucination.

It is very funny indeed that it seems to be so difficult to establish the truth about the reality of this phenomenon.

I think it is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered.

Apart from some rheumatism I feel pretty well and I'm doing my work as usual. I suppose you are very busy!

I appreciate it all the more that I get some token of your existence from time to time.

Many thanks!

Yours ever cordially,

C.G. Carl Jung, Letters Vol. II, Pages 5-6

1. http://4.bp.blogspot.com/-rEHhGIxRGxA/VbEUeXXgVbI/AAAAAAAAVQ0/5K-j_1xNA0M/s1600/1ufo.jpg

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Carl Jung and the death of a close friend. (2015-07-24 05:56)

[1]

To Adolf L. Vischer

Dear Colleague, 21 March 1951

I am sorry I am thanking you only now for your very kind letter of 26.XII. 50.

Your sympathy over the death of my last close friend, Albert Oeri was veritable balm.

One can indeed feel the pain of such a loss without making oneself guilty of undue sentimentality.

One notices on all such occasions how age gradually pushes one out of time and the world into wider and uninhabited spaces where one
feels at first rather lonely and strange.

You have written so sympathetically and perceptively in your book of the peculiarities of old
age that you will have an understanding heart for this mood.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out
beyond today, looking back into centuries gone by, and forward into futures yet unborn.

With heartfelt thanks,

Affectionately yours ,

C.G. Jung Carl Jung, Letters, Vol. II, Page 10.

1. http://3.bp.blogspot.com/-CYgy9FlpXpQ/VbILjQEB5II/AAAAAAAAVRU/YS-C2eDD8lI/s1600/1bollingen.jpg

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Carl Jung and his violent criticism of Protestantism. **(2015-07-24 07:09)**

[1]

To Adolf Keller

Dear friend, 20 March 1951

What you feel as my anti-Protestant complex is an admittedly violent criticism of Protestantism, for it is not where I would want it to be.

Now that the Catholic Church has taken the momentous step of the Assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development.

The Catholic at least believes in continuing revelation, but the Protestant sees himself committed to an-oh so contradictory!-document like the Bible, and consequently cannot construct but merely demolish-vide the famous "demythologization" of Christianity.

As though statements about sacred history were not-mythologems!

God always speaks mythologically. If he didn't, he would reveal reason and science.

I fight against the backwardness of Protestantism. I don't want it to lose the lead.

I don’t want to turn back to the unconsciousness, the nebulosity, of Catholic concretism, so I also fight against the Protestant concretism of historicity and the vacuity of the Protestant message, which can only be understood today as an historical vestige.

If Christ means anything to me, it is only as a symbol.

As an historical figure he could just as well have been called Pythagoras, Lao-tse,
Zarathustra, etc.

I do not find the historical Jesus edifying at all, merely interesting because controversial.

I say this so that you may know where I stand.

I’d be glad if you would nevertheless have a talk with me.

So if ever you can find the time I shall be ready.

Again with best thanks for your attentive and good-natured letter,

Carl Carl Jung, Letters Vol. II, Pages 9-10.

1. http://4.bp.blogspot.com/-ZamgpBwGn_Q/VbIcl9t0oPI/AAAAAAAAVRk/FolnpXC5Kls/s1600/1protestant.jpg

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Carl Jung “The unconscious expresses itself chiefly in quaternities. **(2015-07-25 05:55)**

[1]

To Adolf Keller

Dear friend, Easter Monday [26 March 1951]

At the end of this week I am spending April in Bollingen, where I have all sorts of work to attend to.

So this week is still open should you be here again.

Best thanks for your two letters!

They swarm with questions and possible misunderstandings which we can only settle by talking.

Otherwise I would have to write whole treatises.

I would only remark now that I haven't become "more Christian," it's just that I now feel better prepared to contribute something to the psychology of Christianity.

Dreams can be many things, but we have only one theoretical premise for their explanation.

The scientific axiom principia explicandi non sunt multiplicanda praeter necessitatem should be taken very seriously.

We must therefore try to get as far as we can with the compensation theory.

The quaternity is an empirical fact, not a doctrine.

Until now Christianity, like so many other systems, had 4 metaphysical figures: Trinity and the "fiery god, the fourth by number,".

The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition.

The quaternity is of Old Testament as well as Egyptian origin.

Vishnu has four faces, etc.

Theologia naturalis must take account of this fact, or it will make no contact with psychology.

The quaternity is not a doctrine that can be discussed but a fact which, ut supra demonstravimus, also underlies dogmatics.

Since the incarnatio Dei conveys nothing intelligible to modern man, "became flesh" has to be translated for better of worse, e.g., "has assumed definite empirical form."

This formula would serve as a bridge to psychology.

Meanwhile best greetings,

CARL Carl Jung, Letters Vol. II, Page 13.

1. http://2.bp.blogspot.com/-NwB7OSr6WNc/VbNcOfTuIBI/AAAAAAAAVTo/JJEvjgzAGyQ/s1600/1vishnu.jpg

Carl Jung's Letter to Aniela Jaffe **(2015-07-25 06:19)**

[1]

To Aniela Jaffe

Dear Aniela, Bollingen, 29 May 1951

So it goes all the time: memories rise up and disappear again, as it
suits them.

In this way I have landed the great whale; I mean "Answer to Job."

I can't say I have fully digested this tour de force of the unconscious.

It still goes on rumbling a bit, rather like an earthquake.

I notice it when I am chiseling away at my inscription (which has made good progress).

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i .e., the all-pervasive meaning, and itself produces no real ideas.

I am getting much better.

Only my sleep is still rather delicate.

I oughtn't to talk much, or intensely.

Luckily occasions for this are rare.

How are you?

I hope you are not overstraining yourself at the Institute.

I won't make any false promises about a visit from you, but I am thinking of it.

Meanwhile with cordial greetings,

C. G. Carl Jung, Letters Vol. II, Pages 16-17.

1. http://1.bp.blogspot.com/-bwstIKQ7kVQ/VbNiXFg2gJI/AAAAAAAAVT4/QcMLJoX66Xs/s1600/1aniela.jpg

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Carl Jung's letter to R.J. Zwi Werblowsky (2015-07-25 06:34)

[1]

To R. J. Zwi Werblowsky

Dear Herr Werblowsky, 28 March 1951

I hope that in the meantime you have received my short foreword.

I am sorry that I am only now getting down to saying a few
words about some points in your book.

P. So. I should propose a somewhat different wording: instead of saying "pushing the process of individuation"-exactly the thing you cannot do because it instantly leads into an inflation or into an identification with archetypes-I should recommend something like "becoming too recklessly selfish."

The term individuation ought to be reserved for the legitimate evolution of the individual entelechy.

Your singling out of hybris as the specific vice of the Greeks is very illuminating.

It corresponds to Augustine's conception of superbia.

As you know, he said there are two cardinal sins: superbia and concupiscentia.

It is therefore to be supposed that if the specific Greek vice is superbia, concupiscentia falls to the lot of the Jews.

We see this very clearly in Freud, namely in his "pleasure principle," in its turn corresponding to the castration complex which, incidentally, plays a much smaller role with non-Jews.

In my practice I very seldom have occasion even to speak of it.

Hybris actually looms much larger with the Gentiles.

P. 84. Here I would recommend a revision of the text.

Hybris can hardly be described as a "hypertrophy of masculinity," since this would not apply in the case of a woman.

Hybris is an inflation of the human being in general.

It is also extremely doubtful whether Greek homosexuality can be derived from it.

Homosexuality is more a social phenomenon which develops wherever a primitive society of males has to be cemented together as a stepping-stone to the State.

This is particularly evident in Greece.

Nor can one impute without qualification a contempt of women to homosexuals.

Very often they are good friends to them.

For instance, a young homosexual bachelor is a welcome guest among women of uncertain age, and he feels happy in their company because it surrounds him with mothers.

Most homosexuals are suspended or potential males still clinging to their mother's apron strings.

The castration complex, which you mention in this connection, really has nothing to do with homosexuality but very much to do with the meaning of Jewish circumcision which, as a most incisive operation on a sensitive organ, is a reminder of concupiscentia.

And because it is an act prescribed by divine law, it bridles concupiscence for the purpose of consolidating man's affinity with the Law or with God as a permanent state.

It is a kind of Karoxv, an expression of Yahweh's marriage with Israel.

When the idea of God's marriage becomes obsolete, the alleged castration, which circumcision is understood to be, regresses to dependence on the mother (Attis myth!).

But in so far as the mother signifies the unconscious pure and simple, the unconscious takes Yahweh's place.

It is, however, correct to say that homosexuality comes in here indirectly as the result of an almighty mother complex.

The mother-fixated son, because of his "aloofness from women," is constantly in danger of autoerotism and exaggerated self-esteem.

The characteristic arrogance of adolescent youths towards the female sex is simply a defence mechanism against domination by the mother and can hardly be interpreted as hybris.

"Greek" homosexuality occurs, as said, in all primitive societies of males though it never led them to the soaring flights of Greek culture.

The real foundation of the Greek spirit is not to be found in these primitive phenomena but in the specific endowments of the people.

One must, I think, be very chary of the assumption that the genius of a culture has anything to do with "masculinity."

P. 85, note 21.

You say an antisexual tendency is inherent in the Virgin Mother archetype.

This can hardly be maintained since the cult of the Oriental love-goddess is notoriously anything but antisexual.

I have read your book with great pleasure and found the difference between Jewish and Greek psychology particularly instructive.

I must confess that I have never read the whole of Paradise Lost any more than I have read the Messias of Klopstock.

I have learnt a lot from your work and have tried in my foreword to see the emergence of the figure of Satan in the 17th century in historical perspective.

Many thanks for the notes about Blake you enclosed in your letter.

I am no particular friend of Blake, whom I am always inclined to criticize.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 15-17

1. http://4.bp.blogspot.com/-3P9CH0Kp9qM/VbNlzLBW0LI/AAAAAAAAVUE/VH1v98hYws0/s1600/1prometheus.jpg

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Carl Jung on "Overpopulation." (2015-07-25 06:45)

[1]

348

To Bernard Aschner

Dear Colleague, 28 March 1951

I still have vivid memories of our meeting in Vienna, since it was from you that I took over, in my own way, your interest in Paracelsus.

During the war, especially, I was much concerned with him, in particular with his religio medica as expounded in his treatise De Vita Longa.

As for your question I can only tell you that I fully stand by my earlier remarks.

Sooner or later it will grow into a question of first class importance for humanity, since we are rapidly approaching the time when the feeding of the world's population will come up against a barrier that cannot be crossed.

Even now India is so near the brink that a single bad season is enough to precipitate a famine, and today, thanks to modern hygiene, the whole world is multiplying unchecked.

This surely cannot go on much longer, for the problem will then arise that already confronts all primitive societies: limitation of progeny through food shortages.

This danger of overpopulation, already staring us in the face, still hasn't reached the consciousness of the public at large, least of all our legislators, who are smitten by a special blindness.

Your initiative has my undivided applause.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 14-15.

1. http://1.bp.blogspot.com/-ugOXGNfj7Qk/VbNonTIW7mI/AAAAAAAAVUQ/R4TCq-vw558/s1600/1population.jpg

Carl Jung on his relationship to “Answer to Job.” **(2015-07-25 09:14)**

[1]

To Aniela Jaffe

Dear Aniela, 18 July 1951

I a m especially pleased that you could get into such close relationship
with the second part of my book.

So far most people have remained stuck in the first.

I personally have the second more at heart because it is bound up with the present and future.

If there is anything like the spirit seizing one by the scruff of the neck, it was the
way this book came into being.

Footnote: "Answer to Job," CW 11. The second part probably begins at sec. 8, pars . 649ff.

1. http://3.bp.blogspot.com/-7jXNeswm6qs/VbOLgqFpy1I/AAAAAAAAVV0/g0GvDjuu098/s1600/1job.jpg

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Carl Jung: Individuation is a transcendental goal. **(2015-07-25 09:56)**

[1]

350

Dear Pastor Niederer, Easter Monday [26 March]1951

While tidying up my MSS I carne across your kind gift! of Feb. 1949.

I doubt whether I ever thanked you for it.

Though I have a secretary upon whom it is incumbent to protect me from the consequences of my absent-mindedness and forgetfulness, she too occasionally drowns in the floods of paper which pour down upon me without cease.

At any rate I will now make good my thanks and beg you for indulgence and forgiveness of sins.

At the end of your lucid expose you inquire about the "merit" of Christ, which you no longer understand as a magical occurrence, replacing it, so to speak, by the integration of projections.

This is rationally correct but, it seems to me, scarcely an adequate answer.

The psychological "merit" (or rather, significance) of Christ consists in the fact that, as the "firstling," he is the prototype of the “perfect”, the integral man.

This image, as history testifies, is numinous and can therefore be answered only by another numinosity.

It touches the imago Dei, the archetype of the self in us, and thereby awakens it.

The self is then "constellated" and by virtue of its numinosity compels man towards wholeness, i.e., towards the integration of the unconscious or the subordination of the ego to a holistic "will," which is rightly conceived to be "God’s will." πληρότητα in the psychological sense means the "completeness," not the "perfection" of man.

Wholeness cannot be conscious, since it also embraces the unconscious.

Hence at least half of it is a transcendental state, mystical and numinous.

Individuation is a transcendental goal, an incarnation of the [Greek word.]

The only part of this we can understand rationally is the holistic religious striving of consciousness, i.e., the religiose observare of the holistic impulses in the unconscious, but not the existential reality of wholeness or of the self, which is prefigured by the “being in Christ”.

Very sincerely,

C.G. Jung Carl Jung, Vol. II, Pages 13-14

1. http://2.bp.blogspot.com/-k75LlPv8nZY/VbOVY4BZXlI/AAAAAAAAVWE/oPqFFjotum0/s1600/1infinity.jpg

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[Carl Jung on Organic and Psychic Symptoms (2015-07-26 05:47)

[1]

Dear Colleague, 8 August 1951

Heartiest thanks for kindly remembering my birthday!

I see with regret from your letter that you are suffering very much from your noises in the ear.

The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises.

Obviously it should turn inwards but not get caught in the noises; rather it should push on to the contents that are acting on it like a magnet.

The little word "should" always means that one doesn't know the way to the desired goal.

But often it is at least helpful to know that on top of the organic symptom there is a psychic Layer that can be lifted off.

I know from experience that the demand of the unconscious for introversion-in your case the ability to listen inwards-is unusually great.

And equally great is the danger that instead of being able to listen inwards one is compelled to listen inwards.

My own otosclerosis has presented me with all manner of noises, so I am fairly well informed on this matter.

You are quite right to remember the storm that interrupted our conversation.

In a quite irrational way we must be able to listen also to the voice of nature, thunder for instance, even if this means breaking the continuity of consciousness.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 20-21.

1. http://3.bp.blogspot.com/-ZWKxn8J75gM/VbSsi9xKejI/AAAAAAAAVXI/5xdVczD8JPI/s1600/1centaur.jpg

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Carl Jung and “she is quite an eyeful and beyond.” (2015-07-26 05:57)

[1]

To Father Victor White

Dear Victor, Bollingen, 21 September 1951

I have seen Mrs. X. and I assure you she is quite an eyeful and beyond!

We had an interesting conversation and I must admit she is quite remarkable.

If ever there was an anima it is she, and there is no doubt about it.

In such cases one had better cross oneself, because the anima, particularly when she is quintessential as in this case, casts a metaphysical shadow which is long like a hotel-bill and contains no end of items that add up in a marvellous way.

One cannot label her and put her into a drawer.

She decidedly leaves you guessing.

I hadn't expected anything like that.

At least I understand now why she dreams of the Derby winners: it just belongs to her!

She is a synchronistic phenomenon all over, and one can keep up with her as little as with one's own unconscious.

I think you ought to be very grateful to St. Dominicus that he has founded an order of which you are a member.

In such cases one appreciates the existence of monasteries.

It is just as well that she got all her psychology from books, as she would have busted every decent and competent analyst.

I sincerely hope that she is going on dreaming of winners, because such people need money to keep them afloat.

If you see Mrs. X., please tell her how much I've enjoyed her visit-but keep quiet about my other expectorations!

She must not be frightened too soon.

Don't work too much!

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 24-25.

1. http://3.bp.blogspot.com/-UOVKYft0arQ/VbSuy3b6wjI/AAAAAAAAVXY/e1i5bLZoH4A/s1600/1anima.jpg

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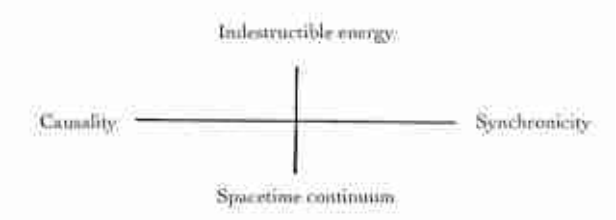
Carl Jung on Astrology, Protons and Synchronicity (2015-07-26 06:07)

[1]



To Aniela Jaffe

Dear Aniela, Bollingen, 8 September 1951

Here comes a sign of life!

After Eranos I was very tired.

Have recovered a bit now, and again a though t has caught me, this time with reference to synchronicity.

I must rework the chapter on astrology.

An important change has to be made-Knoll put me on to it.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun).

I must do a statistical experiment in order to be on sure ground.

This preys on my mind but not so much that I forget you.

How are you?

I hope better.

Please let me have a word from you.

After Eranos I missed the daily exchange of ideas and the warmth of life lapping me round.

I'm sorry I have to stop.

My son has just arrived by sailing boat.

Meanwhile with cordial greetings,

C. G . Carl Jung, Letters Vol. II, Pages 22-23.

Note: According to Knoll, solar proton radiation is strongly influenced by planetary constellations.

Cf. Knoll, "Transformation of Science in Our Age," Man and Time, Papers from the Eranos Yearbooks,(1957); Jung, "On Synchronicity," CW 8, Appendix, par. 987, and "Synchronicity," par. 875.

1. http://3.bp.blogspot.com/-6_XDEAXh-fc/VbSxM67JprI/AAAAAAAAVXk/f3KUTXgYoDA/s1600/1astrology.png

Carl Jung and a man's psychology can be undermined by too much motherliness (2015-07-26 09:39)

[1]

Anonymous

Dear Mr. N., Bollingen, 1 November 1951

I'm sorry to be so late with my answer.

Your letter arrived while I was away from home for my vacations.

I couldn't have seen you anyhow during that time.

If you hadn't this relapse of tuberculosis I should have said that you'd better come once again to Zurich so that one could find out about that snag you seem to run into with your women analysts.

Perhaps it is just that they are women!

While you are in your plaster cast you have time to think and to read and I should advise you to make ample use of it.

Try to find out about yourself as much as possible with the aid of literature.

It could give you some masculine courage which you seem to be in need of.

In the long run the psychological influence of women isn't necessarily helpful.

The more helpless a man is, the more the maternal instinct is called upon, and there is no woman who could resist such a call .

But a man's psychology gets badly undermined by too much motherliness.

Anything you acquire by your own effort is worth a hundred years with a woman analyst.

Unfortunately I'm unable to interpret your dream.

I wouldn't dare to let my intuitions handle your material.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books.

Perhaps you are in need of these three good things.

My best wishes!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 26-27.

1. http://3.bp.blogspot.com/-AsoWOWPkyiA/VbTi3KoiX3I/AAAAAAAAVX8/477ZXoDaguU/s1600/1mother.jpg

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Carl Jung ... something of the human soul remains after death... (2015-07-26 09:53)

[1]

To M. Esther Harding

My dear Dr. Harding,

5 December 1951

I a m most awfully sorry to be so late with my answer to your letter of September 6th.

The reason is that I just cannot keep up with my correspondence.

There is simply too much of it.

Moreover I need my time for my own work with the last chapter of the big book on the Mysterium Coniunctionis.

It keeps me so busy that I have to disregard the world as much as I can.

You ask me in your letter about the spook phenomena.

Well, this is a point where I have to give up.

I cannot explain the locally bound spook phenomena.

There is a factor in it that is just not psychological.

We have to look elsewhere for a proper explanation.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state.

Possibly the spook phenomena are indications of such existences.

Concerning synchronicity I can tell you that my paper about it will be printed in the course of this winter and is going to appear together with a paper by Professor W. Pauli about the archetypal foundations of Kepler's astronomy.

The title of the book will be Naturanschauung und Psyche.

We hope that it will also appear in an English translation soon.

With kind regards and best wishes also to Dr. Bertine,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 29-30.

1. http://3.bp.blogspot.com/-0q95iGqbjQE/VbTmJcV6aVI/AAAAAAAAVYI/lshsgY_aCNI/s1600/1soul.jpg

Carl Jung on the “new Church dogma." **(2015-07-26 10:09)**

[1]

To Alice Lewisohn Crowley

Dear N., Bollingen, 30 December 1951

Thank you ever so much for your juicy collection of culinary delights!

I arrived here only yesterday and I still feel a bit tired after the labours of Xmas celebrations.

I am practising the gentle art of sleeping.

After a while I will try my hand on the third stage of coniunctio but for the time being I am undergoing the curse of letter-writing.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood.

In the long run one cannot steal creation.

I am glad you enjoyed our club-meeting.

It was correctly on the shortest day.

Now the light increases again.

I have greeted it with the ancient slute: Chaire nymphie neon pho!

(Welcome bridegroom new light)

There is great excitement in the Catholic church and much discussion about the new dogma.

I am just reading about it.

The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures.

Best wishes for the New Year,

Yours affectionately,

C.G. Carl Jung, Letters Vol. II, Pages 30-31.

1. http://2.bp.blogspot.com/-yTfRmhYFbD8/VbTp12-RpyI/AAAAAAAAVYU/eYtN0uOmUo0/s1600/1dogma.jpg

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Carl Jung on the Introvert and University Vice-Chancellor. **(2015-07-26 11:21)**

[1]

To Donald A . Rajapakse

Dear Mr. Rajapakse, 22 January 1952

As you see I am hastening to your rescue hoping that you did not get yourself into too much of a jam by your making yourself particularly
obnoxious to your Vice-Chancellor.

You know that one of the unfortunate qualities of introverts is that they so often cannot Help putting the wrong foot forward.

At all events I must say that it is a pretty daring attitude to risk a dispute with the Vice-Chancellor Of your University.

Obviously this gentleman is not quite informed about the situation.

Presumably he has never read my book Psychological Types, otherwise he couldn't have made that mistake to assume that it is based upon "a premise" at all.

I'm an alienist and I have an experience of over 50 years with a great number of patients and people in general, and-together with a number of other pioneers in the field of psychology-! couldn't help noticing that there is a very characteristic difference in the attitude and outlook of people.

As a matter of fact the forum of science has accepted not only the facts I described, but also my terminology practically all over the world.

It therefore seems rather preposterous to me that the Vice-Chancellor of your University shouldn't be acquainted with these facts.

Of course the practical application you make is a method that would appeal only to a psychologist, i.e., a man who knows and appreciates the practical value of psychological classification.

That is a thing one cannot expect of everybody.

If your man should belong to a different discipline, then you have to tread softly, because people as a rule are very sensitive when it comes to the recognition of psychological truth.

People don't like psychology and they don't want to be saddled with psychological qualities.

So you can only try to call his attention to certain difficulties people have with their attitudes,

i.e., you ought to present it to him as if it were one of your own shortcomings, not his.

Tell him you are an introvert and explain to him what an introvert is and ask for his sympathetic understanding and his patience.

But be careful not to suggest that he ought to know how to handle extraverts and introverts.

No person in authority can be expected to know about psychology or to apply a psychological truth-particularly not when he is a European.

They underrate the human soul in an appalling way.

That's about all I can tell you concerning your question.

I wish you good luck!

Sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 35-36.

1. http://3.bp.blogspot.com/-j4zTWjxAkkk/VbT6p2hS5DI/AAAAAAAAVbE/K2NyJQLKhfk/s1600/1introvert.jpg

Carl Jung on T.S. Elliot and Sartre **(2015-07-26 13:39)**

[1]

To Dr. S.

Dear Colleague, 5 December 1951

Frankly I am surprised at your letting yourself be impressed by T. S. Eliot.

Becoming conscious does not in itself lead to hell by any means.

It leads to this unpleasant place only if you are conscious of certain things and not of others.

You must always ask yourself what ought to become conscious.

In the case of both these two, Eliot and above all Sartre, the talk is always of consciousness, never of the objective psyche, the unconscious.

[2]

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell.

And that is just what Sartre is after and what Eliot would like to prevent with obviously ineffective measures.

I have no desire to argue with these two.

I made my position clear long before they did in their writings, so that anybody who wishes to know it can.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 30.

1. http://1.bp.blogspot.com/-tRHNFBSqhkk/VbUa1LJpNYI/AAAAAAAAVbY/veD8qFI-QrU/s1600/1eliot.jpg
2. http://1.bp.blogspot.com/-KF6RK67yrXE/VbUa-dWMIQI/AAAAAAAAVbg/FT1ZKaahJws/s1600/1sartre.jpg

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Carl Jung: ...the modern world prefers living en masse... (2015-07-27 05:21)

[1]

Dear Herr Galliker, 29 January 1952

I don't think you are seeing too black.

You are quite right when you say that the modern world prefers living en masse and thus forgets the bond with the past which is characteristic of every culture.

The young people are not to blame, for it is quite understandable that they should keep an eye open for what is new and impressive about our so-called cultural achievements.

But one must also realize that the real cultural good, the legacy of the past, is very often presented in such a boring and uninteresting way that it is almost a miracle if anyone can muster any enthusiasm for it.

Those for whom tradition means mere knowledge and book-learning will not be able to interpret the past as the living present.

I myself have experienced as a doctor how one had to brush aside the whole previous presentation of religion; mythology, and history as so much junk in favour of new living things, and how later one can find access again to what was lost if one reflects on its living meaning.

In order to understand what is going on now I had to return to the distant past and dig up the very things I thought were finally buried in the rubbish heap.

It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present.

All these things should be presented as coming out of our contemporary experience and not as dead relics of times outlived.

This certainly faces the teacher with a hard and responsible task, but that's what a teacher is for.

A more than specialist education is always useful.

I have never regretted knowing things outside my specialty, on the contrary: renewals never come from over-sophisticated specialized knowledge but from a knowledge of subsidiary subjects which give us new points of view.

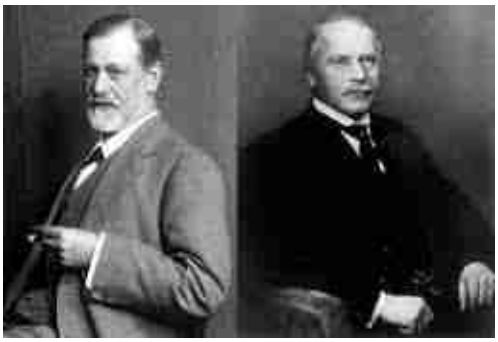
A wider horizon benefits all of us and is also more natural to the human spirit than specialist knowledge that leads to a spiritual bottleneck.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. II, Pages 36-37.

1. http://3.bp.blogspot.com/-3uS0IN2FGLM/VbX34LEj7AI/AAAAAAAAVb4/z5Gib9xrdwo/s1600/1mass.jpg

Carl Jung on Sigmund Freud Correspondence (2015-07-27 05:52)

[1] 

To Ernest Jones

Dear Jones, 22 February 1952

Freud's letters in my possession are not particularly important.

They chiefly contain remarks about publishers or the organization of the Psychoanalytical Society.

And some others are too personal.

As a matter of fact I don't care for their publication.

On the whole they wouldn't be an important contribution to Freud's biography.

My personal recollections on the other hand are a chapter for itself.

They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated
tales about the dead.

Hoping you will understand my motives,

I remain,

Very truly yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 40-41.

1. http://1.bp.blogspot.com/-z1Tw_2Lr7d0/VbX--F2ERRI/AAAAAAAAVcI/dgGgqXi1Fzs/s1600/1freud.jpg

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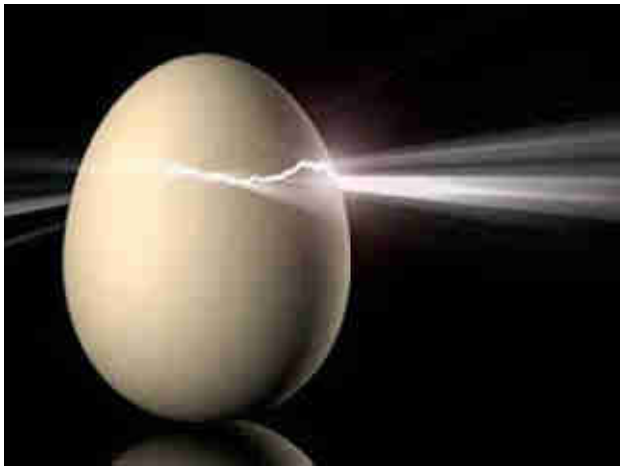
Carl Jung's Islands of Peace (2015-07-27 06:03)

[1]



To J. Wesley Neal

Dear Sir, 9 February 1952

It is not so easy to answer your question about the "Island of Peace. "

I seem to have quite a number of them, a sort of peaceful archipelago.

Some of the main islands are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library.

Also small things like books, pictures, and stones.

When I was in Africa the headman of my safari, a Mohammedan Somali, told me what his Sheik had taught him about Chadir.

He said: "He can appear to thee like light without flame and smoke, or like a man in the street, or like a blade of grass."

I hope this will answer your question.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 40.

1. http://3.bp.blogspot.com/-mMT2p4YvpHU/VbYBtG0-_LI/AAAAAAAAVcU/I3hjpdb5-Zw/s1600/1island.jpg

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Carl Jung: "Psyche = highest intensity in the smallest space." (2015-07-27 15:44)

[1]

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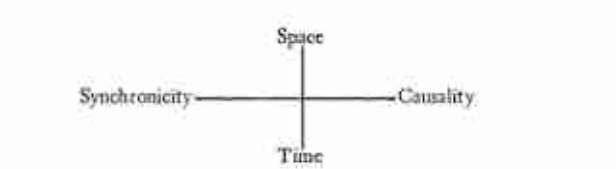
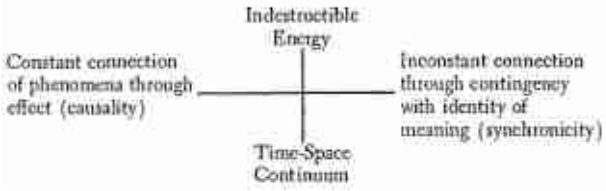


Or taking into account modern physics:[1]


Indestructible Energy
Constant connection of phenomena through effect (causality)
Inconstant connection through contingency with identity of meaning (synchronicity)
Time-Space Continuum

To John Raymond Smythies

Dear Dr. Srnythies, 29 February 1952

I hardly dare to write a letter to the Editor of the S.P.R. Journal, as you suggest.

I am afraid my English is too poor, too ungrammatical, and too colloquial.

Amongst very learned and illustrious philosophers my simple argumentation would have no show.

Moreover I know from experience that philosophers don't understand my uncouth language.

I prefer therefore, if you allow, to write a letter to yourself, and leave it to you to make that use of it you see fit.

Concerning your own proposition I have already told you how much I welcome your idea of a perceptual, i.e., "subtle" body.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images.

For a long time I have considered this fact as negative evidence for the existence of a subtle body or at least for a curious gap between mind and body.

Of a psyche dwelling in its own body one should expect at least that it would be immediately and thoroughly informed of any change of conditions therein.

Its not being the case demands some explanation.

Now concerning your critique of the space concept:

I have given a good deal of thought to it.

You know perhaps that the helium atom is characterized by 2 x 3 space factors and 1 time factor.

I don’t know whether there is something in this parallel or not.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body.

Thus you arrive logically at two different spaces, which however cannot be entirely incommensurable, since there exists-in spite of the difference-communication between them.

You assume that time is the factor they have in common.

Th us time is assumed to be the same physically as well as perceptually.

Whereas w-phenomena bear out clearly that physical and psychic space differ from each other.

I submit that the factor of time proves to be equally "elastic" as space under ESP conditions.

If this is the case, we are confronted with two four-dimensional systems in a contingent contiguity.

Please excuse the awfully tortuous ways of putting it.

It shows nothing more than my perplexity.

The obviously arbitrary behaviour of time and space under ESP conditions seemingly necessitates such a postulate.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time.

The question is, in short: shouldn’t we give up the time-space categories altogether when we are dealing with psychic existence?

It might be that psyche should be understood as unextended intensity and not as a body moving with time.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body.

That would account for the "elasticity" of space under ESP conditions.

If there is no body moving in space, there can be no time either and that would account for the "elasticity" of time.

You will certainly object to the paradox of "unextended intensity" as being a contradictio in adiecto.

I quite agree.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise.

Surely there would be no means to make sure of its whereabouts or of its existence at all. Its time would be unobservable likewise.

All this is certainly highly speculative, in fact unwarrantably adventurous.

But >¥-phenomena are equally disconcerting and lay claim to an unusually high jump.

Yet any hypothesis is warrantable inasmuch as it explains observable facts and is consistent in itself.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions."

Conversely, the fading of introspective perception of the body explains itself as due to a gradual "psychification," i.e., intensification at the expense of extension.

Psyche = highest intensity in the smallest space.

In my essay on synchronicity I don't venture into such speculation.

I propose a new (really a very old) principle of explanation, viz. synchronicity, which is a new term for the time-hallowed correspondentia.

I go back in a way to Leibniz, the last mediaeval thinker with holistic judgment: he explained the phenomenon by four principles: space, time, causality, and correspondence (harmonia praestabilita).

We have dropped the latter long ago (though Schopenhauer took it up again, disguised as causality).

I hold that there is no causal explanation for 'JI-phenomena.

Terms like thought-transmission, telepathy, clairvoyance, mean nothing.

How can one imagine a causal explanation for a case of precognition?

\ }/-phenomena, I hold, are contingencies beyond mere probability, "meaningful coincidences" (sinngemiisse Koinzidenzen) due to a specific psychic condition, namely, a certain emotional mood called interest, expectation, hope, belief, etc., or an emotional objective situation like death, illness, or other "numinous" conditions.

Emotions follow an instinctual pattern, i.e., an archetype.

In the ESP experiments f.i. it is the situation of the miracle.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases).

As in the psychic world there are no bodies moving through space, there is also no time.

The archetypal world is "eternal," i.e., outside time, and it is everywhere, as there is no space under psychic,

that is archetypal conditions.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time.

The arrangement is not the effect of a cause.

It just happens, being a consequence of the fact that causality is a merely statistical truth.

I propose, therefore, 4 principles for the explanation of Nature:

Contingency is usually without meaning, but >□□=phenomena prove that occasionally it has meaning.

One can introduce synchronicity as the necessary supplement to a merely statistical causality, which is a negative way of doing it.

A positive demonstration however demands facts, which I cannot provide in a letter.

They are in my book.

Nevertheless I hope that I have succeeded in giving you some idea at least of what I mean by synchronicity.

If you think of i t as being something not unlike Leibniz' harmonia praestabilita you are not far off the truth.

But whereas it is a constant factor with Leibniz, it is a thoroughly inconstant one with me and mostly dependent upon an archetypal psychic condition.

Sorry to be a bit late with my answer.

I had a grippe in the meantime and I still feel somewhat under the weather.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 43-47.

1. http://4.bp.blogspot.com/-4nSAcbOu-Qs/VbaJEMpDIDI/AAAAAAAAVfY/HwG7TOn36gI/s1600/1physics.png

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Carl Jung: Carl Jung: "Divine favour and daemonic evil or danger are archetypal." (2015-07-28 05:34)

[1]

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To Father Victor White

Dear Victor, Park Hotel, Locarno, 9 April 1952 until 14th

Thank you for your human letter.

It gives me some idea of what is happening inside of you.

The privatio bono does not seem to me such a particular puzzle, but I understand that it is of the greatest importance.

It is perhaps best if I set forth my point of view, so that you can see how I look at it.

At the same time I shall try to consider your standpoint too.

I think you agree with me that within our empirical world good and evil represent the indispensable parts of a logical judgment, like white and black, right-left, above-below, etc.

These are equivalent opposites and it is understood that they are always relative to the situation of the one that makes the statement, a person or a law.

Empirically we are unable to confirm the existence of anything absolute, i.e., there are no logical means to establish an absolute truth, except a tautology.

Yet we are moved (by archetypal motifs) to make such statements, viz. religious or metaphysical assertions such as the Trinity, the Virgin Birth and other exceedingly improbable and physically impossible things.

One of these assertions is the Summum Bonum and its consequence, the privatlo boni.

The latter is logically as impossible as the Trinity.

It is therefore a truly religious statement: prorsus credibile quia ineptum.

Divine favour and daemonic evil or danger are archetypal.

Even if you know that your judgment is entirely subjective and relative you are nevertheless forced to make such statements more than a dozen times every day.

And when you are religious you talk in terms of impossibilities.

I have no arguments against these facts.

I only deny that the privatio boni is a logical statement, but I admit the obvious truth that it is a "metaphysical" truth based upon an archetypal "motif."

The way in which opposites are reconciled or united in God we just

don't know. Nor do we understand how they are united in the self.

The self is transcendental and is only partially conscious.

Empirically it is good and evil.

The same as the "acts of God" have decidedly contradictory aspects.

This fact however does not justify the theological judgment that God is either good or evil.

He is transcendental, just as much as the self and therefore not subject to human logic.

The supreme powers are assumed to be either indifferent or more often good than evil.

There is an archetypal accent upon the good aspect, but only slightly so.

This is understandable, because there must be some sort of equilibrium, otherwise the world could not exist.

The great difficulty seems to consist in the fact that on the one hand we must defend the sanity and logic of the human mind, and on the other hand we have to accept and to welcome the existence of illogical and irrational factors transcending our comprehension.

We must deal with them as rationally as we can, even if there is no hope of ever getting on top of them.

As we can't deal with them rationally we have to formulate them symbolically.

A symbol when taken literally is nearly always impossible.

Thus I should say that the privatio boni is a symbolic truth, based on archetypal motivation, not to be defended rationally any more than the Virgin Birth.

Excuse my bad writing.

I am in the garden and there is no table but my knee.

Answer not expected.

I will try to help you as much as possible.

Yours, C.G. Carl Jung, Letters Vol. II, Pages 52-53.

1. http://3.bp.blogspot.com/-UtqmzcszdJY/VbdMVpW0juI/AAAAAAAAVf0/NTk4QC9hs9c/s1600/1bono.jpg

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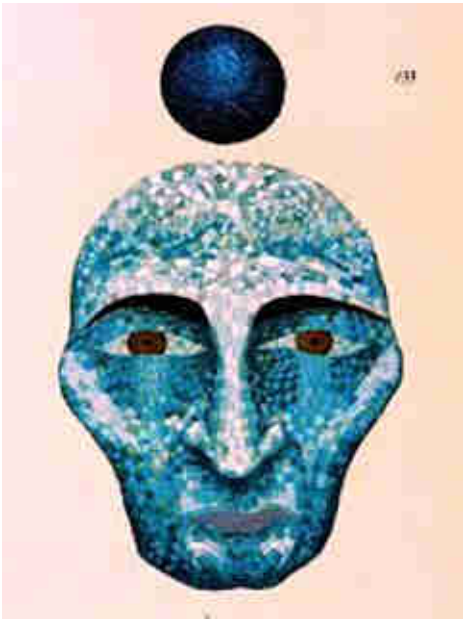
Carl Jung: If belief does not come to me as a shock, it would not convince me. (2015-07-28 05:52)

[1] 

To Father Victor White pro tempore Locarno, Ticino, Park Hotel

Dear Victor, [? Spring, 1952]

Thank you very much for your offprints!

You have been obviously busy.

I have read them all and I think the one about the "Dying God" is particularly good.

The one about Freud is clever and remarkably open-minded.

Your meditation about the way of the Cross contains nothing I could not subscribe to.

It is psychologically "correct."

This amounts to a sincere compliment.

Does the book you are planning contain these articles?

I hope you have received my Antwort auf Hiob.

I had a pretty miserable time throughout March on account of a grippe, from which I am recovering very slowly.

I came down here to pick up again.

Although we are in the sun, the air is still pretty cold and windy.

I have finished the dreaded last chapter of my Mysterium Coniunctionis.

It has knocked me flat, and my head is tired.

Well, I am approaching my 78th year, and complaints are pointless.

My next goal seems to be a thorough contemplation of the spiritual life of lizards and similar cold-blooded animals.

But the world does not let me go so easily.

After this letter I have to write another one about understanding and believing to a Protestant theologus.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness.

Otherwise I would be hardly aware of believing anything at all.

If belief does not come to me as a shock, it would not convince me.

I don't know whether they are going to like my opinion or not.

The Curator of the Museum of the History of Science in Oxford has sent me a rather long series of dreams which he has unearthed from the Elias Ashmole MSS, the editor of the Theatrum Chemicum Britannicum 1646(?).

They extend over about 5 years and contain the remarkable story of an invasion of unconscious contents aiming at a coniunctio with the unconscious.

The attempt fails, i.e., is superseded by a return of the former one-sided masculine consciousness.

It is an unconscious parallel to Faust.

The attempt culminates in a symbol of the self: Paradise on the North Pole, springs, and on a hill the chapel of Our Lady.

The series begins with Venus in the IX house = Sapientia.

It ends with death, fraud, and murder.

A fine example of an individuation that did not come off.

Hoping to see you in summer again!

Yours cordially,

C.G. Carl Jung, Letters Vol. II, Pages 50-51.

1. http://4.bp.blogspot.com/-cknMiolc84w/VbdQijiw4vI/AAAAAAAAVgA/jg3ZiDm-Ygs/s1600/1faith.jpg

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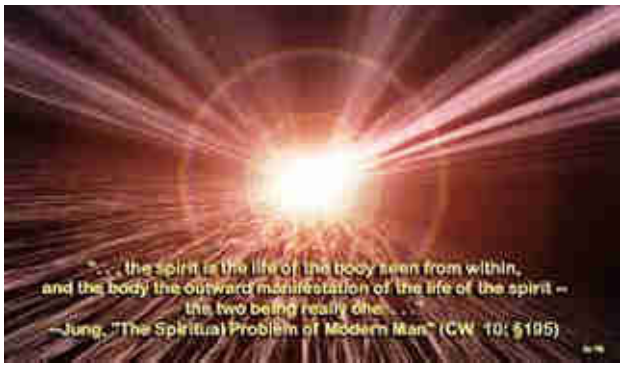
Carl Jung: "My aim is to unearth the psychic facts to which religious statements refer." (2015-07-29 05:55)

[1]


". . . the spirit is the life of the body seen from within,
and the body the outward manifestation of the life of the spirit –
the two being really one. . . ."
—Jung, "The Spiritual Problem of Modern Man" (CW 10: §195)

To Vera von Lier-Schmidt Emsthausen

Dear Frau Ernsthausen, 25 April 1952

I have read your detailed letter with attention.

I am not a philosopher but a doctor and empiricist.

I practise psychology in the first place as a science, in the second place as an instrument of psychotherapy.

Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain "dominants," i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one.

This is supported by the fact that religious motifs appear in dreams and fantasies for the obvious purpose of regulating the attitude and restoring the disturbed equilibrium.

These experiences compelled me to come to grips with religious questions, or rather to examine the psychology of religious statements more closely.

My aim is to unearth the psychic facts to which religious statements refer.

I have found that, as a rule, when "archetypal" contents spontaneously appear in dreams, etc., numinous and healing effects emanate from them.

They are primordial psychic experiences which very often give patients access again to blocked religious truths.

I have also had this experience myself.

I am far from thinking of "self-redemption" since I am wholly dependent on whether such an experience will come my way or not.

I am in the position of Saul, who does not know what will happen to him on the road to Damascus.

If nothing happens, a Paul will never be made of him.

He must then go on persecuting the Christians until the revelation finally smites him.

Thus it happens with my patients and thus it happened with me.

Just as I can hold back or actually stop the influxus divinus (wherever it may come from) with preconceived opinions, so also by suitable behaviour I can draw closer to it and, when it happens, accept it.

I can win nothing by force, but can only try to do everything for and nothing against it.

The psyche for me is something objective that sends up effects into my consciousness.

The unconscious (the objective psyche) doesn't belong to me; rightly or wrongly I belong to it.

By making it conscious I separate myself from it, and by so objectivating it I can integrate it consciously.

Thus my personality is made complete and is prepared for the decisive experience, but no more than that.

What can, but need not, happen then is the spontaneous action from the unconscious, an action which is symbolized by the alchemists, Paracelsus, Boehme and the modern unconscious as lightning.

(Cf. Gestaltungen des Unbewussten, pp. 102ff.)

I hope the foregoing has answered your question.

I must apologize for the tardiness of my answer.

First I had to recover from flu.

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Pages 56-57.

1. http://3.bp.blogspot.com/-8A_hjTEezR4/Vbiix99PKtI/AAAAAAAAVic/w9cB_taL3lw/s1600/1life.jpg

Carl Jung: The dream of a child prior to contracting infantile paralysis. **(2015-07-29 06:03)**

[1]

To Linda Veladini

Dear Fraulein Veladini, 25 April 1952

I would gladly corroborate your interesting observations if I were in a position to do so.

But I lack the necessary experience in this specialized field.

In my practice I have had only one case of infantile paralysis.

It was that of a young man, who fell ill with severe poliomyelitis at the age of 4.

He still remembered an impressive dream he had shortly before the onset of the illness.

He dreamt he was sitting at his mother's feet, playing with some toy or other.

Suddenly a wasp flew out of the mother, which stung him, and immediately he felt his whole body poisoned and awoke in terror.

I knew the patient's mother and she was a very domineering personality and a burden to her children.

An elder brother of the patient had a formidable mother complex which overshadowed his later life.

The situation was entirely in keeping with your view that the suppression of the child's individuality under the parental influence can at least be a psychic precondition for a paralytic illness.

However, we do not have sufficient documentary evidence at present to conclude that infantile paralysis is psychogenic.

We only know that certain psychic disturbances cause a lowering of the body's resistance and hence a proneness to infections.

We know this quite definitely in the case of tonsilitis, and in the case of tuberculosis there is at least a well-founded suspicion.

I have treated several cases of chronic pulmonary tuberculosis for psychic disturbances and observed, coincidentally so
to speak, a complete cure of the tuberculosis without specialist treatment.

For this reason I have long advocated that sanatoria for consumptives be staffed with psychologically trained doctors because these places positively swarm with neuroses.

At all events, psychic treatment would give substantial support to the specific treatment of tuberculosis.

Hoping that these remarks may be of some service to you,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 57-58.

1. http://3.bp.blogspot.com/-mJDHXBb-Bkk/VbikOEmPVMI/AAAAAAAAVio/Zh8ienvsyec/s1600/1polio.jpg

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Carl Jung on "Answer to Job." **(2015-07-29 06:20)**

[1]

To Paul Billeter

Dear Herr Billeter, 3 May 1952

I am returning Buri's article to you with best thanks.

It has already been sent me by various people.

I shall refrain from taking up a position in public.

I have said all that is necessary in my little book and in my experience it is quite hopeless to argue with people who can't or won't see certain simple truths.

Buri imputes false opinions to me and does not understand my epistemological standpoint, although the situation is as simple as could be wished.

When someone talks so long and so emphatically about his 100 thalers this is no proof whatever that he has them in his pocket.

I even do theology the honour of taking its statements perfectly seriously, but I cannot in all conscience know whether they correspond exactly to the metaphysical facts, and anyway it is utterly impossible for us to know these facts.

I do not by any means dispute their existence, but I maintain for good reasons that they are first of all Statements.

Even the Bible was written by human beings.

I cannot possibly suppose that God himself was its author.

Since we cannot know the metaphysical truth, we must be content with statements and at least take them seriously, and this means criticizing them if they contain gross contradictions.

So if I compare the behaviour of the Old Testament God with a Christian conception of God, I must point out that these statements do not agree in many respects and that this can upset a devout heart, which certainly not all theologians possess.

It is a fact that the Jews acknowledged the amorality of Yahweh, as you can see from the Midrashim.

I have cited the relevant passages in Aion (1951, pp. 9 3ff).

These things are generally unknown to theologians, however. I once met a professor of theology who hadn't even read the Book of Enoch.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 62-63.

1. http://4.bp.blogspot.com/-7cYR10y9HHo/VbiotnoI_UI/AAAAAAAAVi0/3d4PXH8tuyg/s1600/1job.jpg

Carl Jung on the dreams of Ashmole **(2015-07-30 08:39)**

[1]

To C. H. Josten

Dear Mr. Josten, 3 May 1952

Your elucidating remarks about the Ashmolean Dreams have been most welcome.

I was quite particularly interested, of course, to hear that the dream of December 29th is not from Ashmole himself.!

(I hadn't understood the note in your report.)

That makes the case particularly interesting.

The dream itself is of an unusual clarity compared with Ashmole's own dreams.

His whole psychological situation then almost demanded the presence of the female, because usually these individuation processes are accompanied by the relationship with a soror mystica.

That is the reason why a number of alchemists are reported to have been related to what I call an anima figure; like Nicolas Flamel and Peronelle, Zosimos and Theosebeia, Mrs. Atwood and her father, John Pordage and Jane Lead, etc.

The royal nuptial in alchemy represents such a relationship.

As it is a common experience that couples have often remarkable coincidences of thought, so they have the same parallelism in dreams.

They can even exchange dreams.

One finds the same between parents and their children.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father.

In the course of this work the father began to dream and the son ceased to have such adult dreams.

This peculiar phenomenon is at the base of Rhine's famous ESP experiments, as you know.

Such facts point to the relativity of space in the unconscious.

I'm glad to know that my supposition of Lilly being a magician is borne out by the facts.

The obvious identification of Ashmole with Mercury, Mercury being the arch-personification of alchemy, makes it most probable that Mercury was a symbol of the self, with. which Ashmole tried to identify.

Such an attempt, as far as it succeeds, invariably causes an inflation of the ego.

I should assume therefore that Ashmole must have shown signs of a hypertrophied ego.

The allegorical use of Mercury is indeed a symptom of Ashmole's inflation.

Thank you for your explanation about the Negative Oath.

Unfortunately I don't possess a copy of Ashmole's Fasciculus Chemicus.

I only have the Theatrum Chemicum Britannicum.

Your proposition that I should write a paper about Ashmole's dreams is tempting.

I really shouldn't accept it, because I have to be very careful not to overwork and I have to take care of a great amount of mental work already.

But I will consider it, without giving you a formal promise, however, if you don't mind.

Travelling is a somewhat complicated matter for me, unfortunately, and it is not likely that I shall ever go to England again.

But if you should come to Switzerland I would be most interested to see your material.

Thank you again for all the useful information!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 62-64.

1. http://4.bp.blogspot.com/-myh5rx4JOqM/VboarLHshUI/AAAAAAAAVjQ/Rp6EgZGJpQk/s1600/1ashmole.jpg

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Here are a few Jung-Hesse Letters: **(2015-07-30 09:45)**

[1]

[Carl Jung's letter to Hermann Hesse on "Demian."]

1. To Hermann Hesse

Dear Herr Hesse, 3 December 1919

I must send you my most cordial thanks for your masterly as well as veracious book: Demian.

I know it is very immodest and officious of me to break through your pseudonym; but, while reading the book, I had the feeling that it must somehow have reached me via Lucerne.

Although I failed to recognize you in the Sinclair sketches in the Neue Zurcher Zeitung.

I always wondered what sort of person Sinclair must be, because his psychology seemed to me so remarkable.

Your book came at a time when, once again, I was oppressed by the darkened consciousness of modern man, and by his hopeless bigotry, as Sinclair was by little Knauer.

Hence your book hit me like the beam of a lighthouse on a stormy night.

A good book, like every proper human life, must have an ending.

Yours has the best possible ending, where everything that has gone before runs truly to its end, and everything with which the book began begins over again-with the birth and awakening of the new man.

The Great Mother is impregnated by the loneliness of him that seeks her.

In the shell burst she bears the "old" man into death, and implants in the new the everlasting monad, the mystery of individuality.

And when the renewed man reappears the mother reappears too-in a woman on this earth.

I could tell you a little secret about Demian of which you became the witness, but whose meaning you have concealed from the reader and perhaps also from yourself.

I could give you some very satisfying information about this, since I have long been a good friend of Demian's and he has recently initiated me into his private affairs-under the seal of deepest secrecy.

But time will bear out these hints for you in a singular way.

I hope you will not think I am trying to make myself interesting by mystery-mongering; my amor fati is too sacred to me for that.

I only wanted, out of gratitude, to send you a small token of my great respect for your fidelity and veracity, without which no man can have such apt intuitions.

You may even be able to guess what passage in your book I mean.

I immediately ordered a copy of your book for our Club library.

It is sound in wind and limb and points the way.

I beg you not to think ill of me for my invasion. No one knows of it.

Very sincerely and with heartfelt thanks,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 573-574.

2. To Hermann Hesse

Dear Herr Hesse, 1 October 1934

Best thanks for your detailed answer!

Naturally we shouldn't quarrel about words.

Nevertheless I would note in all humility that the expression "sublimation" is not appropriate in the case of the artist because with him it is not a question of transfom1ing a primary instinct but rather of a primary instinct (the artistic instinct) gripping the whole personality to such an extent that all other instincts are in abeyance, thus giving rise to the work of divine perfection.

Excuse this terminological hair-splitting, but we have to deal with a wicked world in which innumerable flies get caught in the cobwebs of concepts.

With best regards,

Yours sincerely,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 173-174.

3. To: Hermann Hesse 28 January 1922

Heartiest thanks for you beautiful poems, and at the same time congratulations on their publication.

I see from the papers that you have given the Hottingen Literature Fraternitya touch of the horrors with your far-ranging autobiography.

Who is the literary reporter on the N.Z.Z. anyway?

He is the possessor of a truly lamentable style.

In my thoughts I bad to pity you for this, but I hope the sun of Montagnola will rapidly bleach away these cisalpine vulgarities.

For a person like me, who never reads poetry, your poems are simply beautiful.

With best greetings,

Sincerely,

Jung

4. To Hermann Hesse

Dear Herr Hesse, 18 September 1934

Thank you for your letter and enclosures.

I am much amused that you think I have ”become professoria."

Evidently have success fully deceived even your eagle eye.

One must have a good exterior ”dans ce meilleur des mondes possibles"; for there is no point in having none.

Pearls should not be cast before swine.

You do me an injustice with your remarks on sublimation.

It is not from resentment that I fight this idea, but from copious experience of patients (and doctors too) who shirk the difficulty every time and “sublimate," i.e., simply repress.

Sublimatio is part of the royal art where the true gold is made.

Of this Freud knows nothing, worse still, he barricades all the paths that could lead to the true sublimatio.

This is just about the opposite of what Freud understands by sublimation.

It is not a voluntary and forcible channeling of instinct into a spurious field of application, but an alchymical transformation for which fire and the black prima materia are needed.

Sublimatio is a great mystery. Freud has appropriated this concept and usurped it for the sphere of the will and the bourgeois, rationalistic

ethos.

Anathema sit! But who understands any of these things today?

Therefore they remain in darkness,

With best regards,

Yours sincerely,

C.G. Jung

5. To Hermann Hesse

Dear Herr Hesse, 27 October 1936

Best thanks for kindly sending me "Josef Knecht's Dream."

Is it a dream? And who is the dreamer?

Excuse this question of a psychologist who, deeply impressed by the beauty of the form and content, cannot suppress his curiosity.

But you need not answer the question.

With best greetings,

Yours sincerely,

C.G. Jung

6. To Emanuel Maier

Dear Professor Maier, 24 March 1950

I must apologize for the long delay in answering your letter of January 16th.

I'm a very busy man and suffer from an overwhelming correspondence which I'm hardly able to cope with.

I know Hesse's work and I know him personally.

I knew the psychiatrist who treated him.

He died several years ago.

Through him Hesse received some influences originating in my work (which show for instance in Demian, Siddhartha, and Steppenwolf).

It was about that time (1916) that I made Hesse's personal acquaintance.

The psychiatrist was Dr. J. B. Lang.

He was a very curious, though extremely learned man, who had studied oriental languages (Hebrew, Arabic, and Syrian) and was particularly interested in Gnostic speculation.

He got from me a considerable amount of knowledge concerning Gnosticism which he also transmitted to Hesse.

From this material he wrote his Demian.

The origin of Siddhartha and Steppenwolf is of a more hidden nature.

They are-to a certain extent the direct or indirect results of certain talks I had with Hesse.

I'm unfortunately unable to say how much he was conscious of the hints and implications which I let him have.

I'm not in a position to give you full information, since my knowledge is strictly professional.

I have never done any systematic work on any of Hesse's novels.

It would be, I admit, an interesting psychological study, particularly from the standpoint of my theoretical conceptions.

It is possible for anyone sufficiently aware of my work to make the necessary applications.

Unfortunately my time doesn't allow me to go into detail, because this would amount to a new dissertation which would demand
an extra amount of work which I'm not able to produce.

I should be very much interested to know about the results of your researches.

Yours sincerely,

C.G. Jung

7. To Hermann Hesse

Dear Herr Hesse, 19 August 1950

Among the many messages and signs my 75th birthday brought me, it was your greeting that surprised and delighted me most.

I am especially grateful for your Morgenlandfahrt,l which I have set aside to read at a quiet moment.

Since my birthday, however, this quiet moment still hasn't arrived, for I am swamped with a flood of letters and visitors beyond my control.

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day.

I have made a late start with them, which may well be due to the difficulty of the themes that have dropped into my head.

Allow me to reciprocate your gift with a specimen of my latest publications bordering on the domain of literature.

Meanwhile you too have moved up into the higher age bracket and so will be in a position to empathize with my preoccupations.

With best thanks,

Yours sincerely,

C.G. Jung

To Hermann Hesse

8. From Hermann Hesse to Emanuel Maier

Dear Mr. Maier, (? April 1950]

Being a friend of discretion, I have not opened Jung's letter.

In 1916 I underwent an analysis with a doctor friend of mine who was in part a pupil of Jung's.

At that time I became acquainted with Jung's early work, the Wandlungen der Libido, which made an impression on me.

I also read later books by Jung, but only until around 1922 because thereafter analysis did not greatly interest me.

I have always had respect for Jung, but his works did not make such strong impressions on me as did those of Freud.

Jung will already have written you that, in connection with an evening of readings I gave as the guest of Jung's Zurich Club, I also had several analytic sessions with him around 1921.

Then too I got a nice impression of him, though at that time I began to realize that, for analysts, a genuine relationship to art is unattainable: they lack the organ for it.

With kind regards,

9. H . HESSE

From Hermann Hesse to Hugo and Emmy Ball Zurich, (? April 1921]

I'm up and down.

City and work are very tiring, but I live in a very beautiful spot high up near the forest on the Zurichberg, and

occasionally I see dear people.

But my psychoanalysis is giving me a great deal of trouble, and often Klingsor feels old and incorrigible, the summer is no longer his.

I shall stay here still longer, the fruit I have bitten into has to be eaten to the full. Dr. Jung impresses me very much.

I am so glad to know that waiting for me down in the Ticino are not just chestnut forests and typewriter, but also dear friends.

I send greetings to both of you in Agnuzzo and to forest and lake from the bottom of my heart.

Yours, H. HESSE

1. http://3.bp.blogspot.com/--sPTqb9rmJM/VboqC88aSiI/AAAAAAAAVkw/7kPPDOyFpCY/s1600/1hesse.jpg

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I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. **(2015-07-30 10:20)**

[1]

To Fritz Buri

Dear Professor Buri, 5 May 1952

Since you were kind enough to send me your review, I am taking the liberty of going more closely into a few points in it.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind.

With regard to Yahweh's "cure" it should be noted that anything that happens in our consciousness has a retroactive effect on the unconscious archetype.

Submission to the archetype that appears as an unjust God must bring about a change in this "God."

And this, as subsequent history proves, is what actually happened.

Yahweh's injustice and amorality were known to the Jews and were a source of disquiet and distress.

(Cf. the drastic passages cited in Aion, pp. 93ff)

The transformation of the God of the Old Testament into the God of the New is not my invention but was known long ago in the Middle Ages.

I am in truth concerned with the "depths of the human psyche," as I expressly point out.

But I cannot make statements about a metaphysical God, nor do I imagine that with the term "God" I have "posited" anything metaphysical.

I speak always and exclusively only of the anthropomorphic God-image.

The verbal inspiration of the Bible seems to me an implausible and unprovable hypothesis.

I do not by any means dispute the existence of a metaphysical God, but I allow myself to put human statements under the microscope.

Had I criticized the chronique scandaleuse of Olympus this would have caused an uproar 2500 years ago.

Today nobody would bat an eyelid.

I do not pretend to know anything tenable or provable about a metaphysical God.

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an theriomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge.

Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background.

One would hardly call a physicist a Gnostic because of his atomic models.

Nor should one want to know better than God, who himself regrets his actions and thereby plainly says what he himself thinks of them.

Anyway I am very grateful to you for having expounded my shocking thought-processes so objectively-a rare experience for me!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 64-65.

1. http://1.bp.blogspot.com/-IzPNxTNcVLw/VboyZvuc2KI/AAAAAAAAVlA/wgdZJSYVyYI/s1600/gnostic.jpg

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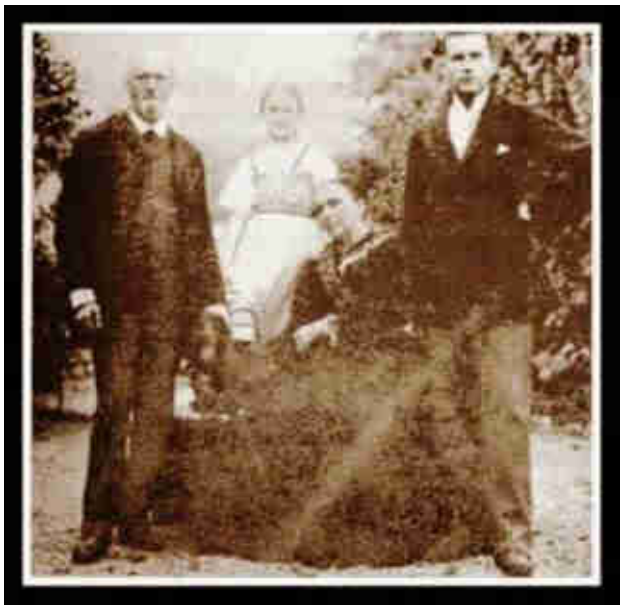
Carl Jung on his Personal Mother Complex. **(2015-07-30 16:49)**

[1]



To Dorothee Hoch

Dear Dr. Hoch, 28 May 1952

The conjecture that I have succumbed to a personal complex does indeed spring to mind when one knows that I am a clergyman's son.

However, I had a good personal relationship with my father, so no "father complex" of the ordinary sort.

True, I didn't like theology because it set my father problems which he couldn't solve and which I felt unjustified.

On the other hand, I grant you my personal mother complex.

It is always a risky business to attribute unproven personal motives to an opponent before one has sufficiently weighed or understood the nature of his argument.

It does not seem to be quite clear to you that I am dealing with ideas and images.

God-images, for instance, can be discussed.

I consider it unfortunate that most theologians believe they have named God when they say "God."

The rabbi, for instance, hardly means the Christian God, the Protestant definitely the God who was incarnate, the Catholic the God who has revealed the Assumptio B.V.M. to the Church.

Under these rather distressing circumstances the empiricist, regardless of his religious convictions, has no choice but to deal with the ideas of God, without deciding the metaphysical issue.

He makes no decisions based on faith.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable;
that is, they are psychological objects which are amenable to discussion.

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It would be too cheap to credit me with such stupidity.

I understand why you are annoyed.

It really is very distressing that the majority of educated people today eschew talk of religious matters.

I hold theologians responsible for this up to a point, because they obstinately refuse to admit that they, as much as the rest of us, are talking of anthropomorphic ideas about which we do not know how exactly or inexactly they depict a possible metaphysical fact.

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a start, the disgust and nausea people felt for religious matters who had dealt all their lives only with confession-mongers
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The need for understanding and discussion is as great as it is unconscious (at least in most cases).

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It is of burning interest for them to hear something understandable about religion, so much so that often I am hard put to it to draw a distinction between myself and a director of conscience.

For me personally religion is a matter of first-rate importance; that is why I accept all the odium that is heaped upon the critic of tabooed area.

And that is also why I disturb the sleep of the just, who won't take the trouble to rouse themselves out of their subjectivism, Their preacher role, and their irresponsibility in the face of the demands of the time.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist.

To this end I have set forth in my little book what a thoughtful contemporary can read out of the Christian tradition.

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Only a fraction of white humanity is Christian, and yet Christianity indulges in the luxury of not having any truck with human intelligence.

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I enclose my reply to M. Buber, who also thinks he can talk of God without saying which, and without proving that this is the only right one.

These absurdities have to be cleared up for once.

This all-too-long letter may clarify for you the standpoint of an empiricist who is doing his best to understand the language of theologians.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 65-68.

Image: Image: Carl Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) behind. 1893.

1. http://2.bp.blogspot.com/-Cext0FVY3M0/VbqNiuPKTTI/AAAAAAAAVnE/E9-aUUC8KdY/s1600/1complex.jpg

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Carl Jung: Taken in the spirit of the age, the Malleus Maleficarum is not so gruesome. **(2015-07-31 06:17)**

[1]

Dear Herr Rosen, 16 June 1952

Taken in the spirit of the age, the Malleus Maleficarum is not so gruesome.

It was an instrument whereby it was supposed that one of those great psychic epidemics could be stamped out.

For that age it represented a work of enlightenment which was, admittedly, prosecuted with very drastic measures.

The psychology of the witch-hunting epidemic has never been worked out properly.

There are only rather inept opinions about it.

It can only be understood in the total context of the religious problem of the time and in particular in the context of the German psyche under mediaeval conditions.

The solution of this problem makes unusual demands on our knowledge of the spiritual undercurrents which preceded the Reformation.

Although I have some knowledge of them I would scarcely venture to tackle the problem.

For a German it must be quite particularly difficult because it is connected with specifically German psychological Assumptions.

You can get some idea of them by comparing the women in German literature with those in French and English literature during the past 200 years.

The Rhine forms not only a political frontier but also a psychological one.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. II, Pages 68-69.

1. http://2.bp.blogspot.com/-jvngJzrBWxY/VbtK6PBm4II/AAAAAAAAVnY/dW0OXjLqjLQ/s1600/1rhine.jpg

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Carl Jung and his personal mother complex (2015-07-31 06:27)

[1]

To Dorothee Hoch

Dear Dr. Hoch, 28 May 1952

The conjecture that I have succumbed to a personal complex does indeed spring to mind when one knows that I am a clergyman's son.

However, I had a good personal relationship with my father, so no "father complex" of the ordinary sort.

True, I didn't like theology because it set my father problems which he couldn't solve and which I felt unjustified.

On the other hand, I grant you my personal mother complex.

It is always a risky business to attribute unproven personal motives to an opponent before one has sufficiently weighed or understood the nature of his argument.

It does not seem to be quite clear to you that I am dealing with ideas and images.

God-images, for instance, can be discussed.

I consider it unfortunate that most theologians believe they have named God when they say "God."

The rabbi, for instance, hardly means the Christian God, the Protestant definitely the God who was incarnate, the Catholic the God who has revealed the Assumptio B.V.M. to the Church.

Under these rather distressing circumstances the empiricist, regardless of his religious convictions, has no choice but to deal with the ideas of God, without deciding the metaphysical issue.

He makes no decisions based on faith.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion.

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1. http://2.bp.blogspot.com/-WZiHbqedhFA/VbtNQHuysWI/AAAAAAAAVnk/cqHRl05SzJM/s1600/1mother.jpg

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1.5 August

Carl Jung: “The realm of the psyche is immeasurably great and filled with living reality.” (2015-08-01 05:27)

[1]

To R. J. Zwi Werblowsky

Dear Dr. Werblowsky, 17 June 1952

Many thanks for kindly sending me your critical reflections.

For me they are valuable and interesting as the reactions of an (almost) non-participant.

From touching lightly on psychology you have already acquired a "golden finger" and must now give forthright answers before the world.

This happens even with people who have said "good day" to me only once.

I don’t know whether I ought to be glad that my desperate attempts to do justice to the reality of the psyche are accounted "ingenious ambiguity."

At least it acknowledges my efforts to reflect, as best I can, the "ingenious ambiguity" of the psyche.

For me the psyche is an almost infinite phenomenon.

I absolutely don’t know what it is in itself and know only very vaguely what it is not.

Also, I know only to a limited degree what is individual about the psyche and what is universal.

It seems to me a sort of all-encompassing system of relationships, in which "material" and "spiritual" are primarily designations for potentialities that transcend consciousness.

I can say of nothing that it is "only psychic," for everything in my immediate experience is psychic in the first place.

I live in a "perceptual world" but not in a self-subsistent one.

The latter is real enough but we have only indirect information about it.

This is as true of outer objects as of "inner" ones, of material existents and the archetypal factors we could also call €t87J.

No matter what I speak about, the two worlds interpenetrate in it more or less.

This is unavoidable, for our language is a faithful reflection of the psychic phenomenon with its dual aspect "perceptual" and "imaginary."

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it.

I try to speak "neutrally."

(Prof. Pauli would say: the "neutral language" between "physical" and "archetypal.”)

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of
our psychic nature.

I strive quite consciously and deliberately for ambiguity of expression, because it is superior to unequivocalness and reflects the nature of life.

My whole temperament inclines me to be very unequivocal indeed.

That is not difficult, but it would be at the cost of truth.

I purposely allow all the overtones and undertones to be heard, partly because they are there anyway, and partly because they give a fuller picture of reality.

Unequivocalness makes sense only in establishing facts but not in interpreting them; for "meaning" is not a tautology but always includes more in itself than the concrete object of which it is predicated.

I define myself as an empiricist, for after all I have to be something respectable.

You yourself admit that I am a poor philosopher, and naturally I don’t like being something inferior.

As an empiricist I have at least accomplished something.

If a man is a good shoemaker and knows he is one, people will not inscribe on his tombstone that he was a bad Hat-maker because he once made an unsatisfactory hat.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its
phenomenology, aetiology, and teleology.

Everything else is secondary for me.

I do not feel called upon to found a religion, nor to proclaim my belief in one.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul.

This is what I have discovered myself to be, and this is how I function as a member of society.

Nothing would seem more nonsensical and fruitless for me than to speculate about things I cannot prove, let alone know.

I am quite prepared to grant that others may know more about them than I.

I do not know, for example, how God could ever be experienced apart from human experience.

If I do not experience him, how can I say that he exists?

But my experience is extremely small and narrow, and so, in spite of oppressive intimations of the infinite, what
I experience is also small and in the likeness of man-a fact which emerges clearly when one tries to express it.

In our experience everything gets tainted with the ambiguity of the psyche.

The greatest experience is also the smallest and narrowest, and for that reason one hesitates to boast about it,
let alone philosophize about it.

One is after all too small and too incompetent to be able to afford any such arrogance.

That is why I prefer ambiguous language, since it does equal justice to the subjectivity of the archetypal idea and to the autonomy of the archetype. "God," for example, is on the one hand an inexpressible ens potentissimum, and on the other hand an exceedingly inadequate token and expression of human impotence and perplexity-an experience, therefore, of the most paradoxical nature.

The realm of the psyche is immeasurably great and filled with living reality.

At its brink lies the secret of matter and of spirit.

I do not know whether this schema means anything to you or not.

For me it is the frame within which I can express my experience.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 69-71.

1. http://2.bp.blogspot.com/-nJ0tRAbrqtQ/VbyQkdZkmlI/AAAAAAAAVqE/KlzDA_ooQT0/s1600/1werblowsky.jpg

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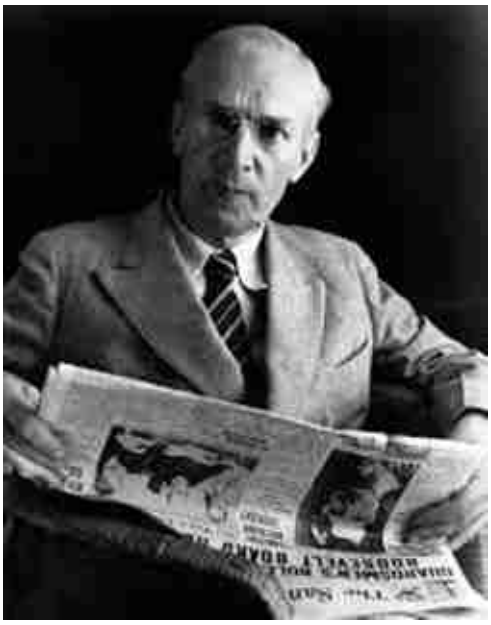
Carl Jung's review of Upton Sinclair's "A Personal Jesus." (2015-08-01 06:02)

[1] 

To Upton Sinclair

Dear Mr. Sinclair, 3 November 1952

I have read your book A Personal Jesus carefully and with great interest.

It is certainly of great merit and will help your public to appreciate a religious figure from a new angle.

I was curious to see in which way you would tackle such a difficult task as the reconstruction of a Jesus biography.

Being the son of a parson, and having grown up in an atmosphere steeped in theology, I learnt about a number of attempts such as those of Strauss, Renan, Moore etc., and in later years I was an ardent reader of A. Schweitzer's work.

I have repeatedly, i.e., at different phases of my life, tried to realize what kind of personality-explaining the

whole effect of its existence could be reconstructed from the scanty historical evidence offered by the New Testament.

Having had a good deal of psychological experience, I should have been sufficiently equipped for such a task, but in the end I came to the conclusion that, owing on the one hand to the paucity of historical data, and on the other to the abundance of mythological admixtures, I was unable to reconstruct a personal character free from rather fatal contradictions.

You have certainly succeeded in presenting an acceptable picture of a certain Jesus.

I should venture to say that it is even a likely portrait of such a presumably unique character.

It may even be convincing to a modern American mind, but seen from the standpoint of a European scientist, your modus procedendi seems to be a bit too selective; that is, you exclude too many authentic statements for no other reason than that they do not fit in with your premises, for instance, predestination and esoterism, which cannot be excluded for textual reasons.

They cannot be dismissed as mere interpolations.

There is also incontestable textual evidence for the fact that Jesus foresaw his tragic end.

Moreover, you exclude practically the whole overwhelming amount of eschatology, the authenticity of which is undeniable whether it offends our reason or not.

Then you paint a portrait; though of the highest literary quality, it is subject to the same critique you apply to John the Evangelist (p. 15 5 seq.): "We are going to learn what this Hellenized intellectual thinks about Jesus."

We learn from your book what a modern American writer "thinks about Jesus."

This is not meant to be derogatory; on the contrary, it merely shows my perplexity.

Surely we can draw a portrait of Jesus that does not offend our rationalism, but it is done at the expense of our loyalty to the textual authority.

As a matter of fact, we can omit nothing from the authentic text.

We cannot create a true picture of Hermetic philosophy in the IVth century if we dismiss half of the libelli contained in the Corpus Hermeticum.

The New Testament as it stands is the "Corpus Christianum," which is to be accepted as a whole or not at all.

We can dismiss nothing that stands up to a reasonable philological critique.

We cannot suppress any single contradiction because we have no anterior or better or more reliable evidence.

We have to take the whole and make the best of it.

The "Corpus Christianum" tells the story of a God-Man and of the various ways in which His life and teaching

were understood.

If Jesus was, as you portray Him, a rationally understandable teacher of fine morals and a devout believer in a good Father-God, why should the Gospels be stuffed with miracle stories and He Himself saddled with esoteric and eschatological statements, showing Him in the role of a Son-God and cosmological saviour?

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament.

If, on the other hand, we cannot understand by rational means what a God-Man is, then we don't know what the New Testament is all about.

But it would be just our task to understand what they meant by a "God-Man."

You give an excellent picture of a possible religious teacher, but you give us no understanding of what the New Testament tries to tell, namely the life, fate, and effect of a God-Man, whom we are asked to believe to be a divine revelation.

These are the reasons why I should propose to deal with the Christian Urphiinomen in a somewhat different way.

I think we ought to admit that we don't understand the riddle of the New Testament.

With our present means we cannot unravel a rational story from it unless we interfere with the texts.

If we take this risk we can read various stories into the texts and we can even give them a certain amount of probability:

1. Jesus is an idealistic, religious teacher of great wisdom, who knows that His teaching would make the necessary impression only if He were willing to sacrifice His life for it.

Thus He forces the issue in complete foreknowledge of the facts which He intends to happen.

2. Jesus is a highly strung, forceful personality, forever at variance with His surroundings, and possessed of a terrific will to power.

Yet being of superior intelligence, He perceives that it would not do to assert it on the worldly plane of political sedition as so many similar zealots in His days had done.

He rather prefers the role of the old prophet and reformer of His people, and He institutes a spiritual kingdom instead of an unsuccessful political rebellion.

For this purpose He adopts not only the messianic Old Testament expectations, but also the then popular "Son of Man" figure in the Book of Enoch.

But meddling with the political whirlpool in Jerusalem, He gets Himself caught in its intrigues and meets a tragic end with a full recognition of His failure.

3. Jesus is an incarnation of the Father-God. As a God-Man He walks the earth drawing to Himself the iKA£KroF of His Father,

Announcing the message of universal salvation and being mostly misunderstood. As the crowning of His short career, He performs the supreme sacrifice in offering Himself up as the perfect host, and thus redeems mankind from eternal perdition.

You can make out a pretty good case from the texts for each of these three highly different variants, with the necessary omissions and violations of scriptural authority.

The first and second variants are "rational," i.e., they happen to be within the frame of our contemporary understanding, while the third is definitely outside it; although up to about zoo years ago nobody thought so.

If we avoid violations of the authentic texts, we have to take into consideration the three possibilities, and perhaps some more, and then we must try to find out which theory would fit the complete picture.

Since the Gospels do not give, and do not even intend to give, a biography of the Lord, the mere reconstruction of a life of Jesus could never explain the picture given by the texts.

The little we know of His biography must needs be supplemented by a very careful study of the peculiar mental and spiritual atmosphere of the time and place of the gospel writers.

People at that time were highly Hellenized . Jesus Himself was under the influence of eschatological literature, as v1C.., lw8pw7rov8 bears out. (Cf. also the synagogue of the Dura Europos, which throws a new light on Jewish syncretism.)

That we call "Jesus Christ" is-I am afraid-much less a biographical problem than a social, i.e., collective, phenomenon, created by the coincidence of an ill-defined yet remarkable personality with a highly peculiar Zeitgeist that has its own no less remarkable psychology.

I must, dear Sir, apologize for the length of my letter.

Having myself given a great deal of thought to the problem of Jesus, and having also done some spadework in this field, I felt I had to give you an account of how and where I slipped up in trying to cope with the challenge of the Christian enigma.

Sure enough, we must believe in Reason.

But it should not prevent us from recognizing a mystery when we meet one.

It seems to me that no rational biography could explain one of the most "irrational" effects ever observed in the history of man.

I believe that this problem can only be approached through his history and comparative psychology of symbols.

Attempts in this direction have already yielded some interesting results. (Unfortunately there are no English publications yet to which I could refer.)

I am deeply obliged to you for your kind attention and I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 87-91.

1. http://2.bp.blogspot.com/-OMJ2n5cqj00/VbyZCZnRRuI/AAAAAAAAVqU/_Dx_YNbPHeM/s1600/1sin.jpg

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[Carl Jung: “Your dream about the word "Evil" is extraordinarily illuminating ..." (2015-08-01 06:19)

[1]

[Carl Jung: “Your dream about the word "Evil" is extraordinarily illuminating and, in a way, most unusual.”]

To Barbara Robb

Dear Mrs. Robb, 19 November 1952

Thank you very much for your kind letter which has given me some valuable information.

My discussion of the privatio boni with Victor was a very unsatisfactory experience.

I am glad, therefore, to have some further news about this problem, this time apparently more positive, if I may assume that the flaw demonstrated in the doctrine of the privatio boni has become visible to Victor too.

Your dream about the word "Evil" is extraordinarily illuminating and, in a way, most unusual.

It contains in a nutshell practically everything you can say about the problem of evil.

It is certainly worth remembering.

The second dream contains an equally excellent demonstration of the dynamic structure of the moral opposites in general.

Unfortunately, my illness has nothing to do with the weather, or only indirectly, inasmuch as the brilliant summer seduced me into an activity surpassing my actual strength.

I am just about to recover, but slowly, from my prostration.

Thank you again for your kind information,

I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Page 93

1. http://3.bp.blogspot.com/-6Bjl9eIxtsE/VbydDu63LzI/AAAAAAAAVqg/E2sZH1x6kVQ/s1600/1dream.jpg

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Carl Jung on Faith in a Personal Meeting with Christ. **(2015-08-01 12:19)**

[1]

To Dorothee Hoch

Dear Dr. Hoch, 3 July 1952

I am very grateful that this time you have met my endeavour with more friendliness and understanding.

I certainly admit that personal motives creep in everywhere in an exasperating way, but I still think it is a bit too glib to suspect an objective argument of personal resentment without closer and surer knowledge of the circumstances.

Only at the end of a discussion, when all objective elements have run out, may one hazard the question whether personal motives have also had
a hand in it.

But I won't make any annotations to Knigge's Umgang mit Menschen.

You are surprised at my reaction to your avowed faith in a personal meeting with Christ.

I thought I ought not to conceal from you that such an avowal has a thoroughly intimidating effect on many people, because they feel (with good reason, I think) that this only happens to one of the elect, who has been singled

out from the human community of the unblest, the wayward, the unbelievers, the doubters and the God-forsaken, and, especially if they are religious people, it makes them feel inferior.

Many theologians make themselves unpopular on that account and so make the doctor, who is expected to have a better understanding of the ordinary, uninitiated person, appear as a more desirable proposition.

I do, to be sure, maintain that the Bible was written by man and is but modern man?

He has no inkling of the mysteries, which anyway are discredited by Protestant theology, because for it there is only one truth, and whatever else God may have done for man is mere bungling.

Does modern man know what "water" and "spirit" signify?

Water is below, heavy and material; wind above and the "spiritual" breath body.

The man of antiquity understood this as a clash of opposites, a complexio oppositorum, and felt this conflict to be so impossible that he equated matter with evil outright.

Christ forces man into the impossible conflict.

He took himself with exemplary seriousness and lived his life to the bitter end, regardless of human convention and in opposition to his own lawful tradition, as the worst heretic in the eyes of the Jews and a madman in the eyes of his family.

But we?

We imitate Christ and hope he will deliver us from our own fate.

Like little lambs we follow the shepherd, naturally to good pastures.

No talk at all of uniting our Above and Below!

On the contrary, Christ and his cross deliver us from our conflict, which we simply leave alone.

We are Pharisees, faithful to law and tradition, we flee heresy and are mindful only of the imitatio Christi but not of our own reality which is laid upon us, the union of opposites in ourselves, preferring to believe that Christ has already achieved this for us.

Instead of bearing ourselves, i.e., our own cross, ourselves, we load Christ with our unresolved conflicts.

We "place ourselves under his cross," but by golly not under our own.

Anyone who does this is a heretic, self-redeemer, "psychoanalyst" and God knows what.

The cross of Christ was borne by himself and was his.

To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world.

That way you remain nicely ensconced in tradition and are praised as devout.

This is well-organized Pharisaism and highly un-Christian.

Whoever imitates Christ and has the cheek to want to take Christ's cross on himself when he can't even carry his own has in my view not yet learnt the ABC of the Christian message.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?

We continually pray that "this cup may pass from us" and not harm us.

Even Christ did so, but without success.

Yet we use Christ to secure this success for ourselves.

For all these reasons theology wants to know nothing of psychology, because through it we could discover our own cross.

But we only want to talk of Christ's cross, and how splendidly his crucifixion has smoothed the way for us and solved our conflicts.

We might also discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails.

This is hard and must therefore be prevented.

How this is done is shown among other things by the following example.

A devout professor of theology (i .e., a lamb of Christ) once publicly rebuked me for having said "in flagrant contradiction to the word of the Lord" that it is unethical to "remain" a child.

The "Christian" ought to remain sitting on his father's knee and leave the odious task of individuation to dear little Jesus.

Thus naively, but with unconscious design, the meaning of the gospel is subverted, and instead of catechizing ourselves on the meaning of Christ's life we prefer, in ostensible agreement with the word of the Lord, to remain infantile and not responsible for ourselves.

Thus an exemplary 8t8auKai\o> roii 'Iupa©\ who can't even read the New Testament properly.

No one but me protested because it suits everybody's book.

This is only one of many examples of the way we are cheated in all godliness.

Without anybody noticing it, Protestantism has become a Judaism redivivus.

Denominationalism has likewise become a flight from the conflict: people don't want to be Christians anymore because otherwise they would be sitting between two stools in the middle of the schism of the Church.

Allegiance to a particular creed is-heaven be praised!-unambiguous, and so they can skulk round the schism with a good conscience and fight "manfully" for a one-sided belief, the other fellow alas-being always in the wrong.

The fact that I as a Christian struggle to unite Catholicism and Protestantism within myself is chalked up against me in true Pharisaic fashion as blatant proof of lack of character.

That psychology is needed for such an undertaking seems to be a nuisance of the first order.

The resistance to and devaluation of the soul as "only psychic" has become a yardstick for Pharisaic hypocrisy.

Yet people should be glad that dogmatic ideas have psychological foundations.

If they hadn't, they would remain eternally alien to us and finally wither away, which they are already doing very speedily in Protestantism.

But that is what people unconsciously want, because then they wouldn't be reminded of their own cross and could talk all the more uninhibitedly about Christ's cross, which takes them away from their own reality, willed by God himself.

Therefore, by entrenching themselves behind a creed, they calmly perpetuate the hellish scandal that the so-called Christians cannot reach agreement even among themselves.

Even if you thought there is anything to my reflections you could hardly preach a sermon about them to your congregation.

This "cross" would presumably be a bit too heavy.

But Christ accepted a cross that cost him his life.

It is fairly easy to live a praiseworthy truth, but difficult to hold one's own as an individual against a collective and be found unpraiseworthy.

Is it clear to your congregation that Christ may possibly mean just this?

These reflections came to me as I read the sermon you have kindly placed at my disposal.

I was particularly affected by your thesis of "total surrender."

Is it clear to you what that means: absolute exposure?

A fate without if's and but's, with no assurance that it will turn out harmlessly, for then one would have ventured nothing and risked nothing for God's sake.

It was these rather sombre undertones, so true to reality, that I missed in your sermon.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 74-78.

1. http://4.bp.blogspot.com/-EzXPepsetwk/VbzxXG-UP8I/AAAAAAAAVso/DieX3D1jjVc/s1600/1christ.jpg

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Carl Jung: An old German mystic has said: "God is a sigh in our souls." **(2015-08-01 12:31)**

[1]

To L. Stehli

Dear Frau Stehli, 31 October 1952

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls."

Paul, as you know, said something similar.

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts.

I just wanted to tell you this to set your mind at rest.

With kind regards,

C.G. Jung Carl Jung, Letters Vol. II, Pages 86-87.

1. http://2.bp.blogspot.com/-tfMrdY_qj2U/VbzOK32NeZI/AAAAAAAAVs0/AQGOJdnFLNM/s1600/1mystic.jpg

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Carl Jung: To be sure "Christ" gave the myth a new meaning for the man of antiquity. **(2015-08-01 17:15)**

[1]

To Dorothee Hoch

Dear Dr. Hoch, 23 September 1952

You are quite right: in my last letter I said very much more than was warranted by your sermon.

The theologians pick on me so much and misunderstand me so dismally that it would be unnatural if I didn't let off steam occasionally.

But it was not meant personally.

If I stress the historical evolution of Christianity this does not mean that I overlook the news it brings.

I only want to smooth the transition so that the meaning of the message can be understood.

People are so different!

Recently an elderly Swiss clergyman wrote me a touching letter emphasizing that through my writings I had at last opened the way to the Bible for him.

I certainly never expected anything like that.

But you can see from this that the figurative language of the Bible is not understood even by a clergyman.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology."

That is why even the gospel has to be "demythologized."

To be sure we are dealing with the meaning and content of mythologems.

To be sure "Christ" gave the myth a new meaning for the man of antiquity.

But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven't yet heard and understood.

Then we could feel like primitive Christians again.

But we hear only the same old words and, like Bultmann, get sick of mythology.

How far is the message new for us?

How far is Christ still unknown to us?

We heard ages ago that he exists as a living person exempt from our arbitrariness, and all the rest of it.

What we need is a new point of departure, and this cannot be found without the assignment of new meaning.

The message is alive only if it creates new meaning.

I don't believe at all that it has run dry, rather that theology has.

Just how do you make it clear to your listeners that "the death and resurrection of Christ are their death and their resurrection"?

Aren't you equating Christ with the self of man, and isn't this a view which is contested when I say it?

If the death and resurrection of Christ are my death and resurrection, i.e., if a = b, then b = a .

That Christ is the self of man is implicit in the gospel, but the conclusion Christ = self has never been explicitly drawn.

This is an assignment of new meaning, a further stage in the incarnation or actualization of Christ.

You are drawing near to this insight with rapid steps; indeed, you have already voiced it.

And with it Christ becomes a formulable psychological experience: the self is a living person and has always been there.

It is an insight upon which Hindu philosophy (the equivalent of Western theology), Buddhism, Taoism, mystical Islamic sects, and Christianity are all agreed.

My psychology is a modest contribution to this illustrious assemblage, and from the Christian standpoint you have formulated the essential
psychological principle in the words quoted above.

Thanks to this insight and inner experience the figure of Christ has come alive for you, and means for you an ultimate and unshakable truth, because it issues from a universally disseminated, collective archetype, which is ax£(po7rol71ro>.

Every Christian should rejoice, but I fear the theologians will make a sour face.

I, however, rejoice that the unconscious has put into your mouth the true meaning: (Jappf.m fLVO'Ta(TOV ewv (J'£(J'oO'p.lvov.

As you may know, I have written in detail about this in Aion and Answer to Job and other works.

It goes without saying that I am not of the opinion that insights which only the individual can have should be preached.

I realize that the sermon is a pressing affair for the clergyman, something he has to cope with somehow.

But his psyche is perhaps an even more pressing task, and it is of this I speak.

In this respect there is a general flight outwards, a wrinkling of the nose at "psychology," a terrifying ignorance of it, and the cura animarum has reached its nadir.

Instead, one goes in for missions to the heathen.

The first emissaries went into the great centres of civilization, but not to the sources of the Nile.

That came in only with monasticism, which sprang from a disgust with the civilized world from which one had dropped out.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall.

We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own
disease.

How is it with God's Kingdom in Europe?

Not even savages are stupid enough not to see our lies.

Shamelessly and childishly we parade our irreconcilable schisms before the wondering eyes of our black "brethren" and preach peaceableness, brotherliness, neighbourly love, etc. etc. through the mouths of Evangelists, Lutherans, High Church, Nonconformists, Baptists, Methodists, Catholics, all of whom are resolved to the death not to communicate with their brother. Is this fulfilling God's will?

These thoughts come to me unbidden when you speak of total commitment, for instance to missionary work.

Of course people can be committed to everything and anything-even to Naziism, as we have seen.

But whether the goal presupposed by us to be "right" also corresponds to God's will is another matter.

About this only a very small, still voice within us gives us any information.

And not infrequently it contradicts our collective ideals (vide the way it called certain of the prophets!).

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our

own house and givers us the right to impart good advice to our neighbours.

If we go along with a so-called good cause, we can easily give ourselves the treat of not having to do something to improve our-oh so small and insignificant!-psyches.

But that the right means in the hands of the wrong man then work mischief is something nobody thinks about.

Don't you think we would have more cause to worry about the state of Christianity in Europe than about the hygienic precautions in and around Lambarene?

The first is naturally highly unpopular, but the second is exemplary idealism which guarantees a first-class good conscience and nowhere tarnishes the lordly feelings of the white man.

Please don't take my remarks personally but for what they are footnotes to the religious question of the present.

Yours sincerely,

C.G. Jung

P.S. I really owe you an explanation why it is that I bombard you with such long and repellent letters.

I have, you see, to listen to so much idiotic and negative stuff about Christianity on the one hand, and am so grotesquely misunderstood by the theologians on the other, that I do my utmost to bring my criticism to bear only when I can count on goodwill, i.e., on a truly Christian attitude which may have not a little to do with neighbourly love.

Besides that, your last letter has also moved me to show you how closely your religious views touch my own. Carl Jung, Letters Vol. II, Pages 83-86.

1. http://4.bp.blogspot.com/-txneg8y-pok/Vb02tvsjSfI/AAAAAAAAVt8/q6kLgQOHL7E/s1600/1antiquity.jpg

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Carl Jung: It doesn't pay not to see the dark side. (2015-08-01 17:26)

[1]

To Hans Schar

Dear Dr. Schar, 15 August 1952

Hearty thanks for kindly sending me your review of Job.

I didn't envy you this difficult task.

But you have done it in a very objective way and have also succeeded in introducing one or two things for the fine-eared.

Your idea of my spiritual affinity or at least sympathy with Jakob Burckhardt is amazingly true.

Burckhardt's pessimistic forebodings were undoubtedly right.

It doesn't pay not to see the dark side.

I am glad that such a carefully balanced review got into a theological journal.

It may well be the first to have found its way there.

I hear you are coming to visit me sometime in September.

All that month I shall be in Bollingen, where I can receive you at any time if you let me know a few days beforehand.

Meanwhile with kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 80-81.

1. http://2.bp.blogspot.com/-9Kfb4SnZ2C8/Vb05WGhsPJI/AAAAAAAAVuI/_OFJQuz6Llw/s1600/1dark.jpg

Carl Jung: She should beware of too much activity of an extraverted kind. **(2015-08-01 17:37)**

[1]

To Joseph L. Henderson

Dear Henderson, 9 August 1952

Thank you for your kind letter!

I am glad to have had the chance of talking to X.

She is better "knitted together" than I expected.

The balance is carefully yet a bit anxiously maintained.

There is much insecurity and uncertainty about the volcanic chaos underneath.

Consciousness ought to be strengthened, as it needs a strong ego to counterbalance the dormant affects.

There is much uncertainty in her whether she will be able to disidentify from the collective unconscious.

She is in need of theoria i.e., of symbolic concepts that would enable her to "comprehend" the contents of the unconscious.

I would try to get her interested in a general, theoretical knowledge of the basic contents of the unconscious and of their significance for individuation.

I have noticed some spark in her when the conversation touched upon related subjects.

The more she knows and understands, the better are her chances.

She should beware of too much activity of an extraverted kind.

I have the impression that she is not yet congealed but still "fluid."

My best wishes,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 79-80.

1. http://2.bp.blogspot.com/-m2dckp5DrI8/Vb07yIjXrTI/AAAAAAAAVuU/t3Stp9U_cfk/s1600/1henderson.jpg

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Carl Jung: The Dream is a natural phenomenon. (2015-08-02 04:59)

[1]

To 0. Schrenk

Dear Professor Schrenk, 8 December 1952

I greatly enjoyed your interesting letter.

Naturally your "reaction" made a special impression on me.

It was quite in keeping with the deeper meaning of the dream that you should write to me about it.

The "teacher" shows you the secret of his "daughter."

Perhaps I may draw your attention to a small but, in its consequences, serious technical mistake in your interpretation of the dream. (It plays a greater role in the dream that follows.)

The dream's extremely negative criticism of your "product" may be connected with this.

The conscious starting-point of the dream is the reading of my book, or rather its affective impact which evokes the image of your one-time teacher.

The dream leads away from me to Prof. Gaub, who is entirely your memory.

Gaub didn't write Job, also he has no daughter, but he is an ideal teacher.

Contrary to all expectations, the dream has concealed me and replaced me by Gaub.

Why does the dream make such an arrangement?

Why does it say "eagle"instead of Schrenk or Jung?

The dream quite obviously means Gaub and eagle.

It is only we who think it must actually mean Schrenk or Jung.

In this respect your colleague has already corrected you, only to make the same mistake himself of wanting to know better than the dream.

It is as if a doctor found sugar in a patient's urine and told him, "The sugar really means albumen," and then treated the patient for nephritis on the basis of a mere opinion.

Freud himself made this fundamental mistake.

It is the simplest way of killing the dream's meaning.

Of course we look round for figures in our world of experience to explain dreams.

But the first thing to be established is that a dream is a natural phenomenon which we cannot interpret with a flick of the wrist, otherwise we are doing alchemy instead of chemistry.

Since the second dream obviously means eagle, and neither you nor I are eagles circling round concentration camps, this interpretation is purely arbitrary.

But what, then, is the eagle?

The eagle is here meant as a threatening factor which has to be "shot down."

It is all-seeing, spying out its prey from above with a telescopic eye which nothing escapes.

Understandably enough, this invigilation is particularly disagreeable to the rationalistic and atheistic Jew as it reminds him of the eyes of Yahweh, which "run to and fro through the whole earth" (mentioned in my Job!) and from which nothing remains hidden.

The eagle "seizes" and "snatches up" (Ganymede and the eagle of Zeus).

Your colleague is reminded that he is still stuck in an intellectualistic concentration camp and feels the liberator as an enemy.

Here we are dealing with an archetype and not with the writer Jung.

The same is true of the teacher and even more so of the daughter.

Here the figure of Sophia insinuates herself, divided into the "Wise Old Man" and his daughter, who stands for the virgin soul.

The two dreams do not point back to the daytime impressions, but forwards into the world of living archetypal figures, which apparently or in fact we have long forgotten but which are always there if only we would think scientifically and not be satisfied with mere opinions.

Please don't take these remarks as schoolmasterish criticism; I only thought they might help you to understand my apparently very difficult
and so often misunderstood psychology.

With best thanks for your stimulating letter,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 98-100.

1. http://3.bp.blogspot.com/-Rc_acmqvPFM/Vb3biv3ncUI/AAAAAAAAVus/JufnjOD8dfw/s1600/1dream.jpg

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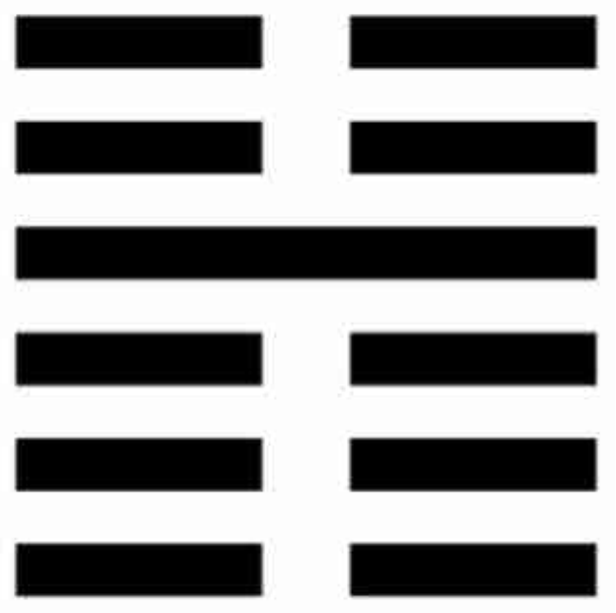
Carl Jung: I forgot to tell you that I Ching 16 place 1 refers to "putting in music" **(2015-08-02 05:09)**

[1]



To Father Victor White

Dear Victor! Bollingen, 7 August 1952

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem.

You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint.

In this case you could feel the "contrapunctum" very clearly.

You were followed by a letter which I have re-addressed to Blackfriars.

Greetings!

Yours cordially,

C.G. Carl Jung, Letters Vol. II, Page 79.

1. http://2.bp.blogspot.com/-xpyBkUMPVmQ/Vb3eIdSGC8I/AAAAAAAAVu4/ClLsRACsg5Y/s1600/16%2Bhexagram.png

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Carl Jung on the doctrine of privatio Boni (2015-08-02 05:31)

[1]

To Father Victor White

Dear Victor, 30 June 1952

First of all I should like to know whether the doctrine of privatio boni ranks as a dogma or as a sententia communis.

In the latter case it could be a disputable subject so far as I understand the ways of ecclesiastical thinking.

At all events I have started the discussion on this assumption.

If on the other hand it should be a defined and declared truth, I will not discuss it anymore, but I shall try to understand the

deeper reasons for its existence, as I have already tried at least tentatively.

The crux seems to lie in the contamination of the two incongruous notions of Good and of Being.

If you assume, as I do, that Good is a moral judgment and not substantial in itself, then Evil is its opposite and just as non-substantial as the first.

If however you assume that Good is Being, then Evil can be nothing else than Non-Being.

In my empirical thinking the tertium quid is always the observer, i.e., the one who makes the statement.

Your example of light and darkness is a subjective and relative statement, inasmuch as light is equal to motion and darkness equal to rest, that is, more or less frequency or more or less standstill.

Darkness is certainly a decrease of light, as light is a decrease of darkness.

Thus it amounts to a play of words to say that only Good is, i.e., has substance and Evil not.

Standstill is just as real for an observer as movement.

You could not even have a notion of movement if there were not standstill to compare it with.

Things are quite simple if you could only admit that Good and Evil are judgments, having nothing to do with the incommensurable
concept of Being.

It is true that motion is everything, since all things move, but it is equally true that certain things are less moving for a certain observer than other things.

From this fact you form the notion of standstill, which in itself, as far as we know, does not occur in our empirical world.

Thus you can hold that everything is good, but certain things are less good for a certain observer.

But this argument also depends upon an observer and his statement, which is always subjective.

What you call fixed stars, for instance, may move much faster in reality than our sun, and what you call good may be in other respects
a great evil, that is, for another observer.

The whole question may be a case like that of the earth , around which the sun revolved for the better part of 1900 years.

In recent times only it became an admissible truth that the earth is moving round the sun.

If the privatio boni is merely a doctrine and not a dogma, it can be discussed or is that not so?

St. Thomas is not infallible.

His views about the Assumptio for instance don’t seem to agree with the new dogma.

Whereas Being is obviously a concept of + ,

Non-Being is one of -.

But Evil is as substantial as Good, as the devil and his hell are substantial.

If Evil should be a very small Good, it would nevertheless be good, however little, and not at all bad.

If I am condemned to hell I am still nothing but good, in spite of the fact that I have lost 99 % of goodness because Evil is not.

Is it quite impossible for a theologian to admit the obvious fact of Good and Evil being moral judgments and as such relative to an observer?

There is not the faintest evidence for the identity of Good and Being.

God is certainly Being itself and you call Him the Summum Bonum.

Thus all Being is good, and even Evil is a minute Good, even Satan's disobedience is still good to a small degree and nothing else.

For that small Good he is in hell.

Why should Good be thrown into hell?

And at which percentage of goodness are you liable to get condemned?

Moreover there is no darkness in God and God is All where in hell is the absence of light then, where the host of fallen angels, where the "evil-doers" (i.e., those having done a little good) and Satan himself?

Why should a little good be against God?

It is still with God, even Satan is.

Whatever he is doing, it is always a little good and nothing else.

That is how the Christian doctrine gets out of its inherent dualism, i.e., Manicheism, by denying the existence of Evil.

You do deny it by calling Evil a decreasing Good.

Absolute Evil is for you a merely neutral condition, in which there is nothing at all, a p.□5□v, but inasmuch as Satan exists, he is nothing but good, because Being = Good.

It reminds me of St. Mad's baptism of the penguins and St. Catherine's advice: Donnez-leur une arne, mais une petite!

I'm looking forward to seeing you on the 16th or the 17th.

I shall be in Bollingen then.

Cordially yours,

C.G. Carl Jung, Letters Vol. II, Pages 71-74.

1. http://2.bp.blogspot.com/-ce9AdsqbssY/Vb3i-M8_UyI/AAAAAAAAVvI/0va69R4dxGE/s1600/1nigredo.jpg

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Carl Jung on the development of the Kabbalah. **(2015-08-02 05:53)**

[1]

To James Kirsch

Dear Kirsch, 18 November 1952

I am sending you an English letter this time as I am still unable to write longhand letters myself.

I had another attack of arrhythmia and tachycardia due to overwork.

I am now slowly recovering and my pulse is normal again for almost a week, but I am still tired and have to go slowly.

Your question is a very important one and I think I can understand its full import.

I would not be able to give you a satisfactory answer, yet having studied the question as far as is possible, I can call your attention to the extraordinary development in the Kabbalah.

I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth.

Being the equivalent of the Son and the Holy Ghost, he is the sponsus bringing about the great solution through his union with Malkhuth.

This union is equivalent to the assumptio beatae virginis, but definitely more comprehensive than the latter as it seems to include even the extraneous world of the Kelipoth.

X. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state.

There is a very interesting little Latin mediaeval book written either by Knorr von Rosenroth or at least under his direct influence.

It is called Adumbratio Kabbalae Christianae, Id est Syncatabasis Hebraizans, Sive Brevis Applicatio Doctrinae Hebraeorum
Cabbalisticae Ad Dogmata Novi Foederis. Francofurti, 1684.

This little book is highly worthwhile; it contains a very useful parallel to the Christian and the Kabbalistic mystery and might give you much help as it has helped me in understanding this all-important problem of the Jewish religious development.

It would be highly commendable to translate the book.

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Kabbalah is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism.

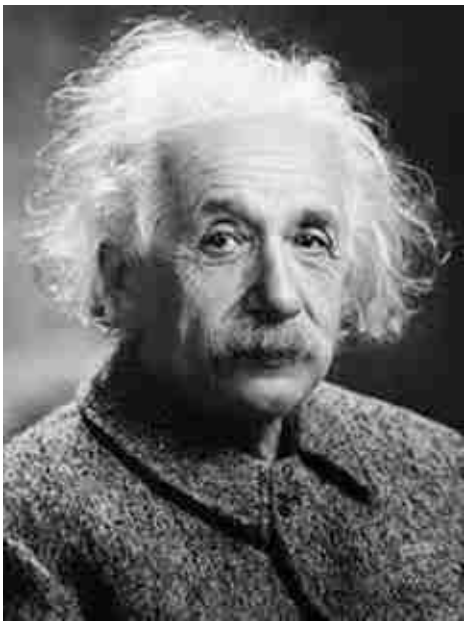
This is hot stuff, and since the 17th century, as far as my knowledge goes, nobody has dared to touch it, but we are interested in the soul of man and therefore we are not blindfolded by foolish confessional prejudices.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 91-93.

1. http://4.bp.blogspot.com/-9eyL6VHzRHE/Vb3oSu9vDNI/AAAAAAAAVvY/mWBJzQlAH4A/s1600/1kabbalah.jpg

Carl Jung: Thank you for letting me see Professor Einstein's highly complementary letter. **(2015-08-02 07:12)**

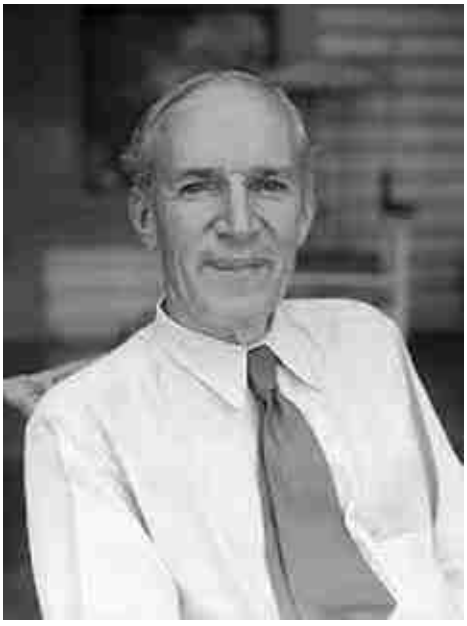
[1] 

To Upton Sinclair

Dear Mr. Sinclair, 24 November 1952

Thank you ever so much for the kind reception you gave to my letter and to my apparent criticism.

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings.

[2] 

I want, therefore, to make it quite clear that I fully appreciate not only your masterful portrait of a personal Jesus, but also the laudable tendency of your work to show an apathetic world the possibility of a personal approach to a

highly debatable religious figure.

My letter has obviously given you cause to analyse the mental condition of its perpetrator.

Since it is a rule of thumb never to analyse any given subject without the pertinent association material (if there is any!), I want to support your analytic attempt by giving you some more necessary information: I have a certain picture of a personal Jesus.

It has been dimly suggested to me through certain New Testament data.

Yet the strongest impression carne to me from the Linceul de Turin, the Saint Suaire.

Its stern and august countenance has confirmed my formerly vague expectations.

I am, as a matter of fact, so profoundly impressed by the superiority of this extraordinary personality that I would not dare to reconstruct its psychology.

I am not at all sure that my mental capacity would be up to such a task.

That is why I must personally refrain from a biographical attempt.

You are quite right in contending that the world is entitled to demand something more positive from me than mere criticism.

As a matter of fact (since 1948) I have published everything sustainable which I have thought about the documentary phenomenon of Christ and its psychological reconstruction.

There are three essays:

1 . Symbolik des Geistes, 1948, p. 32 3-446 : "Versuch einer psychologischen Deutung des Trinitatsdogmas."
2 . Aion, 1951, p. 15-379 : "Beitrage zur Symbolik der Selbst."
3· Antwort auf Hiob, 1952.

People mostly don't understand my empirical standpoint: I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not.

It is enough that it has been said and believed.

Probably most history is made from opinions, the motives of which are factually quite questionable; that is, the psyche is a factor in history as powerful as it is unknown.

In dealing with Christ, my point de depart is the Corpus Christianum in the first place.

It consists of the canonical writings exclusively.

From this source we learn not only of a personal and rational Jesus, but also and even foremost of an eschatological Christ.

I use (as others) the term "eschatology" in the wider sense (i.e., not only with reference to the parousia) viz.

oneness with God, sonship, messianic mission, identity with the Anthropos ("Son of Man"), the glorified resurrected Christ, the Kvpwnov ayy□Áwv Kat rwv oatjMlvtwv and the iudex vivorum et mortuorum, not forgetting the pre-existent ,\6yo□ļ [Greek letters not cut and pasted properly]

This irrational aspect is inseparable from the evangelical picture of Christ.

In the second place, in dealing with Christ's historical effects, I have to take into account not only the dogmata of the Church but the Gnostics, and the later heretics also, right down to late mediaeval alchemy.

No wonder people don't understand what it's all about.

The trouble is they are still stuck with the silly question as to whether a metaphysical assertion is true or not, or whether a mythologem refers to a historical fact or not.

They don't see, and they don't want to see, what the psyche can do.

But there-alas-is the key.

Thank you for letting me see Professor Einstein's highly complementary letter.

I am duly impressed and feel quite low.

Yours very truly,

C.G. Jung

P.S. I would have gladly sent you a copy of my books but they are not translated. Carl Jung, Letters Vol. II, Pages 95-98

1. http://2.bp.blogspot.com/-oy4_pyPO4Ts/Vb36uqUKs3I/AAAAAAAAVvo/UvgsfyCMs6c/s1600/2.jpg
2. http://4.bp.blogspot.com/-YtvxU2drVvM/Vb3693rkfnI/AAAAAAAAVvw/zOzOUJWd_CM/s1600/3.jpg

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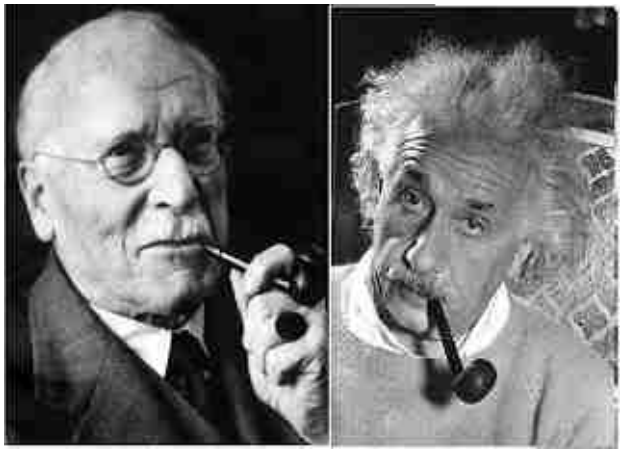
How Dr. Jung met Albert Einstein (2015-08-02 13:41)

[1]



To Carl Seelig

Dear Dr. Seelig, 25 February 1953

I got to know Albert Einstein through one of his pupils, a Dr. Hopf if I remember correctly.

Professor Einstein was my guest on several occasions at dinner, when, as you have heard, Adolf Keller was present on one of them and on others Professor Eugen Bleuler, a psychiatrist and my former chief.

These were very early days when Einstein was developing his first theory of relativity.

He tried to instill into us the elements of it, more or less successfully.

As non-mathematicians we psychiatrists had difficulty in following his argument.

Even so, I understood enough to form a powerful impression of him.

It was above all the simplicity and directness of his genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality.

More than thirty years later this stimulus led to my relation with the physicist Professor W. Pauli and to my thesis of psychic
synchronicity.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me.

One can scarcely imagine a greater contrast than that between the mathematical and the psychological mentality.

The one is extremely quantitative and the other just as extremely qualitative.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages108-109.

1. http://3.bp.blogspot.com/-7SztBaV_F6o/Vb5WGguZfDI/AAAAAAAAVzg/9U6wRFcUA88/s1600/1einstein.jpg

Carl Jung on "The Philosophical Tree." **(2015-08-02 16:29)**

[1]

To James Kirsch

My dear Kirsch, 29 January 1953

I would like to thank you personally for the great honour you have destined for me and the great pleasure this has given me.

I hope and wish all the best for the future of your Society.

If I had a Doctor honoris causa to bestow I would place the well-earned academic hat on your head in recognition of your truly remarkable and meritorious activity on behalf of "my" psychology, with regard to which, however, I presume to no proprietary rights.

It represents a movement of the spirit which took possession of me and which I have had the privilege of serving all my life.

It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause.

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception.

A second edition is already on the way, in which I have made the corrections you suggested.

I will send you a copy.

I am recuperating slowly, but now things are getting positively better.

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness.

I have discovered some interesting things.

Writing it was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious.

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination.

Again with cordial thanks and kindest regards,

Yours sincerely,

C.G. Jung, Letters Vol. II, Page 104.

1. http://3.bp.blogspot.com/-Btk_GVl1UQk/Vb59YrE-EkI/AAAAAAAAVzw/fJWmxBd2CMY/s1600/1tree.jpg

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Carl Jung on Zen **(2015-08-03 03:06)**

[1]

To Stanislaw Komorowski

Dear Colleague, 19 December 1952

Many thanks for your friendly letter.

I know Suzuki personally.

I have studied Zen not in the practical sense but only from the psychological angle.

I have had much more to do with the European developments that tend in the same direction.

Many paths lead to the central experience.

But the nearer one gets to the centre the easier it is to understand the other paths that lead there.

I have no doubt that this study is the most important in our time.

With best wishes for the natalis Solis invicti,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 101.

Image: D.T. Suzuki seeking advice from a Zen MEWster.

1. http://3.bp.blogspot.com/-I0f4rx2eFcw/Vb8SpurEu9I/AAAAAAAAV0M/suZufmb8qB8/s1600/1suzuki.jpg

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Carl Jung on Martin Buber and Soren Kierkegaard (2015-08-03 03:26)

[1]

To Mitchel Bedford

Dear Dr. Bedford, 31 December 1952

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me.

The only trouble with him is that he does not understand what I am talking about.

Concerning Kierkegaard, I am convinced that for many people it is an excellent thing to read him, because he gives voice to many deliberations which prove to be of great value inasmuch as they help people to think about such questions.

I myself, quite personally, do not find a sufficient amount of meat in him.

One hears too damn much of himself, but very little of that voice which I would prefer to hear.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on

insufficient grounds.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 101-102.

1. http://4.bp.blogspot.com/-c9Y0YpwBn2o/Vb8XOPESncI/AAAAAAAAV0Y/NzUbXNR6HtQ/s1600/1buber.jpg

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Carl Jung on Buddha and Reincarnation (2015-08-03 03:35)

[1]

To William Hamilton Smith

Dear Mr. Smith, 26 January 1953

Everybody is free to believe anything which seems to fit about things of which we know nothing.

Nobody knows whether there is reincarnation, and equally one does not know that there is none.

Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not.

Certainly we do not know where we come from, nor where we are going, or why we are here at the present time.

I think it is right to believe that having done the best we could do here, we are also best prepared for things to come.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 103-104.

Samyutta-Nikaya, Part II : "The Nidana Book," pp. 150f. (Tr. Rhys Davids and Woodward, 1922.)

1. http://1.bp.blogspot.com/-VVc4w6JBReQ/Vb8ZmQmJG1I/AAAAAAAAV0k/6v-fcz2MCmA/s1600/1buddha.jpg

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Carl Jung and Smoking (2015-08-03 04:01)

[1]

To Ignaz Tauber

Dear Colleague, 23 January 1953

Thanks for your friendly visit!

I passed a good night.

One Quidinal was enough to stop the tachycardia.

Everything fine today, I am up again.

Yesterday I quite forgot to ask you what you think about smoking.

Until now I have smoked 1 pipe with water condensation on beginning work in the morning, a miniature cigar after lunch, equal to 1-2 cigarettes, another pipe at 4 o'clock, after supper another little cigar, and generally another pipe about 9:30.

A little tobacco helps me to concentrate and conduces to my peace of mind.

Please do send me your bill.

You were kind enough to bring the Corhomon along.

I've already had an injection today.

With many thanks for your advice,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 103.

1. http://3.bp.blogspot.com/-756axnAs15k/Vb8fqaQj4jI/AAAAAAAAV00/MFZ6zPAY7NI/s1600/1smoking.jpg

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Carl Jung: "If causality is axiomatic, i.e., absolute, there can be no freedom." (2015-08-03 09:22)

[1]

To Elisabeth Metzger

Dear Frau Metzger, 7 January 1953

Man is notoriously not God, to whom alone is given the power to preserve and destroy life.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom.

If causality is axiomatic, i.e., absolute, there can be no freedom.

But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists.

The paradoxical God-image is not an innovation in the sense that it is a novum in the world's history.

The God of the Old Testament as well as all non-Christian deities are inwardly contradictory, and the non-Christians must also live and have always lived with the paradox.

It is certainly true that a paradoxical God-image forces man to come to grips with his own paradoxicality.

This is in fact our task which we have hitherto avoided.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 102.

1. http://3.bp.blogspot.com/-H6Fc93TFgZk/Vb9qvFcyLII/AAAAAAAAV1E/WC77IYsEkKg/s1600/1causality.jpg

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Carl Jung's Letter to a Catholic Analyst. (2015-08-04 05:26)

[1]

To Paul Campbell

Dear Mr. Campbell, 19 December 1952

Thank you very much for your kind letter and the programme of your Conference.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach,
particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath.

It is in such cases often as if the patient had a pride and obstinacy in defending the achievement of a somatic answer to an insoluble psychological problem.

With every good wish for Christmas and the New Year,

I remain,

Yours cordially,

436

C.G. Jung Carl Jung, Letters Vol. II, Pages 100-101

1. http://4.bp.blogspot.com/-nNKZDB5A5sk/VcCFFeCph9I/AAAAAAAAV3g/TcKSbLFm6hA/s1600/1catholic.jpg

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Carl Jung on Abstinence from Smoking his Pipe (2015-08-04 05:38)

[1]

[Carl Jung on abstinence from smoking]

To Ignaz Tauber

Dear Colleague, 4 February 1953

For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes.

Of the 2 evils the pipe seems to me the lesser.

Everything went very well from the moment I gave up the digitalis . . . .

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 105.

1. http://4.bp.blogspot.com/-JwRKy4WngIc/VcCH7yioa5I/AAAAAAAAV3s/ctYGt-BNQRo/s1600/1pipe.jpg

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Carl Jung on Human Artificial Insemination (2015-08-04 05:54)

[1]

To E . Roenne-Peterson

Dear Sir, 16 March 1953

Inseminatio artificialis could indeed become a public and legal problem in a society where a merely rationalistic and materialistic point of view has become predominant, and where the cultural values as to the freedom of human thoughts and of human relations have been suppressed.

This danger is not so remote that one could disregard it.

It is therefore a legitimate question when one asks what the possible consequences of the practice of the said procedure might be.

From the standpoint of psychopathology, the immediate effect would be an "illegitimate," i.e., fatherless pregnancy, in spite of the fact that the fertilization took place in wedlock and under legalized circumstances.

It would be a case of unknown paternity.

Since human beings are individual and not exchangeable, the father could not be artificially substituted.

The child would suffer inevitably from the handicaps of illegitimacy, or of being an orphan, or of adoption.

These conditions leave their traces in the psyche of the infant.

The fact that artificial insemination is a well-known cattle-breeding device lowers the moral status of a human mother to the level of a cow, no matter what she thinks about it, or what she is talked into.

As any bull having the desired racial characteristics can be a donor, so any man appreciated from the breeder standpoint is good enough for anonymous procreation.

Such a procedure amounts to a catastrophic devaluation of the human individual, and its destructive effect upon human dignity is obvious.

Having no practical experience in this matter, I do not know what the psychological effect is of a conception brought about in such a cold-blooded "scientific" way, and what a mother who had to carry the child of a total stranger would feel.

I can imagine that the effect would be like that of rape.

It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems have to be discussed at all.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 110-111.

1. http://1.bp.blogspot.com/-djfr03b7Cdw/VcCLp6A7k1I/AAAAAAAAV4A/3OGfw0pZZhU/s1600/1artificial.jpg

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Carl Jung: Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. (2015-08-04 14:31)

[1]

To Jakob Amstutz

Dear Pastor Amstutz, 28 March 1953

Excuse the delay in answering your kind letter of 9 March.

It is indeed a pleasant exception.

For there are exceptions.

Otherwise dismal darkness reigns.

My criticism of the Yahwistic God-image is for you what the experience of the book was for me: a drama that was not mine to control.

I felt myself utterly the causa ministerialis of my book.

It came upon me suddenly and unexpectedly during a feverish illness.

I feel its content as an unfolding of the divine consciousness in which I participate, like it or not.

It was necessary for my inner balance that I made myself conscious of this development.

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being.

So-called progress makes possible a tremendous multiplication of man and leads simultaneously to a spiritual inflation and to an unconsciousness of God (genetivus accusativus!).

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge.

He should become conscious of the tremendous danger of God becoming man, which threatens him with becoming God, and learn to understand the mysteria Dei better.

In the Catholic Church, faith is not so dangerous in practice.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic.

Sometimes semel credidisse is sufficient for him since he has the ritual graces.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 111-112.

1. http://3.bp.blogspot.com/-3XcZZ0jXbtk/VcEEy0anUyI/AAAAAAAAV4Y/wNnaM7XEaeU/s1600/1organ.jpg

Carl Jung: The breaking loose of the elements, tempest and flood, is a symbol of the possible end of our world. **(2015-08-05 04:42)**

[1]

To G. van Schravendijk-Berlage

Dear Frau Schravendijk-Berlage, 11 February 1953

I can only confirm the impression you have formed of the worldwide readiness to help.

Here in Switzerland we are all deeply affected by the terrible catastrophe that has befallen your country.

On a superficial view, one must regard this response as a positive sign of the feeling of human solidarity.

But as you have quite rightly seen there is something more behind it: the pressure weighing on all Europe and the more or less open fear of a still greater catastrophe.

The present political situation is historically unique in that an Iron Curtain has split the world into two halves which virtually balance each other.

Nobody knows the answer to this problem.

But whenever man is confronted with an unanswerable question or situation, corresponding archetypes are constellated in his unconscious.

The first thing this produces is a general unrest in the unconscious which manifests itself as fear and makes people seek closer union in order to ward off the danger.

But when a catastrophe like the Dutch one occurs, they are reminded of the far greater danger under the threat of which they live.

The breaking loose of the elements, tempest and flood, is a symbol of the possible end of our world.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 105.

1. http://4.bp.blogspot.com/-BE7B2qC7wyA/VcHMBaB-xZI/AAAAAAAAV4s/taS0R9hnsKM/s1600/1flood.jpg

Carl Jung: I have observed a great many ESP cases with my patients in the course of time. **(2015-08-05 04:59)**

[1]

To J. B . Rhine

Dear Professor Rhine: 18 February 1953

Thank you for your kind letter.

My state of health is unfortunately not so good as to allow me much work.

The work I am planning on ESP does not concern the fact itself (which you have demonstrated up to the hilt), but rather the peculiar emotional factor that seems to be a very important condition deciding the success or failure of the ESP experiment.

As a rule (though not always) spontaneous cases of ESP happen under emotional circumstances (accidents, death, illness, danger, etc.) which usually arouse the deeper archetypal and instinctual layers of the unconscious.

I should like to examine the state of the unconscious in cases of minor or major events occurring not so rarely with our patients.

I have observed a great many ESP cases with my patients in the course of time.

The only trouble is to find suitable methods by which the state of the unconscious can be established objectively.

We have begun to try out such methods.

They are difficult and unorthodox, and need a very special training.

I am most obliged to you for offering your help, but in the actual state of our research I would not know where the statistical method would come in, although I hope once to get to a point where statistics can be applied.

It is annoying that my recent works are not yet published in English.

But what can you do when there are at least two committees occupied with the publication of my collected works?

I have tried to kick them into life, but they have taken more than five years over one single book, and it is not yet out.

I have written to Mr. Barrett of the Bollingen Press concerning my essay on synchronicity.

It could easily be translated and published.

Thanking you for your kind interest, I remain,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 106-107.

1. http://3.bp.blogspot.com/-Gtt4p2cWjhU/VcHQOoOLiBI/AAAAAAAAV44/NiHAZKu78kg/s1600/1rhine.jpg

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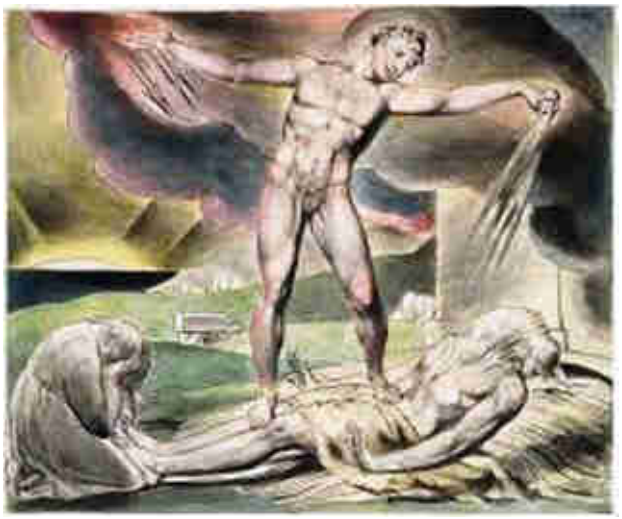
Carl Jung: The book "came to me" during the fever of an illness. **(2015-08-05 05:10)**

[1]



To Henry Corbin

Dear M. Corbin, 4 May 1953

A few days ago I received an offprint of your essay "La Sophie Eternelle."

Unfortunately it is impossible for me to express all the thoughts and feelings I had upon reading your admirable presentation of your subject.

My French is so rusty that I cannot use it to formulate exactly what I want to say to you.

Yet I must tell you how delighted I was by your work. It was an extraordinary joy to me, and not only the rarest of experiences but even a unique experience, to be fully understood.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it.

On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity.

I have received hundreds of critical reviews, but not a single one that comes anywhere near yours in its lucid and penetrating understanding.

Your intuition is astounding: Schleiermacher really is one of my spiritual ancestors.

He even baptized my grandfather-born a Catholic-who by then was a doctor.

This grandfather became a great friend of the theologian de Wette,who had connections of his own with Schleiermacher.

The vast, esoteric, and individual spirit of Schleiermacher was a part of the intellectual atmosphere of my father's family.

I never studied him, but unconsciously he was for me a spiritus rector.

You say you read my book as an "oratorio."

The book "came to me" during the fever of an illness.

It was as if accompanied by the great music of a Bach or a Handel.

I don't belong to the auditory type.

So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert.

I should mention that de Wette had a tendency, as he said, to "mythize" the "marvellous" Bible stories (that is, the shocking ones).

Thus he preserved their symbolic value.

This is exactly what I have been forced to do not only for the Bible but also for the misdeeds in our dreams.

I don't know how to express my gratitude but, once again,

I must tell you how much I appreciate your goodwill and your unique understanding.

My compliments to Madame Corbin.

The caviar is not forgotten.

With grateful regards,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 115-116.

1. http://2.bp.blogspot.com/-Sz--IAlr59Y/VcHS3iDPSRI/AAAAAAAAV5E/k-eTl_d-wxI/s1600/1job.jpg

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Carl Jung: I quailed at the prospect of answering you yet again (2015-08-05 10:50)

[1]

Dear Dr. Hoch, 30 April 1953

It was very kind of you to write to me again in spite of the fact that I never answered your letter of s .XII. 52.

Since I have not been in the best of health for some time, and you are evidently not in a position to follow my line of thought.

I quailed at the prospect of answering you yet again.

It is simply a question of something that the primitive Christians understood and that was understood again and again even in the Middle Ages and that the whole of India has understood from time immemorial.

How very much you misunderstand me is evident from your remark that "psychanalysis (!) tries to lead man to the discovery of his self as the ultimate goal."

Maybe "psychanalysis" aims at something of the sort, but I intend no such futility, for the self is by definition a transcendental entity with which the ego is confronted.

It is a total misunderstanding (and the opposite of what I have always emphasized) to say that the self is a "concentration On the Me."

That is just what it is not.

Whatever the ultimate fate of the self may be (and the Christian mystics have something to say here), it means at any rate first the end of the ego.

Indeed, you yourself say (as Orelli said and I have always said) that Christ is "the self of all selves."

This is the correct definition of the self and means that just as Christ is related to all individuals, so all individuals are related to Christ.

Every self has the quality of belonging to the "self of all selves," and the self of all selves consists of individual selves.

The psychological concept fully agrees with this.

I have nothing against your theological formulations, and if I wanted to criticize them I would first have to acquire a lot more theological knowledge.

You treat psychology cavalierly and do not notice how very much you misunderstand it.

My aim was therefore to give you a fairer conception of my psychology.

This is evidently not possible, as I must admit to my regret.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God).

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back.

This attitude, which I met practically everywhere, has shooed me out of the Church like so many others.

I like discussions with theologians, Protestant and Catholic, who understand and want to understand what I am talking about.

But the discussion comes to an end when you bang your head against the walls of Church and credo, for there contumaciousness begins and the power-drive that countenances nothing except itself.

That is why the devil laughs in the face of the 400 feuding Protestant sects and the great reformatory schism.

If even the Christian Churches can't agree!

What an infernal scandal!

You have not exactly encouraged my attempt to build bridges.

But I won't molest you any further with my paradoxes, rather I must ask your forgiveness for what must inevitably appear to you as unjustified aggressiveness.

I have no wish whatever to offend or annoy you pointlessly, and therefore I repeat that I have nothing against your theological formulations but, on the contrary, find them justified in their fashion.

My hope was only that I might inculcate into you a somewhat more reasonable and less distorted view of my psychology.

I am evidently a bad advocate in my own cause and would therefore like to take leave of you with many apologies.
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Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 113-114.

1. http://2.bp.blogspot.com/-M_etvxppnbA/VcIiaeqoQhI/AAAAAAAAV8M/xhIJLHTpu_A/s1600/1schism.gif

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Carl Jung on the "Spectacle of eternal Nature." (2015-08-05 13:05)

[1]

To Aniela Jaffe

Dear Aniela, 29 May 1953

The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times.

One can, at most, save face like the unjust steward, and then not always, so that my Lord wouldn't find even that much to commend.

But the daimon reeks nothing of that, for life, at the core, is steel on stone.

C.G. Jung, Carl Jung, Letters Vol. II, Page 119.

1. http://4.bp.blogspot.com/-qP7kbsR4aZ8/VcJCDaviiMI/AAAAAAAAV8k/96UpF75tyX4/s1600/1eternity.jpg

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Carl Jung the Shadow sometimes appears as a Duality (2015-08-05 13:18)

[1]

To R. J. Zwi Werblowsky

Dear Dr. Werblowsky, 21 May 1953

Best thanks for kindly sending me your two lectures.

I have read them with great interest; the second even twice, as Father White came to Zurich the day before yesterday.

Your critique is most interesting but not exactly easy reading.

When I saw Father White he hadn’t yet read it.

But I hope I shall have an opportunity to discuss certain points with him.

You are absolutely right about the hornet’s nest.

The two dark figures in Kafka are a duplication of the shadow or of the self (the two white balls).

This duality attaches, for instance, to the messengers from the underworld
(Apocalypse of Peter) or the "helpful animals."

As a rule the shadow appears only in the singular.

If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious

half, one figure above the horizon, the other below.

So far as I know anything definite about it, the duplication seems to occur when the split-off figure is real in a special sense-real as a ghost.

Duplications also occur in dreams, but less frequently than in fairy tales and legends.

The duplication is the origin of the motif of the hostile brothers.

I read the Ibn Ezra passage in a book I can't remember the name of for the moment. I hope to locate the quotation sometime.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 116-117.

1. http://2.bp.blogspot.com/-qb6NB2zsYyM/VcJFBxsk1NI/AAAAAAAAV8w/sbDwYU0F9N0/s1600/1shadow.jpg

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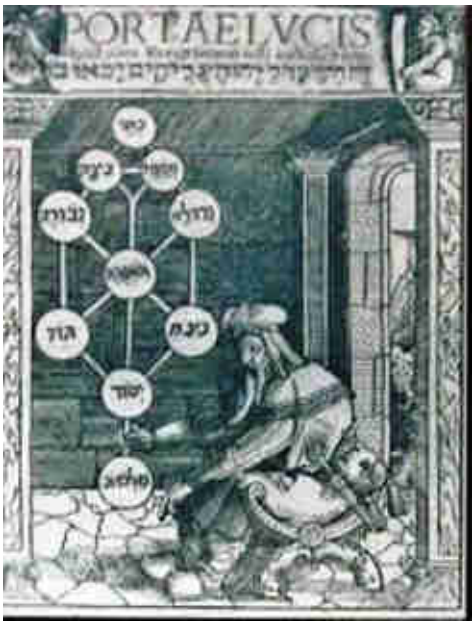
Carl Jung: Best thanks for kindly sending me R. Gikatilla's text on dreams. **(2015-08-05 17:03)**



[1]

To R . J. Zwi Werblowsky

Dear Dr. Werblowsky, 2 September 1953

Best thanks for kindly sending me R. Gikatilla's text on dreams.

The identification of Chalom and Cholem with Kether is very interesting for all its scurrility.

When I read that, I had to think of the question recently raised by a mathematician, as to whether it was possible
to produce absolute chance groupings.

The same statements have to be made about each unit qua unit.

To that extent all units are identical.

The unit is necessarily the “beginning” and the origin of multiplicity.

Because it is undifferentiated the unconscious is a unit and hence the “great beginning” and indistinguishable from God.

I can understand that South Africa has no attractions for you.

A colony nowadays is about the most disagreeable thing one can imagine.

With best regards,
,
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 122-123.

1. http://1.bp.blogspot.com/-JdEBRyFjLoU/VcJ6BVqBm0I/AAAAAAAAV9E/Rii7H13dNb4/s1600/1rabbi.jpg

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Carl Jung on the difficulties in creating a Dream Symbol Lexicon (2015-08-05 17:12)

[1]

To Maria Folino Weld

Dear Madam, 6 September 1953

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science

and I know its enormous difficulties.

We have a large collection of material in our Institute in Zurich, but it is far from being a lexicon of symbols.

It would be a well-nigh gigantic undertaking to work out the comparative significance of dream motifs.

It should be done in the way of monographs.

But this would cover only the archetypal background of dreams and would tell nothing of the actual meaning of dreams.

Such a collection would indeed be helpful to professional psychologists trained in comparative psychology, but to the layman it would be a limitless jungle in which he would lose all orientation in no time.

Last winter I worked out a sketchy and incomplete monograph about the Tree-well, nobody will do more than a few of the kind.

A superficial collection of interpretations would be the worst as well as completely worthless.

But the monographic study of the structure and objective meaning of motifs (mythologemata or archetypes) would be of highest importance, although it is a highly difficult and ambitious task.

If you should intend to do some work over here, I am sure our Institute would gladly give you help and expert advice.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 123.

1. http://3.bp.blogspot.com/-hmByLOGcjhM/VcJ77JXU6qI/AAAAAAAAV9Q/5npIgbBEfRI/s1600/1lexicon.jpg

Carl Jung: To give body to one's thoughts means that one can speak them, paint them... (2015-08-06 04:59)

[1]

The creative aspect of suspension—also the creative aspect of the hunger and fasting is also a sort of symptom or a necessary accompaniment of a creative condition.

The creator will necessarily identify with what he wants to bring forth.

He will identify with the condition of the contents of the unconscious, which are in status nascendi, in the state of being born.

They are suspended, they are in the labor pains of birth, and the creative consciousness is identified with that condition.

Therefore, the creator will put himself into the state of suspension, of torment, in order to embody or incarnate the unconscious contents....

Our unconscious contents are potentialities that may be but are not yet, because they have no definiteness.

Only when they become definite can they appear....

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

1. http://4.bp.blogspot.com/-YiwKcAsunBk/VcMho1Xs_GI/AAAAAAAAV9k/M2I565-RblE/s1600/1art.jpg

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Carl Jung: To have arms is an evil; to have no arms is a still greater evil. (2015-08-06 05:20)

[1]

To Pastor Fritz Pfaffiin

Dear Pastor Pfaffiin, 22 March 1951

I was very glad to hear from you again. Unfortunately I cannot fulfill your wish.

I have so many other things to do and I can't do nearly as much as I did before.

Nor am I allowed to overwork.

I don't know what kind of dream material you could mean, and how it is supposed to link up with the unarmed neutrality of Germany.

The disarmament of Germany is itself a dream which could only occur in a sleeping nation-the very nation which has overrun its neighbours twice in a quarter of a century.

It is the dream of a profoundly warlike nation that consciously considers itself harmless and peace-loving.

It must indeed be dreaming if one thinks one can live unarmed in an anarchic world where only guile and force count.

Every German who is not asleep and dreaming knows that it is time, highest time to rearm, and the more consciously he does so the better it will be for peace.

The really dangerous ones are the harmless dreamers who don't know that they want to perish gloriously yet again through their accursed playing the saviour.

One time they strike their fellow men dead in order to convert them to the new religion of Naziism; the next time they preach disarmament in order to hand over their own country to Russian tyranny.

How would it have gone with us in Switzerland if we had had no army!

People like Herr Noack would have got a pension for doing useful preparatory work, and the rest of us would simply have been stood up against the wall by the culture-bringers.

And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did.

Do you seriously believe that any robber would be scared off by German disarmament?

You know very well: " I feel provoked," said the wolf to the lamb.

One can also be neutral when armed, without falling a victim to militarism.

But unarmed neutrality seems to me, and probably to all non-Germans as well, the acme of failed instinct, to which I would add, from my intimate acquaintance with the German national character, German crankiness, which is something out of this world.

The dangerous thing about Noack's proposal is that it represents yet another attempt at national suicide.

Whence comes the recklessness or "intemperance" of the Germans, whence their love of national downfall?

When Jacob Burckhardt heard of the declaration of Empire at Versailles, he exclaimed: "That means the downfall of Germany."

Since then there has been no let-up in these down falling attempts.

One might, it seems to me, try to be reasonable for a change.

I hope, my dear Pastor, you will pardon these humble opinions.

They may make it clear to you why it seems to me quite out of the question-even if it were possible on other grounds-to give serious consideration to your proposal.

Please regard this letter as a private expression of my views. I have no wish to insult the German nation in the shape of its individual representatives.

To have arms is an evil; to have no arms is a still greater evil.

The reasonable man is modestly content with the lesser evil; he prefers to look at heroic Gotterdammerungen and suchlike Herostratic gestures in the theatre, to lock up madmen betimes and not worship them as leaders and saviours.

My words and warnings in this connection are as futile and useless as Jacob Burckhardt's.

"Si non crediderunt tibi neque a udierunt sermonem signi prioris," then only God speaks the word.

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication.

Best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

1. http://4.bp.blogspot.com/-3FmGWqgH5CE/VcMmdrtYZWI/AAAAAAAAV90/0aCeSd60dKE/s1600/1disarm.jpg

Carl Jung on Psychic Health **(2015-08-06 05:40)**

[1]

To Carleton Smith

Dear Sir, 9 September 1953

It is very kind of you to invite me to become an adviser to the National Arts Foundation.

Your plan to establish prizes in the fields of human activity not yet covered by the Nobel Prize is indeed a very fine idea.

Whereas the Nobel Prize only considers discoveries or merits concerning natural sciences and medicine(with the exception of the political "peace prize") the psychic and spiritual welfare of man has been completely disregarded. Man's peace of mind, his mental balance and even his health largely depend upon mental and spiritual factors that cannot be substituted by physical conditions.

If man's psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy.

But the contrary is true.

The great dangers threatening the life of millions are not physical factors, but mental folly and diabolical schemes causing mental epidemics in the mentally defenseless masses.

There is no comparison between even the worst disease or the greatest natural catastrophe (such as earth-quakes, floods, and epidemics) and that which man can do to man today.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man.

Great discoveries concerning the origin of man (palaeontology and archaeology), or about the structure of the universe (astronomy and astrophysics) , or the nature of the psyche (for instance J. B. Rhine for his extra-sensory perception experiments), should be rewarded.

What you need above all are good advisers, namely representatives of the said spheres of knowledge and research, who are not mere specialists, but who have a wide horizon.

The great trouble is that new ideas are rarely recognized by contemporaries.

Most of them fight blindly all creative attempts in their special field.

They thrive on things already known and therefore "safe."

Universities are the worst in this respect.

Yet one can find independent and intelligent personalities even among professors.

The best thing you could do would be to travel about and talk to the main representatives of the departments of
history, archaeology, philology (theology?), psychology, biology, comparative religion, ethnology (anthropology), politics, and sociology.

I don't mention philosophy as its modern variety does not include a corresponding way of life any more, and therefore consists of mere words.

Albert Schweitzer, by the way, would have deserved a reward for his most important and courageous book on the Jesus biography research, but not for his African romance, which any little doctor could take care of just as well without being made into a saint.

It is a mere escape from the problem called Europe.

This is an unofficial letter, giving you my subjective and private thoughts and opinions about your great enterprise.

My best wishes!

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 124-125.

1. http://2.bp.blogspot.com/-3CAruE3Q92c/VcMq-A9R59I/AAAAAAAAV-A/JheI4KerNL8/s1600/1health.jpg

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Carl Jung: To my terror I was forced into a pulpit... (2015-08-06 08:57)

[1]

To Pastor L. Memper

Dear Pastor Memper, 29 September 1953

Please excuse the lateness of my answer.

Your letter was a great joy and brought back memories of old, long vanished times.

It is now 59 years since I left the vicarage in Klein-Hiiningen.

I thank you kindly for your invitation.

Formerly I would have accepted it without a qualm, because I feel a bond with all the stations of my way, but now I am too old and for reasons of health can no longer take on the responsibility of giving a difficult public address.

It is a difficult art to speak to a simple public about a complicated matter.

Anyway I would not have mounted the pulpit.

This happened to me only once, at a teachers' congress in Bern, which without my previous knowledge was held in a church.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again.

I hadn't realized how much a sacred and hallowed precinct meant to me.

The profane use Protestants make of their churches I regard as a grave error.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world.

And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose.

No wonder so few people attend church.

Formerly, in spite of my willingness to oblige, I would also have had to stipulate that the meeting should not in God's name be held in a church, as I am a practising anti-profanist.

I hope you will forgive me for taking your kind invitation as a pretext for voicing my subjective protest.

But I know from my many years of psychological practice how painful the rationalistic profanation of our churches is for very many educated people.

I have heard that my father's tombstone was set up near the church.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil.

He graduated as an Orientalist, in Arabic.

I was very glad to hear once again of my old home where I spent at least 16 years of my youth.

I hope you won't mind my scruples.

I found a magnificent temple in India now standing derelict in the desert.

It was desecrated by the Moslems 400 years ago, which resulted in permanent desacralization.

It gave me some idea of the strength of this feeling for a sacred precinct, and for the emptiness which arises when the profane breaks in.

With kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 128-129.

1. http://4.bp.blogspot.com/-9PPhUjzv6-E/VcNZavQbpZI/AAAAAAAAV-Q/5Z3QYq-ESuw/s1600/1fear.jpg

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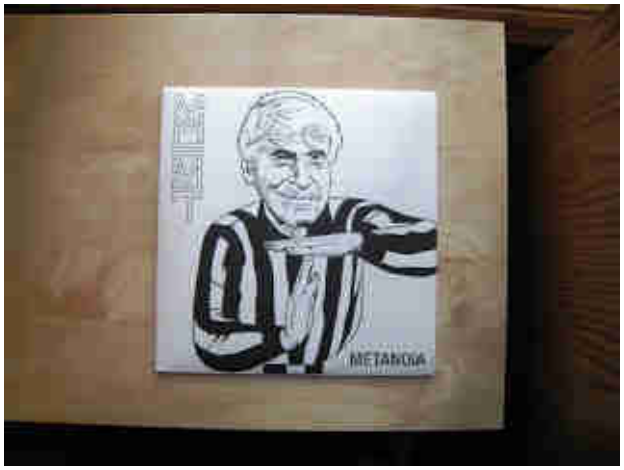
Carl Jung: The all-important aspect of ESP is that it relativizes the space as well as the time factor. (2015-08-06 10:47)

[1]



To J. B . Rhine

Dear Dr. Rhine, 25 September 1953

I am indeed very sorry to be so late in answering your letter.

I am no longer efficient.

Everything takes its time, usually a long one.

I am not sure whether I can get together all my reminiscences concerning para-psychical events.

There were plenty.

The accumulation of such tales does not seem to be profitable.

The collection by Gurney, Myers and Podmore has produced very little effect.

People who know that there are such things [para-psychical] need no further confirmation, and people not wanting to know are free, as hitherto, to say that one tells them fairy tales.

I have encountered so much discouraging resistance that I am amply convinced of the stupidity of the learned guild.

A propos-you have probably heard that in Brussels a young mathematician, a Mr. Brown (?) ventilated his view that since your ESP is a fact, the foundations of your probability-calculation must be wrong, inasmuch as there are no real chance groupings or series.

Everything seems to be arranged to a certain (small) extent.

Well, I would not know it, but it would suit my synchronicity concept not at all badly.

The mescalin-man in Canada is Dr. Smythie from Queen's Hospital in London.

He is the originator of this enormous hypothesis of a 7-dimensional universe, the subject of a symposium in the Proc.

Of the SPR. I could not ascertain what the good of such a hypothesis with reference to ESP might be.

I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless.

I don't even think that the emotional factor has any causal, i.e., aetiological importance.

As you say, personal factors can only hinder or help, but not cause.

The all-important aspect of ESP is that it relativizes the space as well as the time factor.

This is far beyond psychology.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d.

As nobody knows what telepathy or precognition or clairvoyance are (except names for ill-defined groups of events), we could just as well designate them as x, y, z, i.e., 3 unknowns of which you could not give a definition, which means that you could not differentiate x from y and z, etc.

Their only obvious characteristic would be that they are arbitrary designations of an unknown factor.

It may even be x = y = z and probably is: principia explicandi praeter necessitatem non sunt multiplicanda!!

But nobody seems to be aware of this snag.

Hoping you are always in good health,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 126-127.

1. http://2.bp.blogspot.com/-n_fL-aBoBSg/VcNzUCn0P_I/AAAAAAAAV-k/W3u-sSDHgwg/s1600/1esp.jpg

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Carl Jung: It is the reign of darkness, which is also God, but an ordeal for Man. (2015-08-06 11:12)

[1]

To Father Victor White

Dear Victor, 24 November 1953

Forget for once dogmatics and listen to what psychology has to say concerning your problem: Christ as a symbol is far from being invalid although he is one side of the self and the devil the other.

This pair of opposites is contained in the creator as his right and left hand, as Clemens Romanus says.

From the psychological standpoint the experience of God the creator is the perception of an overpowering impulse issuing from the sphere of the unconscious.

We don't know whether this influence or compulsion deserves to be called good or evil, although we cannot prevent ourselves from welcoming or cursing it, giving it a bad or a good name, according to our subjective condition.

Thus Yahweh has either aspect because he is essentially the creator (primus motor) and because he is yet unreflected in his whole nature.

With the incarnation the picture changes completely, as it means that God becomes manifest in the form of Man who is conscious and therefore cannot avoid judgment.

He simply has to call the one good and the other evil.

It is a historical fact that the real devil only came into existence together with Christ.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human.

In his utter helplessness on the cross, he even confessed that God had forsaken him.

The Deus Pater would leave him to his fate as he always "strafes" those whom he has filled before with this abundance by breaking his promise.

This is exactly what S. Joannes a cruce describes as the "dark night of the soul."

It is the reign of darkness, which is also God, but an ordeal for Man.

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation.

But becoming Man, he becomes at the same time a definite being, which is this and not that.

Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!).

When a patient in our days is about to emerge from an unconscious condition, he is instantly confronted with his shadow and he has to decide for the good, otherwise he goes down the drain.

Nolens volens he "imitates" Christ and follows his example.

The first step on the way to individuation consists in the discrimination between himself and the shadow.

In this stage the Good is the goal of individuation, and consequently Christ represents the self.

The next step is the problem of the shadow: in dealing with darkness, you have got to cling to the Good, otherwise the devil devours you.

You need every bit of your goodness in dealing with Evil and just there.

To keep the light alive in the darkness, that's the point, and only there your candle makes sense.

Now tell me how many people you know who can say with any verisimilitude that they have finished their dealings with the devil and consequently can chuck the Christian symbol overboard?

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly
needed in dealing with the powers of darkness.

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God.

It is true however that the imitatio Christi leads you into your own very real and Christ-like conflict with darkness, and the more you are engaged in this war and in these attempts at peacemaking helped by the anima, the more you begin to look forward beyond the Christian aeon to the Oneness of the Holy Spirit.

He is the pneumatic state the creator attains to through the phase of incarnation.

He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan.

The state of the Holy Spirit means a restitution of the original oneness of the unconscious on the level of consciousness.

That is alluded to, as I see it, by Christ's logion: "Ye are gods."

This state is not quite understandable yet.

It is a mere anticipation.

The later development from the Christian aeon to the one of the S. spiritus has been called the evangelium aeternum by Gioacchino da Fiori in a time when the great tearing apart had just begun.

Such vision seems to be granted by divine grace as a sort of consolamentum, so that man is not left in a completely hopeless state during the time of darkness.

We are actually in the state of darkness viewed from the standpoint of history.

We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need

Christian virtues to the utmost.

In such a state we could not possibly dismiss Christ as an invalid symbol although we clearly foresee the approach of his opposite.

Yet we don't see and feel the latter as the preliminary step toward the future union of the divine opposites, but rather as a menace against everything that is good, beautiful, and holy to us.

The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it.

It is a mysterious transmutation of both.

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development.

But none of us could safely say that he has accomplished the assimilation and integration of the shadow.

Since the Christian church is the community of all those having surrendered to the principle of the imitatio Christi, this institution (i.e., such a mental attitude) is to be maintained until it is clearly understood what the assimilation of the shadow means.

Those that foresee, must-as it were-stay behind their vision in order to help and to teach, particularly so if they belong to the church as her appointed servants.

You should not mind if some of your analysands are helped out of the church.

It is their destiny and adventure.

Others will stay in it anyhow.

It does not matter whether the ecclesiastical powers-that-be approve of your vision or not.

When the time is fulfilled a new orientation will irresistibly break through, as one has seen in the case of the Conceptio Immaculata and the Assumptio which both deviate from the time-hallowed principle of apostolic authority a thing unheard of before.

It would be a lack of responsibility and a rather autoerotic attitude if we were to deprive our fellow beings of a vitally necessary symbol before they had a reasonable chance to understand it thoroughly, and all this because it is not complete if envisaged from an anticipated stage we ourselves in our individual lives have not yet made real.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church
or in the world.

Your practical work as directeur de conscience brings to you individuals having something in their character that corresponds with certain aspects of your personality (like the many men fitting themselves as stones into the edifice of the tower in the Shepherd of Hermas).

Whatever your ultimate decision will be, you ought to realize beforehand that staying in the church makes

sense as it is important to make people understand what the symbol of Christ means, and such understanding is indispensable to any further development.

There is no way round it, as little as we can eliminate from our life old age, illness, and death, or Buddha's Nidana-chain
of evils.

The vast majority of people are still in such an unconscious state that one should almost protect them from the full shock of the real imitatio Christi.

Moreover we are still in the Christian aeon, threatened with a complete annihilation of our world.

As there are not only the many but also the few, somebody is entrusted with the task of looking ahead and talking of the things to be.

That is partially my job, but I have to be very careful not to destroy the things that are.

Nobody will be so foolish as to destroy the foundations when he is adding a n upper storey to his house, and how can he build it really if the foundations are not yet properly laid?

Thus, making the statement that Christ is not a complete symbol of the self, I cannot make it complete by abolishing it.

I must keep it therefore in order to build up the symbol of the perfect contradiction in God by adding this darkness to the lumen de lumine.

Thus I am approaching the end of the Christian aeon and I am to take up Gioacchino's anticipation and Christ's prediction of the coming of the Paraclete.

This archetypal drama is at the same time exquisitely psychological and historical.

We are actually living in the time of the splitting of the world and of the invalidation of Christ.

But an anticipation of a faraway future is no way out of the actual situation.

It is a mere consolamentum for those despairing at the atrocious possibilities of the present time.

Christ is still the valid symbol.

Only God himself can "invalidate" him through the Paraclete.

Now that is all I can say.

It is a long letter and I am tired.

If it is not helpful to you, it shows at least what I think.

I have seen X.

She is as right as she can be and as she usually is, and just as wrong as her nature permits, altogether as hopeful as a

hysterical temperament ever can be.

You have probably heard of the little celebration we had here round the Nag-Hamadi Gnostic Codex given to the Institute by a generous donor.

There was even a note in the Times.

It was a disproportionate affair and neither my doing, nor liking.

But I was manoeuvred into saying in the end a few words about the relation between Gnosticism and psychology.

My best wishes!

Yours cordially,

C.G. Carl Jung, Letters Vol. II, Pages 133-138

1. http://2.bp.blogspot.com/-Ny5BiDyzIIs/VcN4jpr1c6I/AAAAAAAAV-0/3hLDXvC7wMA/s1600/1dark.jpg

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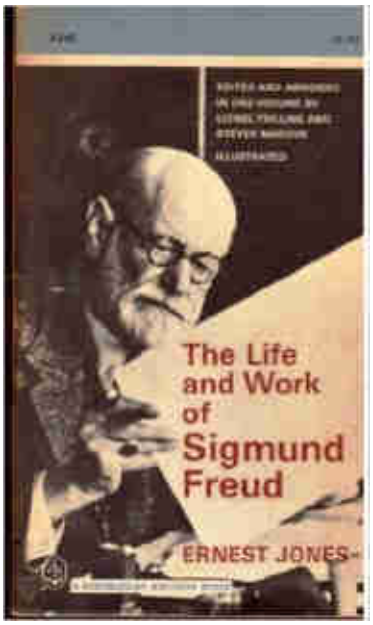
Carl Jung on Jones book about Freud. **(2015-08-06 14:07)**

[1] 

To E . A. Bennet

My dear Bennet, 2 1 November 1953

Thank you very much for kindly sending me Jones's book about Freud.

The incident on page 348 is correct, only the setting in which it occurred is entirely distorted.

It was a discussion about Amenophis IV and the fact that he scratched out his father's name on the monuments to put his own in its place, and in the famous manner this was explained as a negative father-complex owing to which everything Amenophis created-his art, his religion and his poetry-was nothing but resistance against the father.

No notice was taken of the fact that other Pharaohs have done the same.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly.

That was the immediate cause of Freud's accident.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him.

I notice with great interest that the Royal Society of Medicine begins to get interested in my "contributions to the medical science."

Hoping to see you again in the future, not too far away,

I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Page 133.

1. http://3.bp.blogspot.com/-oEZiMBK4AZw/VcOh_xEnZeI/AAAAAAAAWA8/4SzTMNNRc5c/s1600/1jones.jpg

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Carl Jung on Albert Schweitzer (2015-08-06 14:31)

[1]

To Pastor Willi Bremi

Dear Pastor Bremi, 11 December 1953

My very best thanks for the great and joyful surprise you have given me with your splendid book.

I am already reading it eagerly and have learnt much from it that I did not know very well before or even at all.

You know how to present a synoptic view without glossing over essentials.

I am now about a third of the way through.

It is interesting and positively thrilling to see how it comes to grips with the problems of our time.

So far I can follow and agree with you everywhere, only Albert Schweitzer raises a few questions.

I rate this man and his scientific achievements very highly and admire his gifts and versatility.

But I can see no particular merit in his recognition that Christ and the apostles erred in their expectation of the parousia and that this disappointment had repercussions on the development of ecclesiastical dogma.

We have known this for a long time.

That he said it out loud was no more than scientific decency.

This fact appears in such a glaring light only because it contrasts so strongly with the pusillanimity and dishonesty of others who knew it all along but did not want to admit it.

So far as I know, Schweitzer has given no answer to the conclusion that Christ is thereby irremediably relativized.

What has he to say to that?

What does he do with this shattering admission that Christ was wrong and therefore, perhaps, didn’t see clearly in other matters too?

For him Christ is the "supreme authority," primus inter pares, and one of the best founders of religion along with Pythagoras, Zarathustra, Buddha, Confucius, etc.

But that was not how it was originally meant; at any rate no Christian creed and least of all Karl Barth would subscribe to such a judgment.

Every well-meaning rationalist and even the Freemasons and anthroposophists with their mental sloppiness could endorse the formula "supreme authority" without hesitation.

Faced with the truly appalling afflictio animae of the European man, Schweitzer abdicated from the task incumbent on the theologian, the cura anirnarum, and studied medicine in order to treat the sick bodies of natives.

For the native this is very gratifying, and I am the first to laud those doctors in the tropics who risked their lives, and frequently lost them, on lonely outposts and under more dangerous circumstances.

Yet none of these dead who rest in African earth is surrounded by the halo of a Protestant saint.

Nobody speaks of them.

Schweitzer is doing no more than his professional duty, like any other medical missionary.

Every doctor in the tropics would like nothing better than to build his own hospital on his lonely outpost, but unhappily he hasn't Schweitzer's talent for using money-making lectures and soul-stirring organ recitals for this purpose.

To put it the other way round: What would one think of a highly gifted surgeon and almost irreplaceable specialist who, coming upon a medical enigma, suddenly got himself trained as a Franciscan Father in order to read the Mass to peasants in the remotest corner of Lotschental and hear their confessions?

The Catholic Church would perhaps beatify him and after a few hundred years canonize him ad maiorem ecclesiae gloriam.

But what would Protestant reason, not to mention the Medical Association, have to say about it?

I'm afraid I can only feel it as painful that Schweitzer found the answer to catastrophic conclusion of his Quest of the Historical Jesus in abandoning the cura animarum in Europe and becoming a white saviour to the natives.

A fatal analogy with Nietzsche springs to mind: "God is dead" and the Superman is born, fully iii accordance with the old rule that people who repudiate the gods become gods themselves (example on a grand scale: Russia!).

A relativized Christ is no longer the same as the Christ of the gospels.

Anyone who relativizes him is in danger of becoming a saviour himself.

And where can that best be done? Well, in Africa.

I know Africa and I also know how the white doctor is worshipped there, how touchingly and how seductively!

Schweitzer has left it to the Christians in Europe to find out what can be done with a relativized Christ.

Allow me a few words on the ideal of caritas christiana.

It is a gift or a charisma like faith.

There are people who by nature are loving and kind, just as there are people who by nature believe and trust.

For them love and faith are a natural expression of life which also benefits their fellow men.

For the others, less gifted or not gifted at all, they are barely attainable ideals, a convulsive effort which is felt by their fellows too.

Here we come up against the question that is always overlooked: Who does the loving and who does the believing?

In other words, everything may very well depend on who performs a certain activity or how the agent of a function is constituted, for "the right means in the hands of the wrong man" works mischief, as Chinese wisdom rightly says.

How induce the necessary metanoia if a relativized Christ grips us as much as or as little as a Lao-tse or Mohammed?

Does the religious relationship really mean nothing but submission to an authority declared to be infallible?

Should we all, following Schweitzer's banner, emigrate to Africa and cure native diseases when our own sickness of soul cries to heaven?

When you write "from Luther to Schweitzer" this raises the question: Do you put Luther and Schweitzer for comparison on the same plane?

If yes, then the further question arises: What innovation or guidance has Schweitzer brought to the world?

He is an eminent scholar and researcher, a brilliant organist, and a medical benefactor to the natives in Lambarene.

He has voiced the well-known fact that Christ was deceived about the parousia and has thus presented the world with a relativized and locally conditioned Christ.

The same honour could also be accorded to Prof. Volz, who has given an impressive account of Yahweh's daemonism.

Is this Yahweh also the God of the New Testament?

It seems to me that the fate of Protestantism depends in large measure on the answer to these two questions.

In point of charity, Schweitzer's philanthropic activity hardly bears comparison with the achievements of Pastor von Bodelschwingh,
General Booth, and countless other Sancti minores of Protestantism.

It seems to me, also, that the metaphysical foundations of belief as well as of ethical demands are not a matter of indifference.

What one usually hears, "You should want to believe and love," stands in direct contrast to the charismatic character of these gifts.

The doctor may occasionally tell a demoralized patient, "You can also want to get well," without seriously supposing that the illness is thereby cured and his knowledge and skill are superfluous.

The sermon is utterly inept as a cura animarum since the sickness is an individual affair and cannot be cured in a lecture hall.

The doctor has to take account of individual dispositions even when treating only the body.

In even higher degree the cura animarum is an individual affair that cannot be dealt with from the pulpit.

The answer to the above questions seems to me urgent because no one interested in religion can help seeing in the long run that the Protestant conception of God is unclarified and the Reedemer a dubiousauthority.

How can one pray to relativized gods when one is no longer a pre-Christian?

I beg you, my dear Pastor, not to take my layman's questions amiss.

I am not out to criticize Schweitzer personally.

I am personally not acquainted with him.

But I am concerned about religious problems since they affect not only me myself but also my professional activity.

The book I have sent you as a return gift may elucidate for you the points of contact between psychology and theological questions.

As a parallel to your mandala I enclose a clipping from the BBC Journal.

Again with best thanks,

Very sincerely yours,

C.G. Jung

P.S. Perhaps you will allow me to draw your attention to p. 525.

There you derive myth from rational reflections.

This viewpoint is superseded.

All mythological ascents and descents derive from primitive psychic phenomena, i.e., from the trance states of sorcerers as found in the universal dissemination of shamanism.

The trance is regularly bound up with the recitation of journeys to heaven or hell.

Other regular features are the climbing of the tree (world-tree, world mountain, world-axis), reaching the heavenly abode (village, city), winning the heavenly bride (nuptiae coelestes, hierosgamos), or the descent to the underworld or world of the
dead, or to the "Mother of Animals" at the bottom of the sea.

All these are genuine psychic phenomena which can still be observed today in modified form.

In the Christian tradition you find the same mythologem in St. Augustine (Serm. Suppos. 1 20,8):

"Procedit Christus quasi sponsus de thalamo suo, praesagio nuptiarum exiit ad campum saeculi . . . pervenit usque ad crucis torum et ibi firmavit ascendendo coniugium; ubi cum sentiret anhelantem in suspiriis creaturam commercia pietatis se pro coniuge dedit ad poenam . . . et copulavit sibi perpetuo iure matronam."

The arbor crucis11 is here interpreted as "marriage bed" (torus).

The most recent and perhaps most complete collection of shamanistic phenomenology is M. Eliade's Le Chamanisme, 1951.

Here we have an archetypal psychic experience which can crop up spontaneously everywhere.

The archetype is part of the psychic substructure and has nothing to do with astronomical or meteorological phenomena. Carl Jung, Letters Vol. II, Pages 139-144.

1. http://1.bp.blogspot.com/-IxTFScQyxNk/VcOnvwlgEpI/AAAAAAAAWBM/SgANmslvNWA/s1600/1albert.jpg

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Carl Jung on "Free Will. **(2015-08-06 19:24)**

[1]

To the Rev. S.C.V. Bowman

Dear Sir, 10 December 1953

Your problem of the liberum arbitrium has of course many aspects which I wouldn't know how to deal with in the frame of a letter.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not.

The latter question cannot be decided empirically.

Where you are not conscious, there can obviously be no freedom.

Through the analysis of the unconscious, you increase the amount of freedom.

A complete consciousness would mean an equally complete freedom and responsibility.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious.

I don't think that there are any great difficulties in this line of approach.

The actual difficulty, as I see it, begins with the problem of how to deal with the integrated formerly unconscious Contents.

This, however, cannot be dealt with by correspondence.

Hoping to see you in spring,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 139.

1. http://3.bp.blogspot.com/-IIJlRVkBtq0/VcPrxemVSFI/AAAAAAAAWBg/SvI7PvJE05I/s1600/1free.jpg

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Carl Jung and the relativized authority of the Christ figure **(2015-08-07 05:02)**

[1]

To Pastor Willi Bremi

Dear Pastor Bremi, 26 December 1953

Well knowing how numerous and exacting the duties of a clergyman are during feast days, I had not expected such a prompt and comprehensive answer.

There was no hurry at all.

It was very kind of you to explain what is the subjective significance of Schweitzer for you.

The volte face he made is unquestionably impressive.

But I must confess that nihilism was never a problem for me.

I had enough and more than enough reality on my own doorstep.

What interests me much more in the case of Schweitzer is the problem his critique has left behind for the religious-minded layman: the relativized authority of the Christ figure.

What does Protestant theology say about that?

I know Bultmann’s answer.

It doesn’t enlighten me.

Karl Barth, like the Catholic Church, can overlook this problem (and for the same reasons).

Reading your detailed account of Kierkegaard, I was once again struck by the discrepancy between the perpetual talk about fulfilling God’s will and reality: when God appeared to him in the shape of "Regina" he took to his heels.

It was too terrible for him to have to subordinate his autocratism to the love of another person.

Nevertheless K. saw something very essential and at the same time very terrifying: that it is God’s "passion to love and be loved."

Naturally it was just this quality that struck K. most forcibly.

One could ascribe plenty of other passions to God which are just as obvious and emphasize his old Jewish character even more strongly-which brings us back to Question: Is Yahweh identical with the God of the New Testament?

Please don’t let yourself be rushed by my letters.

I am quite content to hope for an occasional short answer.

It is not intellectual curiosity that prompts such questions; I myself am asked so many things that I seize every favourable opportunity to be taught better.

With best wishes for the New Year,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 144-145.

1. http://2.bp.blogspot.com/-U8Szg7XPXr8/VcRz80N5IfI/AAAAAAAAWB8/_xBfFhAQMuA/s1600/1christ.jpg

Carl Jung: Midrashim the symbol of the eagle is ascribed to the prophet Elijah (2015-08-07 13:44)

[1]

To 0. Schrenk

Dear Professor Schrenk, 18 November 1953

Thank you very much for your friendly letter which I received in the spring of this year.

I was ill then and unable to attend to my correspondence, so unfortunately your letter has remained unanswered.

But I would like to take it up again now because it contains many things of importance.

The "professor and his daughter" is a well-known modern image for the archetype of the Old Man and his daughter in Gnosis: Bythos and Sophia.

You will surely remember the interesting love-story of Sophia in the Adversus Haereses of Irenaeus.

Of course it is unavoidable, if you read archetypal material, that the primordial images in your unconscious will be affected.

When you read books that address you personally there is always the danger of mimicry, and there are far too many people who think that's all there is to it.

But if you have an honest and critical attitude towards yourself, you will soon see how bogus this is.

Everything wants to be lived, positively or negatively.

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart.

I know from experience that for most Jews these old traditions have passed into oblivion, but come alive again at the

slightest provocation and sometimes release the most intense feelings of anxiety.

Your remark about the Swabian vicarage is on the right track in so far as my maternal grandmother was a Faber (Germanization of Favre du Faure) and, I think, came from Tuttlingen.

She married my grandfather, Samuel Preiswerk, head of the reformed clergy in Basel.

I have always suspected that my blessed grandfather laid a very
strange egg into my mixture.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 131-132.

1. http://1.bp.blogspot.com/-Oi3-5d2BsXA/VcTuP_hagbI/AAAAAAAAWCY/etefaa3yPDO/s1600/1elijah.jpg

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Carl Jung: It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. (2015-08-07 14:03)

[1]

To John D. Barrett

Dear Barrett, 11 February 1954

Many thanks for kindly sending me my royalty statements.

Recently I saw Kurt Wolff and his wife; we talked about many things although not exactly about the things I want to mention in this letter.

From a number of mutually independent American reactions to the general purpose and activity of the Bollingen Foundation, I concluded that the said Foundation must be an unusual exception in the United States.

I got the impression of a small island in an infinite sea of misunderstanding and flatness.

I didn't realize what it means for the level of education when there is an almost complete absence of the humanities, and now can more appreciate the genius of Mrs. Mellon who planned the Bollingen Foundation with Paul Mellon's generous aid.

I just wanted to let you know that it is difficult for a European to size up such a mental condition which he does not know from his own country.

When I hear of the difficulties of my pupils in the States whose main task is teaching, I am profoundly impressed by the effects of a one-sided education in natural sciences; all the more I know how to appreciate the cultural importance of your Foundation.

It is a shining beacon in the darkness of the atomic age.

I heard that my books are well on the way, and I am quite overwhelmed by the speed with which they are turned out from the press.

Thank you personally for all the trouble you have had in getting the things on the way, and your patience with my impatience.

Hoping you have begun this new year with an optimistic outlook, I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 150-151.

1. http://2.bp.blogspot.com/-T2E2FjRc1-4/VcTytEMgZFI/AAAAAAAAWCk/ysgYEuX_muE/s1600/1mary.jpg

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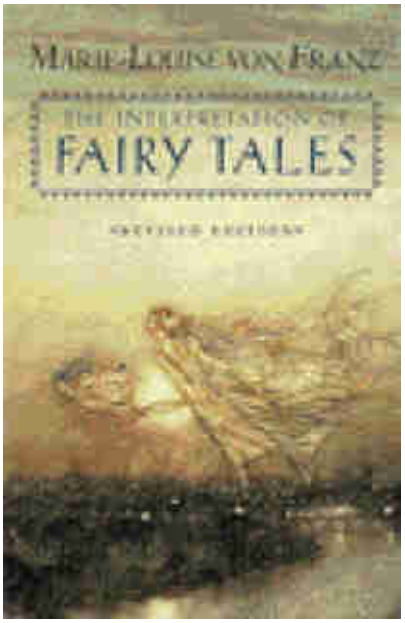
Carl Jung on children who invented fairy tales (2015-08-07 15:39)

[1] 

To John Symonds

Dear Sir, 13 October 1953

The quotation you have kindly sent me is indeed very interesting.

Thank you very much for it.

I know a case in my own experience where children who have been brought up in a too rationalistic way, that is have been deprived of a proper knowledge of the fairy world, have invented fairy tales all by themselves, obviously to fill the gap left by the stupid prejudices of the adults.

I know the book about The Great Beast.

It is indeed beastly beyond words, and very good reading for people who have too optimistic
a view of man.

Thanking you,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 131.

1. http://4.bp.blogspot.com/-V62xq6iQErc/VcUJKzzYhjI/AAAAAAAAWC0/gFx8mpmaAJ4/s1600/1fairy.jpg

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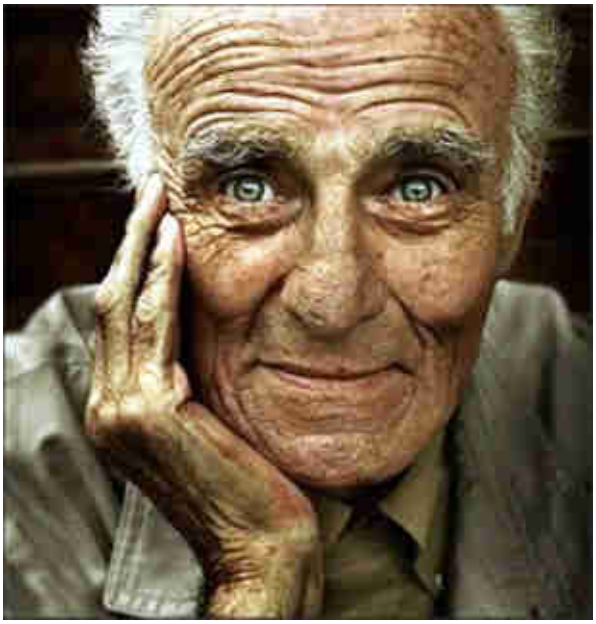
Carl Jung on the “Debacle of Old Age." (2015-08-07 16:22)

[1] 

To Aniela Jaffe

Dear Aniela, Bollingen, 16 September 1953

Forgive me for answering your last letter only now.

I was swamped with proof-reading and correspondence.

On top of that the English proofs of "Synchronicity" with a lot of questions about terminology.

I have at least 3 hours of writing to do 4 days a week.

That is the maximum I can accomplish without having to pay for the excess with disturbed sleep and heart symptoms.

I have about 5 MSS to read here and besides that a lot of little jobs to do in and about the house.

Everything goes slow, and I have to spare myself as my heartbeat is still arrhythmical.

In general I'm getting better, as I can sleep properly again.

Luckily the weather in the last weeks has been wonderfully kind to me.

Nothing doing with the mountains.

It's all too complicated.

I can walk only for an hour at most and you get nowhere with that.

I see to my horror that I talk only of myself.

Please excuse this senile egoism.

The 79th year is 80 - 1, and that is a terminus a quo which you can't help taking seriously.

The provisionalness of life is indescribable.

Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix
of infinity.

It is meaningful and futile at once.

And so is oneself, a wondrously living centre and at the same time an instant already sped.

One is and is not.

This frame of mind encompasses me and hems me in.

Only with an effort can I look beyond into a semi-self-subsistent world I can barely reach, or which leaves me behind.

Everything is right, for I lack the power to alter it.

This is the debacle of old age: "Je sais bien qu'a la fin vous me mettrez a bas."

Cordially,

C.G. Carl Jung, Letters Vol. II, Pages 125-128.

1. http://2.bp.blogspot.com/-v6UxunPpoi4/VcUTNyfoezI/AAAAAAAAWDE/uLACwVjZO-g/s1600/1age.jpg

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Carl Jung: The dream of the horse represents the union with the animal soul... (2015-08-07 16:50)

[1]

To E . L. Grant Sharon Watson

Dear Mr. Watson, 25 January 1954

Your dream is remarkable.

The dream of the horse represents the union with the animal soul, which you have missed for a long time.

The union produces a peculiar state of mind, namely an unconscious thinking that enables you to realize the natural progress of the mind in its own sphere.

You can understand it as the natural thought process in the unconscious or as an anticipation of post-mortal mental life.

(This is a serious possibility inasmuch as the psyche is, at least partially, independent of space and time. Cf. Rhine's experiments with ESP.)

The feet represent "standpoint"; Hindus = eastern standpoint.

The dream shows your transmutation from the Western outlook to the Eastern realization of the atman = self

and its identity with the universal atman.

You proceed beyond the ego to ever-widening horizons, where the atman gradually reveals its universal aspect.

You integrate your animal, your parents, all the people you love (they all live in you and you are no more separated from them).

This is the secret of John XVI I: 20 sqq. and at the same time the essential Hindu doctrine of the atman-purusha.

Our unconscious definitely prefers the Hindu interpretation of immortality.

There is no loneliness, but all-ness or infinitely increasing completeness.

Such dreams occur at the gateway of death.

They interpret the mystery of death.

They don't predict it but they show you the right way to approach the end.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 145-146

1. http://3.bp.blogspot.com/-jsCMY-tZqWU/VcUZylYBYUI/AAAAAAAAWDU/m4K6mZ65u7g/s1600/1horse.jpg

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Carl Jung: Not in vain Christ insists upon "becoming like unto children,".. (2015-08-08 03:50)

[1]

To John Weir Perry

Dear Perry, 8 February 1954

I am sorry that you had to wait so long until you got my answer to your question.

All sorts of things have intervened in the meantime, and my health also has misbehaved.

I will try to answer your question as simply as possible; it is a difficult problem as you probably realize.

First of all, the regression that occurs in the rebirth or integration process is in itself a normal phenomenon inasmuch as you observe it also with people that don't suffer from any kind of psychopathic ailment.

When it is matter of a schizoid condition, you observe very much the same, but with the difference that there is a marked tendency of the patient to get stuck in the archetypal material.

In this case, the rebirth process is repeated time and again.

This is the reason why the classical schizophrenia develops stereotype conditions.

Up to a certain point, you have the same experience with neurotic individuals.

This is so because the archetypal material has a curious fascinating influence which tries to assimilate the individuals altogether.

They are tempted to identify with any of the archetypal figures characteristic of the rebirth process.

For this reason schizophrenic cases retain nearly always a certain markedly childish behaviour.

You can observe approximately the same with neurotic patients; either they develop inflations on account of identification with the archetypal figures, or they develop a childish behaviour on account of the identity with the divine child.

In all these cases the real difficulty is to free the patients from the fascination.

Schizoid cases as well as neurotic ones very often repeat their personal infancy story.

This is a favourable sign in so far as it is an attempt to grow up into the world again as they had done before, viz. in their infancy.

They are children again after rebirth exactly as you say happened in the Taurobolia.

As a rule, you haven't to take care of making patients revive their infantile reminiscences; generally they produce it all by themselves, because it is an unavoidable mechanism, and, as I said, a teleological attempt to grow up again.

If you go quietly along with the material the patients produce, you will see that they can't help getting into their infantile reminiscences and habits and ways, and that they project particularly the parental images.

Wherever there is a transference, you get unavoidably involved and integrated into the patient's family atmosphere.

The insistence of the Freudians upon making people revive their past simply shows that in the Freudian analysis people don't naturally take to living their past again, simply because they have resistance against the analyst.

If you let the unconscious have its natural way, then you may be sure everything the patient needs to know will be brought up, and you may be equally sure that everything you bring out from the patient by insistence on theoretical grounds will not be integrated into the patient's personality, at least not as a positive value, but maybe as

a lasting resistance.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs?

When it comes to schizoid patients, there of course the difficulty of liberating them from the grip of the unconscious is much greater than in ordinary neurotic cases.

Often they can't find their way back from their archetypal world to the equivalent personal infantile world where there would be a chance for liberation.

Not in vain Christ insists upon "becoming like unto children," which means a conscious resolution to accept the attitude of the child as long as such an attitude is demanded by the circumstances.

Since it is always the problem of accepting the shadow, it needs the simplicity of a child to submit to such a seemingly impossible task.

So when you find that the rebirth process shows a tendency to repeat itself, you must realize that the fascination of the archetypal material has still to be overcome, perhaps because your help has been insufficient or the patient's attitude was unfavourable to it.

But this aetiological question matters little.

You simply must try again to convert the archetypal fascination into a child-like simplicity.

There are of course many cases where our help is insufficient or comes too late, but that is so in all branches of medicine.

I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle.

I include a charming example of a particularly enlightened American doctor just for your amusement or as a sort of consolation in case you don't get the desired understanding from your contemporaries.

Hoping you are in good health,

I remain,

Yours cordially,

C.G. Jung

P.S. I think we underrate in Europe the difficulties you have to put up with in America as soon as you try to communicate something to your audience that demands a certain humanistic education.

I am afraid that your educational system produces the same technological and scientific one-sidedness and the same social welfare idealism as Russia.

Most of your psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts.

Man's psyche seems to be less [differentiated] than a weaver bird's or a bee's. Carl Jung, Letters Vol. II, Pages 148-150.

1. http://3.bp.blogspot.com/-IDGgyXFcnts/VcW0kD-iNBI/AAAAAAAAWDo/vaekmwUu8dc/s1600/1children.jpg

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Carl Jung: I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. **(2015-08-08 16:56)**

[1]

To Erich Neumann

Dear Neumann, 30 January 1954

Best thanks for your friendly letter.

I was just writing to Hull, who is to insert a passage on your work in the English edition of Symbole der Wandlung.

The transition to the New Year has not passed without difficulties: liver and intestine revolted against the too oily hotel cooking in Locarno, though this had its good side in that my holiday was 1-1/2 weeks longer than expected.

I have already penetrated a good way into your "Kulturentwicklung" and shall be able to read further as soon as the mountain of letters that have accumulated during my absence is cleared away.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians.

They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using.

He fraudulently offers his (limited) God-concept to the naive listener as a special revelation.

What sort of God is Buber talking about, for instance? Yahweh? With or without privatio boni?

And if Yahweh, where does he say that this God is certainly not the God of the Christians?

This underhand way of doing holy business I fling in the teeth of theologians of all colours.

I do not maintain that my "gnostic" images are a faithful reflection of their transcendental background, binding on everyone, or that this is conjured up by my naming it.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by.

Meanwhile with best regards and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 147.

1. http://4.bp.blogspot.com/-sAVBPP4Ba44/VcZs18TRmfI/AAAAAAAAWHc/bjKs52FbDjQ/s1600/1theologian.jpg

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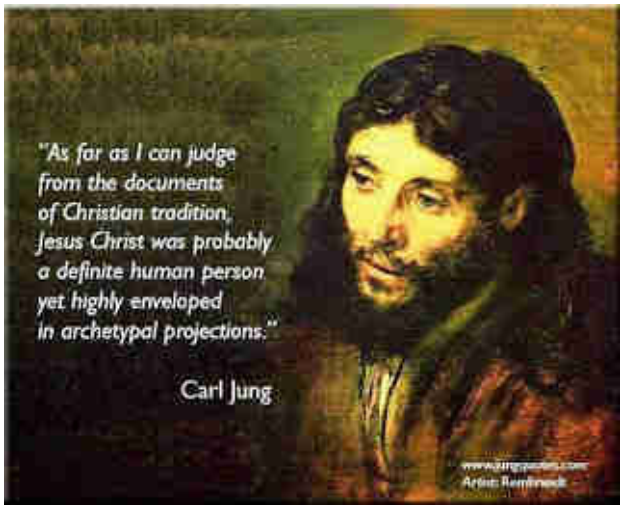
Carl Jung and the relativized authority of the Christ figure. **(2015-08-08 23:08)**

[1]



To Pastor Willi Bremi

Dear Pastor Bremi, 26 December 1953

Well knowing how numerous and exacting the duties of a clergyman are during feast days, I had not expected such a prompt and comprehensive answer.

There was no hurry at all.

It was very kind of you to explain what is the subjective significance of Schweitzer for you.

The volte face he made is unquestionably impressive.

But I must confess that nihilism was never a problem for me.

I had enough and more than enough reality on my own doorstep.

What interests me much more in the case of Schweitzer is the problem his critique has left behind for the religious-minded layman: the relativized authority of the Christ figure.

What does Protestant theology say about that?

I know Bultmann's answer.

It doesn't enlighten me.

Karl Barth, like the Catholic Church, can overlook this problem (and for the same reasons).

Reading your detailed account of Kierkegaard, I was once again struck by the discrepancy between the perpetual talk about fulfilling God's will and reality: when God appeared to him in the shape of "Regina" he took to his heels.

It was too terrible for him to have to subordinate his autocratism to the love of another person.

Nevertheless K. saw something very essential and at the same time very terrifying: that it is God's "passion to love and be loved."

Naturally it was just this quality that struck K. most forcibly.

One could ascribe plenty of other passions to God which are just as obvious and emphasize his old Jewish character even more strongly-which brings us back to Question: Is Yahweh identical with the God of the New Testament?

Please don't let yourself be rushed by my letters.

I am quite content to hope for an occasional short answer.

It is not intellectual curiosity that prompts such questions; I myself am asked so many things that I seize every favourable opportunity to be taught better.

With best wishes for the New Year,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 144-145.

1. http://2.bp.blogspot.com/-w2XvnVu9-CM/VcbD-FoKFhI/AAAAAAAAWHw/17xzxdURueY/s1600/1christ.jpg

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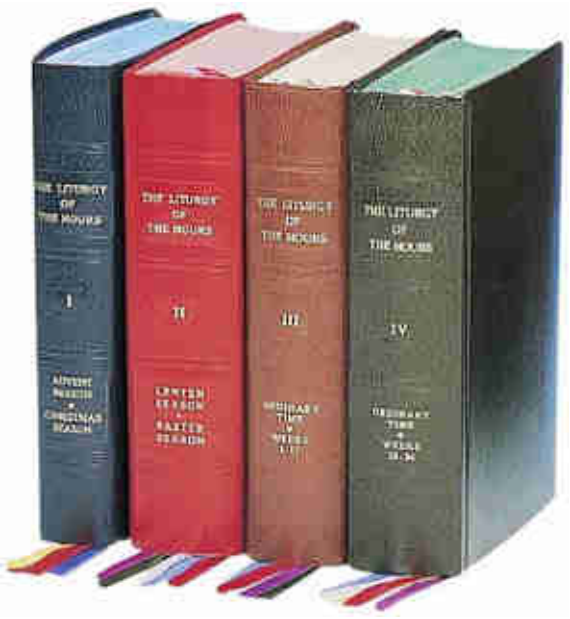
Carl Jung: But theologians suffer from the fact that when they say "God," then that God is. (2015-08-08 23:19)



[1]

To G . A . van den Bergh von Eysinga

Dear Sir, 13 February 1954

In the meantime, somebody helped me to a careful excerpt of your critique.

There seems to me some misunderstanding of my basic ideas.

First of all, I am not a philosopher and my concepts are not philosophical and abstract, but empirical, viz. biological.

The concept generally misunderstood is that of the archetype, which covers certain biological facts and is not a hypostatized idea at all.

The "archetype" is practically synonymous with the biological concept of the behaviour pattern.

But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern."

We don’t know whether the weaver-bird beholds a mental image while it follows an immemorial and inherited model in building its nest, but there is no doubt that no weaver-bird in our experience has ever invented its nest.

It is as if the image of nest-building were born with the bird.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions.

As animals of the same kind show the same instinctual phenomena all over the world, man also shows the same archetypal forms no matter where he lives.

As animals have no need to be taught their instinctive activities, so man also possesses his primordial psychic patterns and repeats them spontaneously, independently of any kind of teaching.

Inasmuch as man is conscious and capable of introspection, it is quite possible that he can perceive his instinctual patterns in the form of archetypal representations.

As a matter of fact, these possess the expected degrees of universality (cf. the remarkable identity of shamanistic Structures).

It is also possible to observe their spontaneous reproduction in individuals entirely ignorant of traditions of this sort.

Such facts prove the autonomy of the archetypes.

The pattern of behaviour is autonomous also inasmuch as it enforces its own application as soon as the general conditions allow.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis.

The same is true of the archetype.

Its autonomy is an observable fact and not a philosophical hypostasis.

I am a physician and I am practising as a psychiatrist, thus having plenty of opportunity to observe mental phenomena which are unknown to philosophy in spite of the fact that Pierre Janet's Automatisme psychologique was published almost 70 years ago.

Your critique of my poetic license: the night surrounding the mulier amicta sole is correct in so far as the text does not mention the night.

But it isn't so far away when you can see the dragon removing one third of the stars from heaven.

My mythologem obviously points to Leto, to the heroes' mothers in general, and to the matriarchal mother goddesses and their chthonic and nocturnal associations.

But this is hardly of any importance.

To mention another point: if Yahweh was not influenced by Satan, as you apparently assume, then he tortured Job against his own better conviction, which makes his case only worse.

Yahweh's amorality has nothing to do with a moral differentiation of the believers.

It exists still today and is recognized even by theological textbooks although his uncontrolled affects and his injustice
are swallowed without the consequences even drawn by the Midrashim long ago. (F.i. the admonition to the Lord to remember his better qualities; the sounding of the shofar to remind him of murderous attempt against Isaac, etc.)

It is regrettable that you did not read my introductory remarks.

You might have discovered there my empirical standpoint without which-I grant you-my little book makes no sense at all.

Envisaged from a philosophical point of view without consideration of its psychological premise, it is sheer idiocy, from a theological angle nothing but downright blasphemy and from the standpoint of rationalistic common-sense a heap of illogical and feeble-minded phantasmata.

But psychology has its own proposition and its own working hypotheses based upon the observation of facts, i.e. (in our case) of the spontaneous reproduction of archetypal structures appearing in dreams as well as in psychoses.

If one doesn't know of these facts, it will be difficult to understand what is meant by "psychic reality" and "psychic autonomy."

I agree with you that my statements (in Antwort auf Hiob) are shocking, but not more, rather less so, than the manifestations of Yahweh's demonic nature in the OT.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God.

But while the Catholic Church has at least a sort of sententia communis explaining the transmutation of Yahweh, who ad instar rhinocerotis had upset the world in the OT, into the God of love in the NT, Protestantism clings to an identity of the two gods and does not allow of a transformation of the One God.

This is a scandalum.

But theologians suffer from the fact that when they say "God," then that God is.

But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence.

When Martin Buber speaks of God, he does not tell us which God, but he assumes that his God is the only one.

My God-image corresponds to an autonomous archetypal pattern.

Therefore I can experience God as if he were an object, but I need not assume that it is the only image.

I know I am dealing, as Kant says, with a "symbolical anthropomorphism" which concerns "language" (and mimic Representation in general) but not the object itself.

To criticize intentional or unintentional anthropomorphism is neither blasphemy, nor superstition, but wholly

within the province of psychological criticism.

I remain, dear Sir,

Yours faithfully,

C.G. Jung Carl Jung, Letters Vol. II, Pages 151-154.

1. http://4.bp.blogspot.com/-0DzAt4_emqo/VcbGkt3i2cI/AAAAAAAAWH8/RqJupMPXP4g/s1600/1liturgy.jpg

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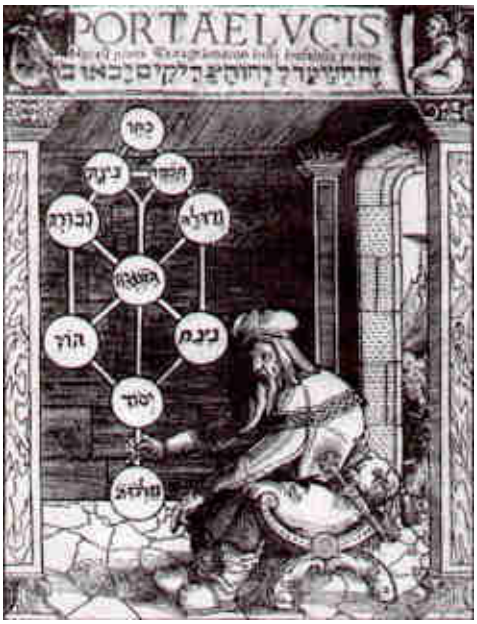
Carl Jung: For the first time man's cosmic responsibility is acknowledged. **(2015-08-09 05:12)**

[1] 

To James Kirsch

Dear Kirsch, 16 February 1954

I scarcely think that the Jews have to accept the Christ symbol.

They need only understand its meaning.

Christ wanted to change Yahweh into a moral God of goodness, but in so doing he tore apart the opposites (Satan falling from heaven, Luke 1 0:1 8) that were united in him (God) though in an inharmonious and unconscious way; hence the suspension between the opposites at the crucifixion.

The purpose of the Christian reformation through Jesus was to eliminate the evil moral consequences that were caused by the amoral divine prototype. One cannot "strain at a gnat and swallow a camel" (Matt. 23:24) or "serve two masters" (Matt. 6:24) at the same time.

This moral differentiation is a necessary step on the way of individuation.

Without thorough knowledge of "good and evil," ego and shadow, there is no recognition of the self, but at

most an involuntary and therefore dangerous identification with it.

The Jew has roughly the same moral development behind him as the Christian European, consequently he has the same problem.

A Jew can recognize the self in that hostile pair of brothers, Christ and Satan, as well as I can or perhaps even better, and with it the incarnation or Yahweh's assimilation to man.

Naturally the status of man is profoundly altered because of this.

The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history.

By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them.

Here the thought emerges for the first time that man must help God to repair the damage wrought by the Creation.

For the first time man's cosmic responsibility is acknowledged.

Naturally it is a question of the self and not the ego, although the latter will be deeply affected.

That is the answer I would give a Jew.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 154-155.

1. http://4.bp.blogspot.com/-4xw2eAldGhQ/VccZRYJiRDI/AAAAAAAAWIQ/E5iPet_PQ3g/s1600/1lurianic.jpg

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Carl Jung on a review of Answer to Job. **(2015-08-10 04:51)**

[1]

To the Rev. Erastus Evans

Dear Mr. Evans, 17 February 1954

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt to disturb the obnoxious somnolence of the guardians.

That is the way in which this damnable little book looks to me.

Habent sua fata libelli!

I would not have written this thing.

I had kept away from it studiously.

I had published before the volume Aion in polite language and as much man-made as possible.

It was not sufficient apparently, because I got ill and when I was in the fever it caught me and brought me down to writing despite my fever, my age, and my heart that is none too good.

I can assure you I am a moral coward as long as possible.

As a good little bourgeois citizen, I am lying low and concealed as deeply as possible, still shocked by the a mount of the indiscretions I have committed, swearing to myself that there would be no more of it because I want peace and friendly neighbourhood and a good conscience and the sleep of the just.

Why should I be the unspeakable fool to jump into the cauldron?

\Veil, I don’t want to be melodramatic.

This is just for your personal information.

I have no merit and no proper guilt since I got to it "like a dog to a kick," as we say.

And the little moral coward I am goes on whining: why should I be always the one that collects all available kicks?

I tell you these things because you have been nice, just, and lenient with me.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn.

I bet Jacob's punches he handed to the angel were not just caresses or polite gestures.

They were of the good hard kind; as you rightly say, "with the gloves off."

That is one side of my experiences with what is called "God."

"Coarse" is too weak a word for it. "Crude," "violent," "cruel," "bloody," "hellish," "demonic" would be better.

That I was not downright blasphemous I owe to my domestication and polite cowardice.

And at each step I felt hindered by a beatific vision of which I'd better say nothing.

You have interpreted my thoughts most admirably.

There is only one point where it seems to me you slipped up, viz. in attributing the traditional, dogmatic, and "colloquial" picture of Christ to me.

This is not my personal idea of Christ at all, as I am quite in sympathy with a much darker and harsher image of the man Jesus.

The dogmatic and traditional conception of Christ however must be and is made as bright as possible-lumen del umine-and the black substance all in the other corner.

You have probably been shocked by the idea of the "hostile brethren" and the incomplete incarnation.

If it had been complete, the logical consequence, the parousia, would have taken place.

But Christ was in error about it.

Practically, it makes no difference whether the Christ of the gospels is undergoing an enantiodromia into the relentless judge of the Revelations, or the God of love becoming the Destroyer.

Christ has an opposite-the Antichrist or (and) the Devil.

If you see a bit too much darkness in his picture, you make him too much into the likeness of his father, and then it becomes difficult to understand why he taught a God so very different from the one of the OT.

Or you disown the whole Christian tradition of the better part of 1900 years.

Christ is most decidedly not the whole Godhead as God is lv ro 7T'iiv.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being.
(I wish you would read my volume Aion, where you find most of the material behind Answer to Job.)

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in
the attempt to restore the vessels which were broken when God thought to create a world.

Only a few weeks ago, I came across this impressive doctrine which gives meaning to man's status exalted by the incarnation.

I am glad that I can quote at least one voice in favour of my rather involuntary manifesto.

Or don't you think that mankind should produce some adequate reflections before it blows itself up into eternity?

I realized something when fire was raining upon German cities and Hiroshima was flashed out of existence.

I thought it is a rather drastic world in which we live.

There is a proverb that says: a coarse block wants a coarse wedge.

No time for niceties!

This is one of the troubles of our Christianity.

I remain, dear Mr. Evans,

Yours gratefully,

C.G. Jung Carl Jung, Letters Vol. II, Pages 155-157

1. http://2.bp.blogspot.com/-cs7QnU62kxM/VchlnN9eEgI/AAAAAAAAWIg/uFWZr-br_xo/s1600/1job.jpg

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Carl Jung on "Causality." (2015-08-10 05:01)

[1]

Dear Dr. Schwarz, 2 March 1954

The concept of finality seems to me a logical complement of causality, and I therefore think that only the two aspects make up the sum total of causality.

Just as the connection between cause and effect is a necessity, so is the connection of the so-called final cause with the result.

Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously.

Finality shows itself in the teleological character of biological phenomena; but I would not know where finality could be pointed out in the realm of the inorganic.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one.

For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality.

Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist.

In order to express such a proposition, however, one must have a "rigorous" concept of causality, using the term "causality" only when it is really a matter of necessary connections, and "acausality" only when a causal connection is not even thinkable, e.g., in hysteronproteron, where an event in the present appears to be caused by a future event.

As for your question about faith, I must emphasize that there are apparently two realities: objective and subjective, by reason of the fact that objective reality can be established as being nonpsychic, whereas psychic reality cannot be established as being objective in the same sense.

But this is due primarily to the unavoidable premise that perception and judgment are themselves psychic, and that Consequently one cannot jump over one’s own head.

Nevertheless, the reality of the psyche can be established by means of verified statements or objectively verifiable symptoms.

Hoping I have answered your questions,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 157-158.

1. http://4.bp.blogspot.com/-8qlaJwhatK4/VchoIkcQftI/AAAAAAAAWIs/ZzUCt6mH--w/s1600/1causality.jpg

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Carl Jung on the Collective Unconscious (2015-08-10 05:14)

[1]

To James Kirsch

Dear Kirsch, 5 March 1954

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it.

This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world.

The integration of the unconscious is always, of course, only a very relative affair, and refers only to the constellated material, not to its total theoretical scope.

John of the Cross's "Dark Night of the Soul" has nothing to do with this.

Rather, integration is a conscious confrontation, a dialectical process such as I have described in my essay "The Relations between the Ego and the Unconscious."

A great deal of fog seems to have spread itself over this point.

With best regards,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 159.

1. http://1.bp.blogspot.com/-KUO8Mopl_sw/VchrRSth0VI/AAAAAAAAWI4/S6ELMPf4jFM/s1600/1collective.jpg

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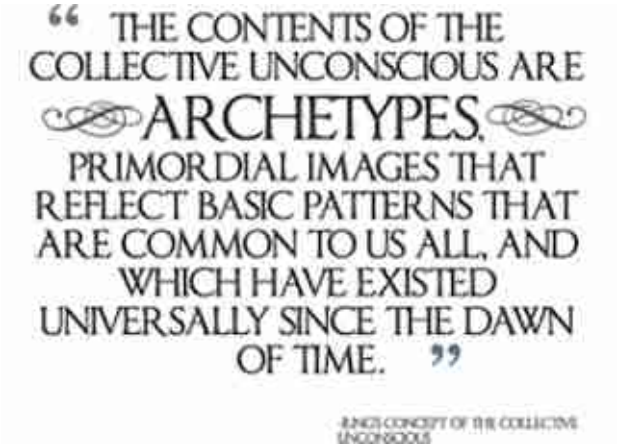
Carl Jung on the physical substratum of mental facts like archetypes (2015-08-10 08:30)

[1]


“THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES. PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME.”

To D . Cappon

Dear Doctor Cappon, 15 March 1954

Concerning your question about the physical substratum of mental facts like archetypes, this is a problem I hardly dare to touch.

It invites all sorts of funny speculations, and that is exactly what I try to avoid.

If you say they repose on the genes, you can’t go wrong.

Everything depends upon them.

The same question would arise with instincts.

Where are they localized?

With the vertebrates, one would assume that they are based upon the brain and its annexes, but where are they localized in an insect that has no brain?

Obviously, in the sympathetic nervous system.

You can also hold that an instinctual pattern being identical with an archetype is based upon our sympathicus.

But all this is mythology, quite unwarrantable from an epistemological standpoint, and just as inadmissible as

these ridiculous fantasies about intra-uterine psychological experiences.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible.

To speculate about such unknowable things is mere waste of time.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function.

Yet you do not know whether you have really destroyed the function because it is quite possible that you have only destroyed the transmitter of that function, as if you have taken away the telephone apparatus which does not mean that you have killed its owner.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently.

As I have already pointed out, the archetypes are the psychological representations of instinctual patterns, and behave exactly like these.

How did the instincts get into an individual?

Instincts have been inherited since time immemorial, and presumably have developed with the different species.

Thus, they are certainly in most cases millions of years old.

Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter, i.e., whether they have been killed themselves.

It is quite obvious that it is not at all necessary to uncover the archetypes in every treatment of neurosis.

One can get along successfully with far less, but it is equally true that it is sometimes not at all in your hand to decide whether you will go into archetypes or not, since they turn up all by themselves, sometimes with a vehemence you wouldn't like.

I never look for archetypes and don't try to find them; enough when they come all by themselves.

This is almost regularly the case when an analysis lasts a bit long or when it is matter of a person with a somewhat vivacious mind.

1. There is no point in trying to make the patient understand archetypal material as long as he has not yet gained some insight into his personal complexes, and particularly into the nature of his shadow.

2. The patient may be practically cured without ever having heard of an archetype.

3. One has cured neurosis by the most astonishing means long before our modern psychology.

If there are no technical means, it is the sincerity of the doctor's attitude and his willingness to help that restore the impaired wholeness of the patient, but if you withhold a better technical knowledge, you wouldn't be able to get any proper result with less.

The successful therapeutic attitude always expects of you that you really do your best, no matter how good or how bad it is, or what kind of technique you apply.

Only you must be sure that you do the best you know.

I should not worry about all this localization talk.

It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland.

Hoping I have answered your question,

I remain, dear Doctor

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 159-161.

1. http://2.bp.blogspot.com/-4YeKUG-kJk0/VciZHP-Zj4I/AAAAAAAAWKw/fkiPkBoX2Zo/s1600/1arch.png

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Carl Jung on the psychic cause of a car accident (2015-08-10 19:14)

[1]

To Philip Metman

Dear Mr. Metman, 27 March 1954

Many thanks for your kind letter, which interested me very much.

I gather with great concern that you have had a hair-breadth escape from a car accident.

The accident has affected only the outer shell, but evidently you and your wife were not affected physically by this broad hint.

Naturally this may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed.

This may easily happen, for we always judge by what we already know and very seldom listen to what we don't yet know.

Therefore we can easily take a step in the wrong direction or continue too long on the right path until it becomes the wrong one.

Then it may happen that in this rather ungentle way we are forced to change our attitude.

I shall soon turn to your manuscript for just now I am once again preoccupied willy-nilly with the question of synchronicity and astrology.

I have had to suppress the chapter on astrology altogether in the English edition, since apparently no one can understand it.

I am now reducing it to a few pages without any tables.

Maybe I shall succeed this time in making the risque joke of an acausal arrangement accessible to my public.

Meanwhile with best regards,

Yours sincerely,

C.G. Jung

P.S. I would be glad to welcome you here on October 10th, but you know how it is in old age:
one promises something and knows that everything is only provisional. Carl Jung, Letters Vol. II, Pages 161-162.

1. http://2.bp.blogspot.com/-UhGJk7gLVCE/VckwKKeH6RI/AAAAAAAAWMk/82dGeu1mj74/s1600/1accident.jpg

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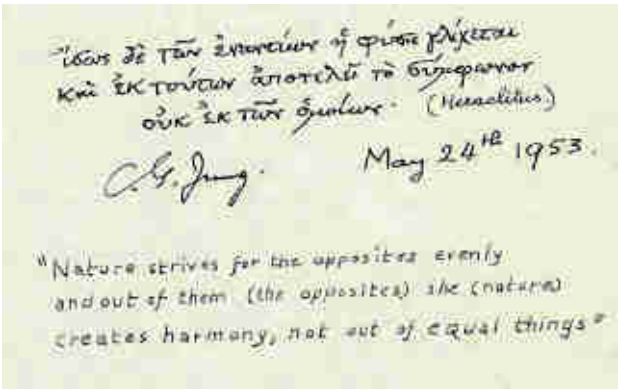
Carl Jung on his unfriendly and unobjective "critics." (2015-08-11 05:44)

[1]


ἁρμονίη δὲ πάντων ἐναντίων ἡ φύσις μάλιστα
καὶ ἐκ τούτων ἀποτελεῖ τὸ διάφορον
οὐκ ἐκ τῶν ὁμοίων. (Heraclitus)
C.G. Jung. May 24th 1953.
"Nature strives for the opposites evenly
and out of them (the opposites) she (nature)
creates harmony, not out of equal things"

To Aniela Jaffe

Dear Aniela, Bollingen, 6 April 1954

Best thanks for your excellent review = I have nothing to correct in it!

After all the rubbish that gets delivered to my house on my work, it is such a pleasure to find something understanding and friendly for once.

I often ask myself why by far the most of my "critics" are so unfriendly and unobjective?

Is my style so irritating, or what is it in me that the world finds so offensive?

This is understandable with Job, for that was its purpose.

Now I have been irritated enough.

Your pious wishes for good weather were fulfilled only on Sunday, but then totally.

Now the weather is beastlier than ever, so that one can only huddle behind the stove.

I busy myself chiefly with cooking, eating and sleeping.

In between I am writing a long letter to Pater White.

He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty.

I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him.

I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself.

I am just as much in doubt about myself as before, the more so the more I try to say something definite.

It is as though familiarity with oneself alienated one from oneself still further.

Cordially,

Yours ever,

C.G. Carl Jung, Letters Vol. II, Pages 162-163.

1. http://1.bp.blogspot.com/-RQLhz2uoSSI/VcnD1wg8-3I/AAAAAAAAWM4/xdlzcw7m1wU/s1600/1style.jpg

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Carl Jung's Letter to Calvin S. Hall (2015-08-11 07:34)

[1]

To Calvin S. Hall

Dear Sir, 6 October 1954

Thank you for kindly giving me an opportunity to glimpse into the psychology of an American psychologist.

Above all I am much encouraged by the fact that you were able to get something positive out of my incompetent work and I am deeply obliged to you

1) for your willingness to hear my impressions,
2) for the honesty and sincerity of your purpose, and
3) for your serious attempt to be impartial and to lay aside your prejudices.

You have left me however with a puzzle from which I can hardly extricate myself.

In the first place I cannot understand the peculiar way in which you present my work.

In order to make myself clear, I should like to use the following example:

Somebody sets out to present Mr. Evans' work in Crete to an ignorant audience.

In order to do so he talks almost exclusively of Evans' conjectures with reference to Minoan history and culture.

But why doesn't he mention what he has dug up in Knossos?

His conjectures are irrelevant in comparison with the facts and results of his excavations, and moreover his audience not knowing about his main merit is in no way prepared to understand what his conjectures are all about.

Thus you chiefly deal with words and names instead of giving substance.

I am thoroughly empirical and therefore I have no system at all.

I try to describe facts of which you merely mention the names.

I got the funny impression that, while you claim to present myself, you restrict yourself to my suit of clothes, which is altogether indifferent to me and is certainly not essential.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew.

You even adduce the old-fashioned sophism of the non-inheritance of acquired peculiarities.

What about a mutation that maintains itself in the subsequent generations?

What about the funny things you can see on the Gahipagos?

If no change gets inherited, then nothing gets changed unless there is an infinite series of creative acts.

But I don't insist, as you can easily see, upon such sophistications.

Your harping on such utterly irrelevant conjectures probably hangs together with another puzzle which I should like to explain again by an example: Somebody tries to present Mr. Plato's philosophical work.

We in Europe should expect that anybody trying to carry out such a plan would read all of Plato's writings and not only barely half and chiefly the earlier part of them.

Such a procedure would not qualify and could hardly be called responsible or reliable.

One could not even advocate it with an author as insignificant as myself.

The last and greatest puzzle is the funny prejudice which reminds me vividly of that vulgar idea that an alienist must be necessarily crazy because he deals with lunatics.

If you call me an occultist because I am seriously investigating religious, mythological, folkloristic and philosophical fantasies in modern individuals and ancient texts, then you are bound to diagnose Freud as a sexual pervert since he is doing likewise with sexual fantasies, and a psychologically inclined criminologist must needs be a gaol-bird.

A typical example of my later work is Psychology and Alchemy.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delu-

sions of the insane or the peculiar creeds of mankind.

Perhaps you have noticed that I follow the well-known method of comparative anatomy or of comparative history of religions or that of deciphering difficult ancient texts, as you can easily see in Psych. And Alch.

Dealing with such fantasies I have to adduce analogous material, which is to be found in mystical texts or in myths and religions.

Or do you assume that psychopaths have no fantasies of this kind?

Please cf. my book: Symbols of Transformation.

I cannot understand at all how dealing with sex fantasies should be more objective or more scientific than dealing with any other kind of fantasy, f.i. the religious one.

But obviously the sex fantasy must be true and real, while the religious fantasy is not true, it is an error and should not be, and whoever deals with it is highly unscientific.

Such logic transcends my horizon.

Being a physician and citizen I am not only justified but morally bound to warn or advise publicly when I see fit.

I am not inclined to preach, but I feel socially responsible and I have made up my mind not to participate in the arch-sin of the intellectual, namely the Trahison des clercs as a French author calls this particular form of infantile autoeroticism.

This is the reason why I am interested in the social aspects of psychology.

It is most surprising to me that almost none of the critiques of my work ever mentions the facts I am producing.

As a rule they ignore them completely.

But I should like to know how they would explain the astounding parallelism of individual and historical symbolism not reducible to tradition.

This is the real problem.

To deny the facts is too simple and too cheap.

It never pays to underrate new ideas or facts.

I hope you don’t mind my giving you my impressions without polite detours.

You can dismiss them as irrelevant, but it won’t be to the advantage of the progress of science.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration.

A professor once repudiated my statements saying: "But your argument collides with the doctrine of the unity of Consciousness.

Therefore you are wrong." This is an answer worthy of the XII Ith century, but unfortunately it happened in the XXth century.

Your typescript with my notes follows.

Hoping that my criticism does not offend you,

I remain,

Yours respectfully,

C.G. Jung Carl Jung, Letters Vol. II, Pages 184-187.

1. http://3.bp.blogspot.com/-azkLIb3ge28/Vcndl36HIbI/AAAAAAAAWNI/7HnPpXogSUw/s1600/1hall.jpg

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Carl Jung on "Freedom." (2015-08-11 07:46)

[1]

Dear Dr. Rudin, 1 October 1954

My very best thanks for kindly sending me your interesting essay on freedom.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality.

In particular it comes into the category of meaningful coincidences, which I have discussed in my book on synchronicity.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 182-183.

1. http://2.bp.blogspot.com/-MVkRX7ah_Co/VcngdeOi_1I/AAAAAAAAWNU/jLOxpdloRNs/s1600/1hall.jpg

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Carl Jung on "Our Daily Bread." (2015-08-11 09:56)

[1]

Dear Frau Loos, 7 September 1954

It was unexpectedly kind of you to remember my birthday.

I am not surprised you forgot it at first, but I am astonished that you remembered.
.
With regard to the lack of appreciation of writers in Switzerland, one must never forget that Switzerland is a very small country and has never trusted its own taste in spite of cultural philistinism and the vogue for art, and anyway you can’t expect publishers to be idealists.

Rascher for instance wastes his money on idiotic picture-books, but only because this is his hobby and not a well-founded artistic judgment.

As you wish, I am sending you a copy of my book Von den Wurzeln des Bewusstseins.

The petition for "daily bread" is appropriate under all circumstances, although in Matthew 6:11 it reads:

"Panem nostrum supersubstantialis da nobis hodie" (Give us this day our super-substantial bread).

At least that is how St. Jerome translated the Greek word, which occurs only in Matthew and has undergone various interpretations, banal or otherwise.

But Jerome will have known what he was doing, especially when you see what is said in the ensuing verses, where Christ admonishes his disciples not to worry about their daily needs, which is naturally very much easier in a warm country than in our climate, of which Zola rightly said: "Mais notre misere a froid."

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 182.

1. http://2.bp.blogspot.com/-smYOnywo7BI/Vcn-8311QII/AAAAAAAAWNk/UAiwwLe_tWs/s1600/1bread.jpg

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Carl Jung: ... man will be essentially God and God man. **(2015-08-11 10:31)**

[1]

To Father Victor White

Dear Victor, Bollingen, 10 April 1954

Your letter has been lying on my desk waiting for a suitable time to be answered.

In the meantime I was still busy with a preface I had promised to P. Radin and K. Kerenyi.

They are going to bring out a book together about the figure of the trickster.

He is the collective shadow. I finished my preface yesterday.

I suppose you know the Greek-Orthodox priest Dr. Zacharias?

He has finished his book representing a reception, or better-an attempt-to integrate Jungian psychology into Christianity as he sees it.

Dr. Rudin S.J. from the Institute of Apologetics did not like it.

Professor Gebhard Frei on the other hand was very positive about it.

I am puzzled about your conception of Christ and I try to understand it.

It looks to me as if you were mixing up the idea of Christ being human and being divine.

Inasmuch as he is divine he knows, of course, everything, because all things macrocosmic are supposed to be
microcosmic as well and can therefore be said to be known by the self. (Things moreover behave as if they were known.)

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything.

There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension.

The sententia, therefore: animam Christi nihil ignoravisse etc. is not contradicted by psychological experience.

Rebus sic stantibus, Christ as the self can be said ab initio cognovisse omnia etc.

I should say that Christ knew his shadow-Satan-whom he cut off from himself right in the beginning of his career.

The self is a unit, consisting however of two, i.e., of opposites, otherwise it would not be a totality.

Christ has consciously divorced himself from his shadow.

Inasmuch as he is divine, he is the self, yet only its white half.

Inasmuch as he is human, he has never lost his shadow completely, but seems to have been
conscious of it.

How could he say otherwise: "Do not call me good . . . " ?

It is also reasonable to believe that as a human he was not wholly conscious of it, and inasmuch as he was unconscious he projected it indubitably.

The split through his self-made him as a human being as good as possible, although he was unable to reach the degree of perfection his white self already possessed.

The Catholic doctrine cannot but declare that Christ even as a human being knew everything.

This is the logical consequence of the perfect union of the duae naturae.

Christ as understood by the Church is to me a spiritual, i.e., mythological being; even his humanity is divine as it is generated by the celestial Father and exempt from original sin.

When I speak of him as a human being, I mean its few traces we can gather from the gospels.

It is not enough for the reconstruction of an empirical character.

Moreover even if we could reconstruct an individual personality, it would not fulfil the role of redeemer and Godman who is identical with the "all-knowing" self.

Since the individual human being is characterized by a selection of tendencies and qualities, it is a specification and not a wholeness, i.e., it cannot be individual without incompleteness and restriction, whereas the Christ of the doctrine is perfect, complete, whole and therefore not individual at all, but a collective mythologem, viz. an archetype.

He is far more divine than human and far more universal than individual.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ.

I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux.

Thus the self as a monad or continuous unit would be dead.

But it lives inasmuch as it splits and unites again.

There is no energy without opposites!

All conservatives and institutionalists are Pharisees, if you apply this name without prejudice.

Thus it was to be expected that just the better part of Jewry would be hurt most by the revelation of an exclusively good God and loving Father.

This novelty emphasized with disagreeable clearness that the Yahweh hitherto worshipped had some additional, less decorous propensities.

For obvious reasons the orthodox Pharisees could not defend their creed by insisting on the bad qualities of their God.

Christ with his teaching of an exclusively good God must have been most awkward for them.

They probably believed him to be hypocritical, since this was his main objection against them.

One gets that way when one has to hold on to something which once has been good and had meant considerable progress or improvement at the time.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man.

Not knowing better, they cheated him by obeying his Law literally.

But as Job discovered Yahweh's primitive amorality, God found out about the trick of observing the Law and swallowing camels.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent.

The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz. as the iron curtain, the completion of the second Fish.

Now a new synthesis must begin.

But how can absolute evil be connected and identified with absolute good?

It seems to be impossible.

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off.

Yet it had to be cut off in order to enable man to become morally conscious.

If the moral opposites could be united at all, they would be suspended altogether and there could be no morality at all.

That is certainly not what synthesis aims at.

In such a case of irreconcilability the opposites are united by a neutral or ambivalent bridge, a symbol expressing either side in such a way that they can function together.

This symbol is the cross as interpreted of old, viz. as the tree of life or simply as the tree to which Christ is inescapably affixed.

This particular feature points to the compensatory significance of the tree: the tree symbolizes that entity from which Christ had been separated and with which he ought to be connected again to make his life or his being complete.

In other words, the Crucifixus is the symbol uniting the absolute moral opposites.

Christ represents the light; the tree, the darkness; he the son, it the mother.

Both are androgynous (tree = phallus).

Christ is so much identical with the cross that both terms have become almost interchangeable in ecclesiastical language (f.i. "redeemed through Christ or through the cross" etc.).

The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature.

Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water.

Christ was suffering on account of his split and he recovers his perfect life at Easter, when he is buried again in the womb of the virginal mother. (Represented also in the myth of Attis by the tree, to which an image of Attis was nailed, then cut down and carried into the cave of the mother Kybele. The Nativity Church of Bethlehem is erected over an Attis sanctuary!)

This mythical complex seems to represent a further development of the old drama, existence becoming real through reflection in consciousness; Job's tragedy.

But now it is the problem of dealing with the results of conscious discrimination.

The first attempt is moral appreciation and decision for the Good.

Although this decision is indispensable, it is not too good in the long run.

You must not get stuck with it, otherwise you grow out of life and die slowly.

Then the one-sided emphasis on the Good becomes doubtful, but there is apparently no possibility of reconciling Good and Evil.

That is where we are now.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree.

It is no longer a matter of an impossible reconciliation of Good and Evil, but of man with his vegetative = unconscious) life.

In the case of the Christian symbol the tree however is dead and man upon the Cross is going to die, i.e., the solution of the problem takes place after death.

That is so as far as Christian truth goes.

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus.

In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis."

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man.

The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father.

He will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity.

Materialism and atheism, the negation of God, are indirect means to attain this goal.

Through the negation of God one becomes deified, i .e., god-almighty-like, and then one knows what is good for mankind.

That is how destruction begins.

The intellectual schoolmasters in the Kremlin are a classic example.

The danger of following the same path is very great indeed.

It begins with the lie, i.e., the projection of the shadow.

There is need of people knowing about their shadow, because there must be somebody who does not project.

They ought to be in a visible position where they would be expected to project and unexpectedly
they do not project!

They can thus set a visible example which would not be seen if they were invisible.

There is certainly Pharisaism, law consciousness, power drive, sex obsession, and the wrong kind of formalism in the Church.

But these things are symptoms that the old showy and easily understandable ways and methods have lost their significance and should be slowly replaced by more meaningful principles.

This indeed means trouble with the Christian vices.

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya.

As "tout passe," even theological books are not true forever, and even if they expect to be believed one has to tell them in a loving and fatherly way that they make some mistakes.

A true and honest introverted thinking is a grace and possesses for at least a time divine authority, particularly if it is modest, simple and straight.

The people who write such books are not the voice of God.

They are only human.

It is true that the right kind of thinking isolates oneself.

But did you become a monk for the sake of congenial society?

Or do you assume that it isolates only a theologian?

It has done the same to me and will do so to everybody that is blessed with it.

That is the reason why there are compensatory functions.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things.

The compensation will be a hell of a conflict to begin with, but later on, by understanding what nirdvandva means, they1become the pillars at the gate of the transcendent function, i.e., the transitus to the self.

We should recognize that life is a transitus.

There is an old covered bridge near Schmerikon with an inscription: "Alles ist Uebergang."

Even the Church and her sententiae are only alive inasmuch as they change.

All old truths want a new interpretation, so that they can live on in a new form.

They can't be substituted or replaced by something else without losing their functional value altogether.

The Church certainly expects of you that you assimilate its doctrine.

But in assimilating it, you change it imperceptibly and sometimes even noticeably.

Introverted thinking is aware of such subtle alterations, while other minds swallow them wholesale.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse.

If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it.

The life of most ideas consists in their controversial nature, i.e., you can disagree with them even if you recognize their importance for a majority.

If you fully agreed with them you could replace yourself ust as well by a gramophone record.

Moreover, if you don't disagree, you are no good as a directeur de conscience, since there are many other people suffering from the same difficulty and being badly in need of your understanding.

I appreciate the particular moral problem you are confronted with.

But I should rather try to understand why you were put into your actual situation of profound conflict before you think it is a fundamental mistake.

I remember vividly your charta geomantica that depicts so drastically the way you became a monk.

I admit there are people with the peculiar gift of getting inevitably and always into the wrong place.

With such people nothing can be done except get them out of the wrong hole into another equally dubious one.

But if I find to think that it makes sense somehow.

There may be some work for him to do.

Much work is needed where much has gone wrong or where much should be improved.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future.

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder.

The man who allows the institution to swallow him is not a good servant.

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences.

But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also.

The Church is a "Durchgang" [passage] and bridge between representatives of higher and lower consciousness and as such she quite definitely makes sense.

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful.

What would you do if you were a bank-clerk or a medical assistant at a big clinic?

You are always and everywhere in a moral conflict unless you are blissfully unconscious.

I think it is not only honest but even highly moral and altruistic to be what one professes to be as completely as possible, with the full consciousness that you are making this effort for the weak and the unintelligent who cannot live without a reliable support.

He is a good physician who does not bother the patient with his own doubts and feelings of inferiority.

Even if he knows little or is quite inefficient the right persona medici might carry the day if seriously and truly performed for the patient.

The grace of God may step in when you don’t lose your head in a clearly desperate situation.

If it has been done, even with a lie, in favour of the patient, it has been well done, and you are justified, although you never get out of the awkward feeling that you are a dubious number.

I wonder whether there is any true servant of God who can rid himself of this profound insecurity balancing his obvious rightness.

I cannot forget that crazy old Negro Mammy who told me: "God is working in me
like a clock-funny and serious."

By "clock" seems to be meant something precise and regular, even monotonous; by "funny and serious" compensating irrational events and aspects-a humorous seriousness expressing the playful and formidable nature of fateful experiences.

If I find myself in a critical or doubtful situation, I always ask myself whether there is not something in it, explaining the need of my presence, before I make a plan of how to escape.

If I should find nothing hopeful or meaningful in it, I think I would not hesitate to j ump out of it as quick as possible.

Well, I may be all wrong, but the fact that you find yourself in the Church does not impress me
as being wholly nonsensical.

Of course huge sacrifices are expected of you, but I wonder whether there is any vocation or any kind of meaningful life that does not demand sacrifices of a sort.

There is no place where those striving after consciousness could find absolute safety.

Doubt and insecurity are indispensable components of a complete life.

Only those who can lose this life really, can gain it.

A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born.

If one lives properly and completely, time and again one will be confronted with a situation of which one will say: "This is too much. I cannot bear it any more."

Then the question must be answered: "Can one really not bear it?"

Fidem non esse caecum sensum religionis e latebris subconscientiae erump entem, etc., indeed not!

Fides in its ecclesiastical meaning is a construction expressed by the wholly artificial credo, but no -spontaneous product of the unconscious.

You can swear to it in all innocence, as well as I could, if asked.

Also you can teach, if asked, the solid doctrine of St. Thomas Aquinas, as I could if I knew it.

You can and will and must criticize it, yet with a certain discrimination, as there are people incapable of understanding your argument.

Quieta movere is not necessarily a good principle.

Being an analyst, you know how little you can say, and sometimes it is quite enough when only the analyst knows.

Certain things transmit themselves by air when they are really needed.

I don’t share at all X.’s idea that one should not be so finicky about conscience.

It is definitely dishonest and-sorry-a bit too Catholic.

One must be finicky when it comes to a moral question, and what a question!

You are asked to decide whether you can deal with ambiguity, deception, "doublecrossing" and other damnable things for the love of your neighbor’s soul.

If it is a case of "the end justifying the means," you had better buy a through ticket to hell.

It is a devilish hybris even to think that one could be in such an exalted position to decide about the means

one is going to apply.

There is no such thing, not even in psychotherapy.

If you don't want to go to the dogs morally, there is only one question, namely "Which is the necessity you find
yourself burdened with when you take to heart your brother's predicament?"

The question is how you are applied in the process of the cure, and not at all what the means are you could offer to buy yourself off.

It depends very much indeed upon the way you envisage your position with reference to the Church.

I should advocate an analytical attitude, which is permissible as well as honest, viz. take the Church as your ailing employer and your colleagues as the unconscious inmates of a hospital.

Is the LSD-drug mescalin?

It has indeed very curious effectsvide Aldous Huxley!-of which I know far too little.

I don't know either what its psychotherapeutic value with neurotic or psychotic patients is.

I only know there is no point in wishing to know more of the collective unconscious than one gets through dreams and intuition.

The more you know of it, the greater and heavier becomes your moral burden, because the unconscious contents transform themselves into your individual tasks and duties as soon as they begin to become conscious.

Do you want to increase loneliness and misunderstanding?

Do you want to find more and more complications and increasing responsibilities?

You get enough of it.

If I once could say that I had done everything I know I had to do, then perhaps I should realize a legitimate need to take mescalin.

But if I should take it now, I would not be sure at all that I had not taken it out of idle curiosity.

I should hate the thought that I had touched on the sphere where the paint is made that colours the world, where the light is created that makes shine the splendour of the dawn, the lines and shapes of all form, the sound that fills the orbit, the thought that illuminates the darkness of the void.

There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counter-poison, but I am profoundly mistrustful of the "pure gifts of the Gods."

You pay very dearly for them. Quidquid id est, timeo Danaos et dona ferentes.

This is not the point at all, to know of or about the unconscious, nor does the story end here; on the contrary it is how and where you begin the real quest.

If you are too unconscious it is a great relief to know a bit of the collective unconscious.

But it soon becomes dangerous to know more, because one does not learn at the same time how to balance it through a conscious equivalent.

That is the mistake Aldous Huxley makes : he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again:

Die ich rief, die Geister,
Werd ich nun nicht los

It is really the mistake of our age.

We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality.

Radioactive clouds over Japan, Calcutta, and Saskatchewan point to progressive poisoning of the universal atmosphere.

I should indeed be obliged to you if you could let me see the material they get with LSD.

It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility.

It is j ust as if a surgeon had never learned further than to cut open his patient's belly and to leave things there.

When one gets to know unconscious contents one should know how to deal with them.

I can only hope that the doctors will feed themselves thoroughly with mescaline, the alkaloid of divine grace, so that they learn for themselves its marvellous effect.

You have not finished with the conscious side yet.

Why should you expect more from the unconscious?

For 35 years I have known enough of the collective unconscious and my whole effort is concentrated upon preparing the ways and means to deal with it.

Now to end this very long epistle I must say how much I have appreciated your confidence, frankness, courage and honesty.

This is so rare and so precious an event that it is a pleasure to answer at length.

I hope you will find a way out to Switzerland.

The winter, though very cold, has dealt leniently with me.

Both my wife and myself are tired, though still active, but in a very restricted way.

I am spending the month of April in Bollingen procul negotiis and the worst weather we have known for years.

Cordially yours,

C.G. Carl Jung, Letters Vol. II, Pages 163-174

1. http://3.bp.blogspot.com/-v-t1hW3x0hg/VcoFgIvRz9I/AAAAAAAAWN0/mICyjzbN3_I/s1600/1god.jpg

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Carl Jung on “Trees” – Anthology (2015-08-11 11:44)

[1]

The tree brings back all that has been lost through Christ’s extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Carl Jung, Letters Vol. II, Pages 163-174

The symbolic history of the Christ’s life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Pages 163-174

The tree of life may have been, in the first instance, a fruit-bearing genealogical tree, and hence a kind of tribal mother Carl Jung, CW 5, Para 321.

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness. Carl Jung, Letters Vol. II, Page 104

Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104

I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea. Carl Jung, Letters Vol. II, Pages 91-93.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.

... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d 'entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Diahmon, Liber Novus, Page 351.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Diahmon, Liber Novus, Page 351.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Diahmon, Liber

Novus, Page 351.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 43.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Pages 225-226.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

1. http://4.bp.blogspot.com/-1caeBdX4-uk/VcoYNEsiSsI/AAAAAAAAWOI/hDAUOyafOAc/s1600/1tree.jpg

Carl Jung interprets the dream of a "Young Greek Girl." (2015-08-11 13:42)

[1]

To a Young Greek Girl

Dear Miss N., 14 October 1954

As to your question whether it makes a difference to your dreams if one has read about similar subjects, I must say that dreams of the sort you give me an example of can occur whether you have read [my books] or not.

It is, of course, quite natural that the dreams take suitable material from whatever source is available, either from books or from other experiences but this doesn't matter.

There are people who can read my books and never have a dream of anything reminiscent of my writings, but it is true that if you understand what you have read, you get a frame of mind or a problematical outlook which you did not have before, and that, of course, influences your dreams.

I shouldn't assume that your dream has been particularly influenced by what you have read.

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray.

I will make an exception in your case since I see that your dream has a meaning very important for you.

The beginning of it shows a certain fear of an imminent catastrophic situation-the tempest and the darkness.

The sudden discovery of the relief is something like a revelation, an unveiling of the compensatory background to your conscious psychology that has masculine (animus) inclinations.

It is the Eleusinian mystery of Demeter and her daughter Persephone.

The masculine element is paying homage to. this maternal figure.

It is quite obvious that the dream intends to call your attention to this great mythologem so important for a

woman's psychology.

It is particularly important to your case because you are very much on your mother's side and presumably partially identified with her, being her only daughter.

Also you are remote from your father, from whom you have not received what is due to a daughter.

Therefore, you have developed a sort of substitute for the spiritual influence not coming forth from your father as it should.

That is a great hindrance working either way to the masculine as well as to the feminine side of your personality.

It would be wise, therefore, to follow the suggestion of the dream and to meditate on all the aspects of the myth of Demeter and Persephone.

Also, Greece had its Eleusinian cult because it suffered from a very similar psychological condition: women too much under the influence of their mothers and spiritually starved by their fathers, men also too much influenced by the mother because of the uncontrolled emotionality of the fathers and victimized by the emotional appetites of their mothers, hence the widespread homosexuality particularly in the male population.

At the time of Pericles there was even an epidemic of suicides among young girls feeling neglected by the men occupied with homosexual affairs.

Try to find out what Demeter has to convey to you.

You are obviously more attracted by the chthonic mystery represented by Demeter than by the spiritual and paternal trends of Christianity, from which you apparently have separated yourself.

It is this critical attitude that has to be considered as the immediate cause of this dream with its definitely antique atmosphere.
.
This is about all I can safely say about your dream.

If you give it your full attention, you will probably have other dreams elucidating the further steps of your way.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 187-188.

1. http://1.bp.blogspot.com/-XTCIA9fSW7E/Vcozxhj7vfI/AAAAAAAAWSI/OE3f2IxtpQc/s1600/1greek.JPG

Carl Jung on "salutation to the perfect Master." **(2015-08-12 09:10)**

[1]

To Arvind U . Vasavada

Dear friend, 22 November 1954

Thank you for your kind letter and the beautiful "salutation to the perfect Master."

In the guru, I perceive, you greet the infinitesimal God whose light becomes visible wherever a man’s consciousness has made even the smallest step forward and beyond one’s own horizon.

The light of the Dawn praised by our medieval thinkers as the Aurora consurgens,the rising morning light, is awe-inspiring, it fills your heart with joy and admiration or with irritation and fear and even with hatred, according to the nature of whatever it reveals to you.

The ego receives the light from the self.

Though we know of the self, yet it is not known.

You may see a big town and know its name and geographical position, yet you do not know a single one of its inhabitants.

You may even know a man through daily intercourse, yet you can be entirely ignorant of his real character.

The ego is contained in the self as it is contained in the universe of which we know only the tiniest section.

A man of greater insight and intelligence than mine can know myself, but I could not know him as long as my consciousness is inferior to his.

Although we receive the light of consciousness from the self and although we know it to be the source of our illumination, we do not know whether it possesses anything we would call consciousness.

However beautiful and profound the sayings of your Wisdom are, they are essentially outbursts of admiration and enthusiastic attempts at formulating the overwhelming impressions an ego-consciousness has received from the impact of a superior subject.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain.

Even if the grain recognizes itself as being part of the mountain and understands the mountain as an immense agglomeration of particles like itself, it does not know their ultimate nature, because all the others are, like itself, individuals, incomparable and incomprehensible in the last resort.

(The individual alone is ultimate reality and can know of existence at all.)

If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless.

It is our ego-consciousness that is capable only of limited experience.

We can only say that the self is limitless, but we cannot experience its infinity.

I can say that my consciousness is the same as that of the self, but it is nothing but words, since there is not the slightest evidence that I participate more or further in the self than my ego-consciousness reaches.

What does the grain know of the whole mountain, although it is visibly a part of it?

If I were one with the self, I would have knowledge of everything, I would speak Sanskrit, read cuneiform script, know the events that took place in prehistory, be acquainted with the life of other planets, etc.

There is unfortunately nothing of the kind.

You should not mix up your own enlightenment with the self-revelation of the self.

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light.

Your standpoint seems to coincide with that of our medieval mystics, who tried to dissolve themselves in God.

You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least-we are located, presumably for a certain purpose.

The universe does not seem to exist for the sole purpose of man denying or escaping it.

Nobody can be more convinced of the importance of the self than me.

But as a young man does not stay in his father’s house but goes out into the world, so I don’t look back to the self but collect it out of manifold experiences and put it together again.

What I have left behind, seemingly lost, I meet in everything that comes my way and I collect it, reassembling it as it were.

In order to get rid of opposites, I needs must accept them first, but this leads away from the self.

I must also learn how opposites can be united, and not how they can be avoided.

As long as I am on the first part of the road I have to forget the self in order to get properly into the mill of the opposites, otherwise I live only fragmentarily and conditionally.

Although the self is my origin, it is also the goal of my quest.

When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self.

I have to discover it in my actions, where first it reappears under strange masks.

That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after the many years of my absence.

Hoping I have answered your question, I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 194-196

1. http://3.bp.blogspot.com/-XWyCZiDmIeQ/VctFl_yOWGI/AAAAAAAAWUQ/nWvg1bgVN00/s1600/1guru.jpg

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Carl Jung: "We should have schools for adults...."} **(2015-08-13 05:35)**

[1]

To Henry D. Isaac

Dear Herr Isaac, 25 October 1954

Your question is indeed most timely, for it is highly unlikely that any social measures and proposals will make the individual more conscious, more conscientious and more responsible but will have the opposite effect, because all agglomerations of individuals show a distinct tendency to lower the level of individual consciousness.

Hence all advice that begins with "you ought" usually proves to be completely ineffective.

This hangs together with the obvious fact that only the individual is the carrier of virtues but not the mass.

Today this supremely important vehicle of the social function is imperiled by our whole culture, or rather un-culture.

If the individual could be improved, it seems to me that a foundation would be laid for an improvement of the whole.

Even a million noughts do not add up to one.

I therefore espouse the unpopular view that a better understanding in the world can come only from the individual and be promoted only by him.

But considering the vast numbers involved, this truth looks like a counsel of despair and futility.

Supposing, however, that anyone did want to make his infinitesimal contribution to the desired ideal, he would have to be in a position really to understand another person.

The indispensable precondition for this is that he understands himself.

If he doesn't, he will inevitably see the other person through the deceptive and distorting lens of his own prejudices and projections and will recommend and impute to him the very things he most needs himself.

So we must understand ourselves to a certain extent if we want any real communication with others.

Today there are a whole lot of things which an adult ought to know in order to be equipped for life.

He is supposed to have picked them up in his schooldays, but then he was much too young to understand them, and later there is nothing to prompt him to go back to school again.

Usually he has no time for that.

Nobody brings him any useful knowledge in this respect, and he remains in a state of childish ignorance.

We should have schools for adults, where one could inculcate into them at least the elements of self-knowledge and knowledge of human nature.

I have made this suggestion often enough, but it has remained a pious wish although everyone admits in theory that without self-knowledge there can be no general understanding.

Ways and means would surely be found if it were some technological problem.

But since it is merely the most important thing of all, the human psyche and human relationships, that is
at issue, there are neither teachers nor pupils, neither schools nor refresher courses, and everything is shrugged off with "you ought."

That everyone ought to begin with himself is much too unpopular and so everything stays as it is.

Only when people get so nervous that the doctor diagnoses a neurosis do they go to a specialist, whose medical horizon usually does not include social responsibility.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point.

If one is in the position of a doctor, as I am, to become intimately acquainted with very many educated people, one is continually amazed at the terrifying unconsciousness of modern civilized man.

Contemporary science can give such people any amount of enlightening knowledge about things they should have known right at the beginning of their social life but had no chance to acquire.

Instead of knowing, they had to be content with ridiculous prejudices and preconceived opinions.

Our whole society is split up by specialism, and the self-serving professions are so differentiated that none of them knows what the other is doing.

There's nothing to be hoped for from the universities, since they turn out only specialists.

Even psychology gives no thought to the unity of man, but has split into countless subdivisions each with its own tests and specialist theories.

Anyone who sought the wisdom that is needed would soon find himself in the situation of old Diogenes, who went looking for a man on the marketplace of Athens in broad daylight with a lantern in his hand.

I think this is all I have to say about the present state of human understanding.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 189-191.

1. http://2.bp.blogspot.com/-GXwx7JVHbOM/Vcxks8IVrQI/AAAAAAAAWbY/BRd7RQ0f5nM/s1600/1aadult.jpg

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Carl Jung: None of my critics has ever tried to apply my method conscientiously. **(2015-08-13 12:55)**

[1]

To Calvin S. Hall

Dear Prof. Hall, 8 November 1954

Thank you for your kind reply.

I am much obliged that you took my criticism in a good spirit.

The main point with me is that it is difficult having to deal with careless and superficial criticisms.

None of my critics has ever tried to apply my method conscientiously.

Anybody doing it cannot fail to discover what I call archetypal motifs.

They appear in dreams just as much as in speech or in the writings of our poets.

The only question is: are they wholly spontaneous or due to tradition?

To answer this question one has to go into detail, and it's just that detail that is neglected by the critics.

For many years I have carefully analysed about 2000 dreams p.a., thus I have acquired a certain experience in this matter.

As I already told you, I object to the term "system."

If I had an invented system, I certainly should have constructed better and more philosophical concepts than those I am applying.

Take for instance animus and anima.

No philosopher in his senses would invent such irrational and clumsy ideas.

When things fit together, it is not always matter of a philosophical system; sometimes it is the facts that fit together.

Mythological motifs are facts; they never change; only theories change.

There can never be a time which denies the existence of mythological motifs, it is not just a barbarous darkening of the mind.

Yet the theory about them can change a great deal at any time.

By this same mail, I am sending you a list of all my writings so that you can compare it with your list of my books.

Apologizing for my impatience,

I remain,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 191-192.

1. http://4.bp.blogspot.com/-WCiLvFeWUto/VczLpO-GiTI/AAAAAAAAWfs/rs28SNw-sdE/s1600/1critics.jpg

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Carl Jung on Saint Paul **(2015-08-13 13:03)**

[1]

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

Paul for instance was not converted to Christianity by intellectual or philosophical endeavor or by a belief, but by the force of his immediate experience. Carl Jung, Letters Vol. II, Page 183.

Paul for instance was not converted to Christianity by intellectual or philosophical endeavor or by a belief, but by the force of his immediate experience. Carl Jung, Letters Vol. II, Page 183.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man.

But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . .

It is well to remind ourselves of St. Paul and his split consc iousness: on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the "thorn in

the flesh" and rid himself of the Satanic angel who plagued him.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

St. Paul's concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious condition of man. Carl Jung, Aion, Pages 191-192.

As St. Paul said, "I am redeemed and am freed from the law." [2]

The earliest source about the Resurrection is St. Paul, and he is no eyewitness, but he strongly emphasizes the absolute and vital importance of resurrection as well as the authenticity of the reports. (Cf. I Cor. 15:14 and 15:5".) [3]

1. http://2.bp.blogspot.com/-uBSSNt4IjLs/VczNl8lcbRI/AAAAAAAAWf4/Wli5bbt6uPg/s1600/1paul.jpg
2. http://carljungdepthpsychology.blogspot.com/2015/02/carl-jung-on-laws-made-by-man-and-vice.html
3. http://carljungdepthpsychology.blogspot.com/2014/09/carl-jung-on-resurrection.html

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Carl Jung: Your succour comes at a time when it is badly needed... (2015-08-14 06:11)

[1]

To J. B . Priestley

Dear Mr. Priestley, 8 November 1954

Friends have sent your two articles to me.

I am deeply touched by your kindness and understanding.

You as a writer are in a position to appreciate what it means to an isolated individual like myself to hear one friendly human voice among the stupid and malevolent noises rising from the scribbler-infested jungle.

I am indeed most grateful for your warm-hearted support and your generous appreciation.

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job.

It deals with the wholly unsatisfactory outcome of the Book of Job and what its further historical consequences for the development of certain religious questions including Christian views were.

The book will be highly unwelcome in certain spheres and will be misunderstood and misinterpreted accordingly.

The German edition over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously.

Needless to say the best of the so-called free-thinkers are equally shocked.

Sir Herbert Read, who is informed about its contents, wisely said: "You certainly understand how to put your foot in it."

But I am really glad that they are willing to print it.

I will tell my publishers to present a copy to you as soon as it comes out.

Hoping you are in good health and active as ever,

I remain,

Yours gratefully and sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 192-193

1. http://2.bp.blogspot.com/-0ufcEsKckKw/Vc2-m5zkuWI/AAAAAAAAWgY/_a4J2WZMmmY/s1600/1succour.jpg

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Carl Jung on “Carrying the Torch.” (2015-08-14 06:43)

[1]

To H. Oswald

Dear Frau Oswald, 11 November 1954

I would gladly accept your invitation to devote myself to Holderlin's work if I still felt up to this task.

Unfortunately I am no longer energetic enough and am too old-in my 8oth year-to do it justice.

I know the lines you quote from Holderlin only too well.

But I have worked so hard in these last decades that I must be wary of even relatively minor mental Exertions.

It is now up to the younger generation to open a few locked doors, perhaps with the help of the keys I have wrought.

In any case I see no one at present who could tackle Holderlin.

Such a work is reserved for a distant future.

A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end.

It would be most unseemly to grab Holderlin by the hair in senile impatience.

I cannot deny that all sorts of thoughts run through my head, but that traitor the body leaves me in the lurch.

Nevertheless I thank you for your pious wish, for which there is every justification.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 192-193.

1. http://3.bp.blogspot.com/-tjtprHOHxgM/Vc3GOgelDpI/AAAAAAAAWgo/g3zMmSCFCTk/s1600/1torch.jpg

Carl Jung: “I write for unbelievers.” **(2015-08-14 16:14)**

[1]

To Bernhard Martin

Dear Dr. Martin, 7 December 1954

It is very kind of you to submit your manuscript to me for an opinion.

I have taken the liberty of marking it with numbers in pencil where a change in the text seems necessary.

You "know" of that which is beyond the psyche only through belief, not through knowledge.

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something.

Without the psyche you can neither know nor believe.

Therefore everything about which we can speak at all lies in the psychic realm; even the atom is in this sense a psychic model.

I grant you that the believer will learn nothing from my Answer to Job since he already has everything.

I write only for unbelievers.

Thanks to your belief, you know much more than I do.

Since my earliest youth I have been made to feel how rich and how knowing the believers are, and how disinclined even to listen to anything else.

I do not hesitate to admit my extreme poverty in knowing through believing, and would therefore advise you to shut my book with a bang and inscribe on the inside of the jacket: "Nothing here for the believing Christian" -a

sentiment with which I am in complete agreement.

I am not concerned with what is "believable" but simply with what is knowable.

It seems to me that we are not in a position to "generate" or "uphold" belief, for belief is a charisma which God giveth or taketh away.

It would be presumptuous to imagine that we can command it at will.

For the sake of brevity my comments are rather direct and outspoken.

I hope you won't mind this, but will see how different are the two planes on which the discussion is moving.

Without in any way impugning belief, I confine myself to its assertions.

As you see, I even take the highly controversial new dogma at its face value.

I do not consider myself competent to judge the metaphysical truth of these assertions; I only try to elucidate their content and their psychological associations.

The assertions are, as you yourself admit, anthropomorphic and therefore can hardly be considered reliable with respect to their metaphysical truth.

You as a believer take the stand that the proposition "God is" has as its inevitable corollary God's Existence in reality, whereas Kant irrefutably pointed out long ago (in his critique of Anselm's proof of God) that the little word "is" can denote no more than a "copula in the judgment."

Other religions make equally absolute assertions, but quite different ones.

But as a psychologist on the one hand and a human being on the other I must acknowledge that my brother may be right too.

I do not belong to the elect and the beati possidentes of the sole truth, but must give fair consideration to all human assertions, even the denial of God.

So when you confront me as a Christian apologist you are standing on a different plane from me.

You cling to "believing is knowing," and I must always be the loser because de fide non est disputandum any more than one can argue about taste.

One cannot argue with the possessor of the truth.

Only the seeker after truth needs to reflect, to inquire, to deliberate, for he admits that he does not know.

As a believer you can only dismiss me out of hand and declare that I am no Christian and what I say is useless, indeed harmful.

Well, gunpowder was a dangerous invention, but it also has its useful applications.

It is notorious that everything can be used for a good or a bad purpose.

Hence there was no valid reason for me to keep silence, quite apart from the fact that the present state of "Christendom" arouses a host of doubts in people's minds.

As a doctor I have to provide the answers which for many of my patients are not forthcoming from the theologian.

I myself have politely requested the theologians to explain to me what the attitude of modern Protestantism is as regards the identity of the Old and the New Testament concept of God.

Two didn't answer at all and the third said that nobody bothers any more about God-concepts nowadays.

But for the religious-minded person this is a matter of burning interest, which was one of my motives for writing Answer to Job.

I would like to recommend Prof. Volz's Das Daemonische in Jahwe to your attention, and as for the New Testament I pose the question: Is it necessary to placate a "loving Father" with the martyr's death of his son?

What is the relation here between love and vindictiveness?

And what would I feel about it if my own father exhibited that kind of phenomenology?

Such are the questions of the unbelieving religious man for whom I write.

To him applies the amiable (predestinarian) principle of Matt. 13: 12: "Whosoever hath, to him shall be given," etc.

But "illis non est datum," these lost sheep of which another, equally authentic logion says that Christ was sent only to them.

Those who cannot believe would at least like to understand: "Putasne intelligis quae legis?" (Acts 8:30).

But understanding begins at the bottom of the mountain on top of which the believer sits.

He already knows everything much better and can therefore say: "Lord, I thank thee that I am not so dumb and ignorant as those down below, who want to understand" (cf. Luke 18:11).

I cannot anticipate a thing by believing it but must be content with my unbelief until my efforts meet with the grace of illumination, that is, with religious experience.

I cannot make-believe.

To conclude with an indiscreet question: Don't you think that the angel of the Lord, wrestling with Jacob, also got a few hefty cuffs and kicks? (So much for my "scandalous" criticism of Yahweh!)

I know my Answer to Job is a shocker for which I ought to offer a civil apology (hence my motto).

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 197-199.

1. http://2.bp.blogspot.com/-7i62Pgy4aXQ/Vc5L8-jhLdI/AAAAAAAAWg8/GUo5CB2fhdk/s1600/1unbelievers.jpg

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Carl Jung on "Carrying the Torch." **(2015-08-14 16:24)**

[1]

To H. Oswald

Dear Frau Oswald, 11 November 1954

I would gladly accept your invitation to devote myself to Holderlin's work if I still felt up to this task.

Unfortunately I am no longer energetic enough and am too old-in my 8oth year-to do it justice.

I know the lines you quote from Holderlin only too well.

But I have worked so hard in these last decades that I must be wary of even relatively minor mental Exertions.

It is now up to the younger generation to open a few locked doors, perhaps with the help of the keys I have wrought.

In any case I see no one at present who could tackle Holderlin.

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It would be most unseemly to grab Holderlin by the hair in senile impatience.

I cannot deny that all sorts of thoughts run through my head, but that traitor the body leaves me in the lurch.

Nevertheless I thank you for your pious wish, for which there is every justification.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 192-193.

1. http://1.bp.blogspot.com/-3LRKNe6awLY/Vc5OTEwDXgI/AAAAAAAAWhI/fSnj1u_RyjQ/s1600/1torch.jpg

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Carl Jung: Every religion makes use of two feet: faith on one side and ritual on the other. **(2015-08-14 17:08)**

[1]

To Pastor William Lachat

Dear Pastor Lachat, 18 January 1955

The book on Le Bdpteme dans l'Eglise nformee which you were good enough to send me deals with an eminently theological theme.

I feel that I am too much of a layman to be competent to touch upon it.

The only problem that concerns me is that of the rite in Protestantism.

As I see it, this is a problem of the highest importance.

The sola fide standpoint seems to me insufficient for a complete religion.

Every religion makes use of two feet: faith on one side and ritual on the other.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic.

But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious.

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc.

This is a natural fact demanding recognition, a question wanting an answer.

It is a need that should be satisfied by a solemn act, characterizing the numinous moment with a combination of words and gestures of an archetypal, symbolic nature.

Rites give satisfaction to the collective and numinous aspects of the moment, beyond their purely personal significance.

This aspect of the rite is highly important.

The pastor's personal prayer does not fill the need at all because the response should be collective and historical; it should evoke the "ancestral spirits" so as to unite the present with the historical and mythological past, and for that a re-presentation of the past is indispensable: rites should be archaic (in language and gesture).

The proper kind of rite is not magically but psychologically efficacious.

That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed.

But once lost, lost forever! That is the tragedy of Protestantism.

It has only one leg left.

This lack may possibly be compensated by an artificial limb, but one never feels convinced that it is as good as the natural leg.

The Protestant is restless, and something in him goes about looking for a solution.

The wheel of time cannot be turned back.

Things can, however, be destroyed and renewed.

This is extremely dangerous, but the signs of our time are dangerous too.

If there was ever a truly apocalyptic era, it is ours.

God has put the means for a universal holocaust into the hands of men.

People hate the human soul, it is nothing but "psychological."

They don't understand that it has needs, and they throw its treasures into the street without understanding them.

That is what Protestantism started, the Encyclopedistes continued, and la Deesse Raison will finish off.

Our rites will become solemn syntheses of hydrogen bombs.

Baptism, like the other sacraments, is really a mystery in so far as it represents an answer to the unconscious question put to us by the numinous moment.

This question awaits a satisfactory reaction from our side.

If there is no response, the lack of it augments the general dissatisfaction to the point of neurosis, and increases the disorientation to the point of mental blindness and collective psychosis which has characterized our time since 1933, or (in Russia) since the war of 1914-1918.

I thank you very much for sending the book on baptism, which I am in the process of reading slowly.

Perhaps I shall have still other reactions.

With my sincere regards,

C.G. Jung Carl Jung, Letters Vol. II, Pages 208-210.

1. http://2.bp.blogspot.com/--_XvdqyiPqg/Vc5Ysz-0sdI/AAAAAAAAWhY/bWcP7H3p6YQ/s1600/1.jpg

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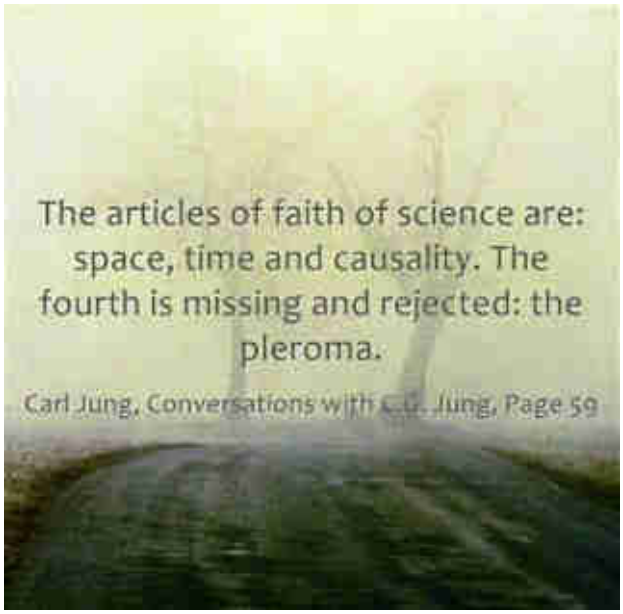
Carl Jung on the "Trinity of Science." (2015-08-15 15:35)

[1]


The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma.
Carl Jung, Conversations with C.G. Jung, Page 59

To Michael Fordham

Dear Fordham, 24 January 1955

According to your wish and to my notoriously helpless state concerning higher mathematics, I have sent the galley proofs and your notes to Prof. Fierz.

You will find the other notes included in this letter.

I am deeply obliged to you for all the trouble you have taken over this complicated matter.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality.

Funny how few people can draw the inevitable conclusion from causality being of statistical nature, that it must suffer exceptions.

You can arbitrarily dismiss them as indispensable parts of the real world, if you like averages better than random facts.

The latter are facts none the less and cannot be treated as non-existent.

Moreover, since the real man is always an individual and unique event and as such merely "random," you have to label the whole of mankind in its essentials as "valueless."

But on the other hand, only the individual carries life and consciousness of life, which seems to me rather a significant fact not to be lightly dismissed at least not by the physician.

You can do such things in Nazi Germany or in Russia, but-God forbid-not with us.

But wherever a philosophy based upon the sciences prevails (as in the USA), the individual man loses his foothold and becomes "vermasst," turned into a mass particle, because as an "exception" he is valueless, not very different from the Russian.

This is the reason and the motive of my essay.

I am convinced that something ought to be done about this blind and dangerous belief in the security of the scientific Trinity.

I don't expect that my contemporaries will accept my idea, but my book will be in existence and sooner or later somebody will draw the same conclusions.

By the way-do you know Brown's paper about the Rhine experiments?

I only know it in its French form (G. Spencer Brown: "De Ia recherche psychique consideree comme un test de la theorie des probabilites," Revue metapsychique, Mai-Aout, 1954, p. 87 sqq.).

The author cannot deny the validity of Rhine's results.

But since it is "impossible" to look round corners and to know the future, the probability calculus must be basically wrong!

This shows the impact of synchronicity upon the fanatical one-sidedness of scientific philosophy.

Thanking you again for your care and attention,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 215-216.

1. http://3.bp.blogspot.com/-5Dp1BoqzyxA/Vc-UWJqnlRI/AAAAAAAAWk0/-ssTlIzASrM/s1600/1faith.jpg

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Carl Jung on reviews of “Synchronicity.” (2015-08-15 15:48)

[1]

To R.F.C. Hull

Dear Hull, 24 January 1955

Thank you very much for your refreshing answer to Mr. Philip Toynbee.

You have done it very well.

No reason to believe you could not rectify such clumsy misunderstandings!

I am obliged to you for your courageous answer.

There are damned few who have the guts to stand up for me.

The latest comment about "Synchronicity" is th at it cannot be accepted because it shakes the security of our scientific foundations, as if th is were not exactly the goal I am aiming at and as if the merely statistical nature of causality had never been mentioned before.

It is true however that it is the asses that make public opinion.

50 years of this stuff could have subdued me easily if I had not had the unshakable experience that my truth was good enough for myself and that I could live with it.

If you like Camembert, you just like it, although the whole world would shout at you that it is very bad.

Sooner or later, somebody else will also discover that nothing is quite secure, not even the SS.

Trinitas, space, time, and causality.

I am sorry that I did not see you again.

Only once I saw you flitting by on your fiery chariot.

I am planning to come down to Ascona once more towards the end of February for about a fortnight.

Many thanks!

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Page 217.

1. http://4.bp.blogspot.com/-yIA_dpyANfg/Vc-XQ1Pg-XI/AAAAAAAAWlA/FY82u6WHu9A/s1600/1syn.jpg

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Carl Jung on the Individual and Mass Mentality. **(2015-08-15 15:55)**

[1]

To Hans A. Illing

Dear Dr. Illing, 26 January 1955

As a doctor, I consider any psychic disturbance, whether neurosis or psychosis, to be an individual illness, so the patient has to be treated accordingly.

The individual can be treated in the group only to the extent that he is a member of it.

This is a great relief to begin with, since, being submerged in the group, he can escape
from himself up to a point.

The sense of security is increased and the sense of responsibility decreased when one is part of a group.

Once I ran into a thick fog while crossing a treacherous glacier, full of crevasses, with a company of soldiers.

The situation was so dangerous that everyone had to stop just where he happened to be.

Yet there was no trace of panic, but rather the spirit of a public festival!

Had one been alone, or had there only been two of us, the danger could not have been overlooked or laughed off.

As it was, the brave and experienced had a chance to shine.

The timid took heart from the plucky ones, and nobody said a word about the possibility of having to improvise a bivouac on the glacier, which could hardly have passed off without frostbite, etc., let alone about the perils of an attempted descent.

This is typical of the mass mentality.

Young people in a group get up to tricks they would never do by themselves.

During the war, compulsion neuroses among soldiers vanished overnight as a result of group activity.

The group confessions of sects like the Oxford Movement are well known; also the cures at Lourdes, which would be unthinkable without an admiring public.

Groups bring about not only astonishing cures but equally astonishing psychic changes and conversions precisely because suggestibility is heightened.

This was recognized long ago by the totalitarian dictators; hence the mass parades, chanting, cheering, etc.

Hitler inspired the most massive group experience of change in Germany since the Reformation and cost Europe millions of dead.

Heightened suggestibility means individual bondage, because the individual is at the mercy of environmental influences, be they good or bad.

The discriminative capacity is weakened, and so is the sense of personal responsibility, which as in the Oxford Movement is left to "Lord Jesus."

People have wondered belatedly about the psychology of the German Army-no wonder!

Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility.

Even a small group is ruled by a suggestive group spirit which, if it is good, can have very favourable social effects, though at the expense of mental and moral independence of the individual.

The group accentuates the ego; one becomes braver, more presumptuous, more cocky, more insolent, more reckless; but the self is diminished and gets pushed into the background in favour of the average.

For this reason all weak and insecure persons belong to unions and organizations, and if possible to a nation of 80 million!

Then one is a big shot, because he is identical with everybody else, but he loses his self (which is the soul the devil is after and wins!) and his individual judgment.

The ego is pressed to the wall by the group only if in his judgment it is not in accord with the group.

Hence the individual in the group always tends to assent as far as possible to the majority opinion, or else to

impose his opinion on the group.

The levelling influence of the group on the individual is compensated by one member of it identifying with the group spirit and becoming the Leader.

As a result, prestige and power conflicts are constantly arising due to the heightened egotism of the mass man.

Social egocentricity increases in proportion to the numerical strength of the group.

I have no practical objections to group therapy any more than I have to Christian Science, the Oxford Movement, and other therapeutically effective sects.

I myself founded a group nearly 40 years ago; but it was composed of analysed persons and its purpose was to constellate the individual's social attitude.

This group is still active today.

The social attitude does not come into operation in the dialectical relationship between patient and doctor and may therefore remain in an unadapted state, as was the case with the majority of my patients.

This drawback only became apparent when the group was formed and called for the mutual rubbing off of sharp edges.

In my opinion group therapy is only capable of educating the social human being.

Attempts in this direction are being made in England, particularly with unanalyzed persons, on the basis of psychological theories inaugurated by me.

Mr. P. W. Martin, Talboys, Oxted, Surrey, could give you further information.

I rate these attempts very highly.

However, in view of the foregoing critical remarks about group therapy, I do not believe that it can replace individual analysis, i.e., the dialectical process between two individuals and the subsequent intrapsychic discussion, the dialogue with the unconscious.

Since the sole carrier of life and the quintessence of any kind of community is the individual, it follows that he and his quality are of paramount importance.

The individual must be complete and must have substance, otherwise nothing has substance, for any number of zeros still do not amount to more than zero.

A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog.

In our time, which puts so much weight on the socialization of the individual because a special capacity for adaptation is also needed, the formation of psychologically oriented groups is certainly more important than ever.

But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding

security and independence within themselves, which is the prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before.

He may become adapted socially, but what of his individuality, which alone gives meaning to the social fabric?

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values.

When a hundred intelligent heads are united in a group the result is one big fathead.

There used to be the quiz question:

What are the three biggest organizations whose morality is the lowest?

Answer : Standard Oil, the Catholic Church, and the German Army.

It is precisely in a Christian organization that one might expect the highest morality, but the need to bring fractious factions into harmony requires compromises of the most questionable kind.

(Jesuitical casuistry and perversion of the truth in the interests of the Church!)

The worst examples to date are Nazism and Communism, where the lie has become the principal reason of State.

Conspicuous virtues are relatively rare and are mostly individual achievements.

Mental and moral sloth, cowardice, bigotry, and unconsciousness dominate everything.

I have 50 years of pioneer work behind me and could tell a pretty tale in this respect.

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better.

Individuals can be improved because they present themselves for treatment.

But societies only let themselves be deceived and misled, even if temporarily for their own good.

For what we are dealing with is simply the passing and morally weakening effects of suggestion.

(This is why medical psychotherapists, with few exceptions, have long since abandoned the use of suggestion therapy.)

The good is never easy to reach; the more it costs the better it is.

Socially good results have to be paid for too, usually later, but then with interest and compound interest
(witness the Mussolini era in Italy and its catastrophic end).

To sum up, I have reached the following conclusions:

1 . Group therapy is indispensable for the education of the social human being.
2. It is not a substitute for individual analysis .
3· The two forms of psychotherapy complement each other.
4· The danger of group therapy is getting stuck on the collective level.
5 · The danger of individual analysis is the neglect of social adaptation.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 217-221.

1. http://2.bp.blogspot.com/-BNhAJAXB1wg/Vc-YhTYSdDI/AAAAAAAAWlM/iDDOjF4lMEO/s1600/1group.jpg

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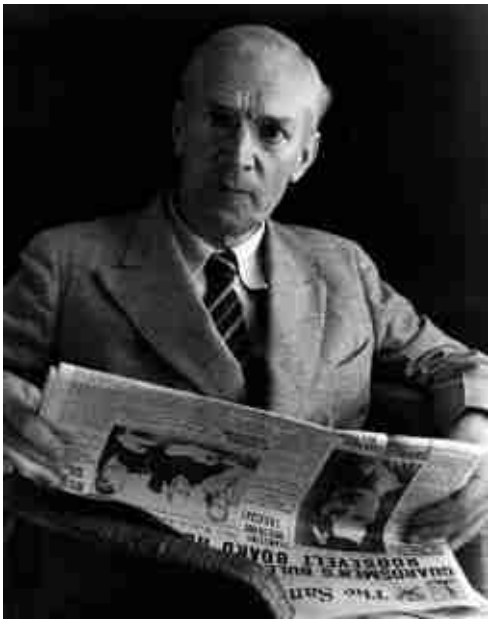
Carl Jung to Upton Sinclair (2015-08-16 05:45)

[1] 

Dear Mr. Sinclair, 20 January 1955

Thank you ever so much for your awfully nice letter.

You ought not to think that I shall be able to write you always such long letters in the future; it all depends on the button you push.

It happens that your recent writings have touched off some electric charges.

I am glad that my letter has pleased you and I have no objection whatever if you want to publish it in the New Republic.

It is a great question to me whether the American public or at least some of its competent representatives can follow my argument.

If the reduction to the simple human story would be the proper answer, the whole tradition of 2000 years

would be wiped out together with the church that carries it.

The disruption of tradition means the destruction of a culture.

I am not sure that we ought to risk such a peril.

If we want to maintain the spiritual contents of 2000 years of Christian tradition, we must understand what it is all about.

One can do that only if one assumes that it makes sense.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon.

That's the point I try to make clear to my contemporaries.

It is an ambitious and perhaps hopeless enterprise, but I believe in the Roman principle dulce et decorum est pro patria mori; instead of patria you read patrimonium christianum.

I have realized from your previous letter that you are already 76 years old; I hadn't realized that before.

I am now in my 80th and I must say I am grateful to whomever administers my fate that I have met in you a kindred spirit interested in and talking of things that seem to be vital to you.

I assure you there are not many.

The ecclesia spiritualis is a very small concern, and pays little dividends.

My best wishes for you,

Yours cordially,

C.G. Jung

P .S. Indeed I do remember Frederik van Eeden:

I may have seen him personally even, but I am not quite sure; it is so long ago, between 40 and 50 years.

I remember him as a very sensitive and sweet nature, definitely without the stamina a pioneer needs.

He was dangerously near the modern mind, but his weakness led him into the protection of the ecclesiastical walls.

I don't know how he felt about his conversion. His was a way back, but not out. Carl Jung, Letters Vol. II, Pages 214-215.

1. http://1.bp.blogspot.com/-O6DaFhLuU_0/VdBbfieiySI/AAAAAAAAWlc/c0e494lV-24/s1600/1sin.jpg

Carl Jung on "Speaking in Tongues." **(2015-08-16 16:57)**

[1]

To E . V. Tenney

Dear Dr. Tenney, 23 February 1955

It was a great pleasure to receive a letter from you.

I often wondered how you were faring and how you digested all the difficult
stuff you have devoured in Zurich.

I see from your letter that the digestive process has made a great step forward, which is very satisfactory.

There is no objection to your making extracts from the seminar notes, but I must warn you that I have never been able to go through them and correct minor errors of all descriptions found all over the texts.

It is also expected that you wouldn't use them for quotations in printed papers without special permission.

Now as to your questions:

1 . Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language.

As it does demand strange pictures of an unheard of character, it is also a traditional expectation that the spiritual demonic inspiration manifests itself either in hieratic or otherwise incomprehensible language.

That is also the reason why primitives and civilized people still use archaic forms of language on ritual occasions (Sanskrit in India, Old Coptic in the Coptic church, Old Slavonic in the Greek Orthodox church, Latin in the Catholic church, and mediaeval German or English in the Protestant church).

There are case reports about mediums that spoke foreign languages which were unknown to them in their

waking state.

Theodore Flournoy in Geneva reported such a case in which he showed that it was a question of a cryptomnesic Sanskrit the medium had picked up in a Sanskrit grammar whose existence nobody was aware of.

It is exceedingly difficult to establish the authenticity of these cases on account of cryptomnesia.

2 . The healing function is not necessarily a characteristic of individuation; it is a thing in itself.

It also doesn't work exclusively through transference; that is a Freudian prejudice.

It is evident that healing presupposes a special kind and faculty of understanding and compassion.

3 · You find visual images in the process of analysis chiefly with people of a visual type.

The way the unconscious manifests itself depends very much upon your functional type.

It can manifest itself in the most unexpectedly various ways.

Your story of the Catholic priests is delightful; they were obviously shielding themselves from the devil when he crept up in what you said.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief.

You know the Virgin has been taken up to Heaven, and that ought to be believed quite concretely although no theologian can explain to me whether she has been taken up in her shirt or other pieces of clothing or naked, and what happened to her garments: did they become eternal too, or what happened to the microbes that are in every human body: did they become immortal too?

You see, psychology takes into account all such heretical aspects, while the believers in concrete truth never think of such things.

You are quite right that you did not found any organization, things always become rigid.

I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White is wriggling as well as he can.

He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy.

This is of course a terrific snag, but-one could almost say -fortunately people are unaware of the clashing contrasts.

Father White, however, is by no means unconscious of those clashes; it is a very serious personal problem to him.

But it is the same with Protestantism: there is the same difficulty between a concrete or historic belief and a symbolic understanding.

One could well say it is a problem of our time whether our mind is capable of developing itself so that it can understand the symbolic point of view or not.

I had some correspondence recently with Upton Sinclair; he is going to publish my last letter in the New Republic.

You will see when you read that letter how I try to insinuate the symbolic point of view into a rationalistic attitude.

Now I think I have answered all your main questions.

My best regards to Mrs . Tenney,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 227-229

1. http://2.bp.blogspot.com/-7_W0GogTrdo/VdD5FBAOP8I/AAAAAAAAWoM/Wjo3YgHHIUM/s1600/1tongue.jpg

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Carl Jung and moving into Aquarius, and the Sibylline Books (2015-08-17 05:30)

[1]

To Adolf Keller

Dear friend, 25 February 1955

It was very kind of you to take the time and trouble to react at such length to the article in Time.

our interpretation of my strange-looking visage is excellent.

The photographer, who bored me excruciatingly with his many exposures, must have caught me in an absent-minded moment when I was sunk in my thoughts.

My thoughts about "this world" were not-and are not-enjoyable.

The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces.

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer).

And we are only at the beginning of this apocalyptic development!

Already I am a great-grandfather twice over and see those distant generations growing up who long after we are gone will spend their lives in that darkness.

I would accuse myself of senile pessimism did I not know that the H-bomb is lying ready to hand-a fact that unfortunately can no longer be doubted.

Only a Herostratus in the Kremlin is needed to push the button.

And if we are lucky enough to escape that, what about the overpopulation problem?

Best greetings,

Jung Carl Jung, Letters Vol. II, Pages 229-230

1. http://3.bp.blogspot.com/-NnM8P8uNJwI/VdGpndyv-mI/AAAAAAAAWok/uUvrvp0yLvQ/s1600/1sibyl.jpg

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Carl Jung: There are mere chance occurrences as well as synchronicity (2015-08-17 06:08)

[1]

To Evelyn Thorne

Dear Miss Thorne, 23 March 1955

Thank you very much for your interesting letter.

I can confirm your observation from my own experience.

Time and again I have observed that when I was busy with a special thought or a work of a remote kind, I found that the theme was picked up in newspaper articles or in letters I got from strangers as if it has been broadcasted.

Sometimes this observation was so striking that I myself thought of the possibility that it might be a case of synchronicity.

But your observation of the colours worn by people in a crowd shows that it must be a matter of the accumulation phenomenon in chance series.

You can observe this fact easily when you watch the traffic on roads where it is not continuous.

You will notice that cars or pedestrians have a marked tendency to come in aperiodic batches interspersed with solitary pedestrians or cars.

These accumulation phenomena are just chance occurrences.

Thus we have to consider the coincidence of themes in manuscripts or newspaper articles in the first place as mere chance, although with a certain mental reservation.

At the time of Immanuel Kant there were quite a number of philosophers with a very similar kind of mind, and also at the time of Charles Darwin there were at least three other minds at work to produce similar ideas independently of each other.

In such cases one feels tempted to think of a peculiar Zeitgeist secretly at work and pushing forward certain instrumental individuals.

Unfortunately, this hypothesis is difficult to prove, yet it seems to me as if the latter phenomena were some-

where midway between mere chance occurrences and positive synchronistic phenomena.

By the way, my essay on synchronicity will soon be published in English translation by the Bollingen Press.

Thanking you again,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 233-234.

1. http://4.bp.blogspot.com/-PYOLG3zQOO8/VdGyOZOv31I/AAAAAAAAWo0/MSQ9mqcfHv8/s1600/1dice.jpg

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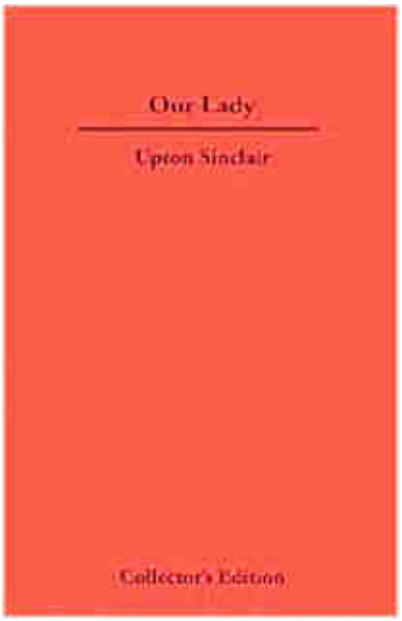
Carl Jung on Upton Sinclair's "Personal Christ." (2015-08-17 07:09)

[1] 

To Upton Sinclair

Dear Mr. Sinclair, 7 January 1955

Having read your novel Our Lady and having enjoyed every page of it, I cannot refrain from bothering you again with a letter.

This is the trouble you risk when giving your books to a psychologist who has made it his profession to receive impressions and to have reactions.

On the day after I had read the story, I happened to come across the beautiful text of the "Exultet" in the Easter night liturgy:

0 inaestimabilis dilectio caritatis

Ut servum redimeres, Filium tradidisti!
0 certe necessarium Adae peccatum,
Quod Christi morte deletum est!
0 felix culpa
Quae talem ac tantum meruit habere Redemptorem

Although I am peculiarly sensitive to the beauty of the liturgical language and of the feeling expressed therein, something was amiss, as if a corner had been knocked off or a precious stone fallen from its setting.

When trying to understand, I instantly remembered the bewildered Marya confronted with the incongruities of the exorcism, her beautiful and simple humanity caught in the coils of a vast historical process which had supplanted her concrete and immediate life by the almost inhuman superstructure of a dogmatic and ritual nature, so strange that, in spite of the identity of names and biographical items, she was not even able to recognize the story of herself and of her beloved son.

By the way, a masterful touch! I also remembered your previous novel about the idealistic youth who had almost become a saviour through one of those angelic tricks well known since the time of Enoch (the earthly adventure of Samiasaz and his angelic host).

And moreover, I recalled your Jesus biography.

Then I knew what it was that caused my peculiarly divided feeling: it was your common sense and realism, reducing the Holy Legend to human proportions and to probable possibilities, that never fails in knocking off a piece of the spiritual architecture or in causing a slight tremor of the Church's mighty structure.

The anxiety of the priests to suppress the supposedly satanic attempt at verisimilitude is therefore most convincing, as the devil is particularly dangerous when he tells the truth, as he often does (vide the biography of St. Anthony of Egypt by St. Athanasius).

It is obviously your laudabilis intentio to extract a quintessence of truth from the incomprehensible chaos
of historical distortions and dogmatic constructions, a truth of human size and acceptable to common sense.

Such an attempt is hopeful and promises success, as the "truth" represented by the Church is so remote from ordinary understanding as to be well-nigh inacceptable.

At all events, it conveys nothing any more to the modern mind that wants to understand since it is incapable of blind belief.

In this respect, you continue the Strauss Renan tradition in liberal theology.

I admit it is exceedingly probable that there is a human story at the bottom of it all.

But under these conditions I must ask: Why the devil had this simple and therefore satisfactory story to be embellished and distorted beyond recognition?

Or why had Jesus taken on unmistakably mythological traits already with the Gospel writers?

And why is this process continued even in our enlightened days when the original picture has been obscured beyond all reasonable expectation?

Why the Assumptio of 1950 and the Encyclical Ad caeli Reginam of Oct. 1, 1954?

The impossibility of a concrete saviour, as styled by the Gospel writers, is and has always been to me obvious and indubitable.

Yet I know my contemporaries too well to forget that to them it is news hearing the simple fundamental story.

Liberal theology and incidentally your laudabilis intentio have definitely their place where they make sense.

To me the human story is the inevitable point de depart, the self-evident basis of historical Christianity.

It is the "small beginnings" of an amazing development.

But the human story-I beg your pardon-is just ordinary, well within the confines of everyday life, not exciting and unique and thus not particularly interesting.

We have heard it a thousand times and we ourselves have lived it at least in parts.

It is the well-known psychological ensemble of Mother and beloved Son, and how the legend begins with mother's anxieties and hopes and son's heroic fantasies and helpful friends and foes joining in, magnifying and augmenting little deviations from the truth and thus slowly creating the web called the reputation of a personality.

Here you have me-the psychologist-with what the French call his deformation professionnelle.

He is blase, overfed with the "simple" human story, which does not touch his interest and particularly not his religious feeling.

The human story is even the thing to get away from, as the small story is neither exciting nor edifying.

On the contrary, one wants to hear the great story of gods and heroes and how the world was created and so on.

The small stories can be heard where the women wash in the river, or in the kitchen or at the village well, and above all everybody lives them at home.

That has been so since the dawn of consciousness.

But there was a time in antiquity, about the fourth century B.C. (I am not quite certain about the date.

Being actually away on vacation, I miss my library!), when a man Euhemeros made himself a 'name through a then new theory: The divine and heroic myth is founded upon the small story of an ordinary human chief or petty king of local fame, magnified by a minstrel's fantasy.

All-Father Zeus, the mighty "gatherer of clouds," was originally a little tyrant, ruling some villages from his maison forte upon a hill, and "nocturnis ululatibus horrenda Prosperpina" was presumably his awe-inspiring mother-in-law.

That was certainly a time sick of the old gods and their ridiculous fairy stories, curiously similar to the "enlightenment" of our epoch equally fed up with its "myth" and welcoming any kind of iconoclasm, from the Encyclopedia of the XVIIIth century to the Freudian theory reducing the religious "illusion" to the basic "family romance" with its incestuous innuendos in the early XXth century.

Unlike your predecessor, you do not insist upon the chronique scandaleuse of the Olympians and other ideals, but with a loving hand and with decency like a benevolent pedagogue, you take your reader by the hand:

"I am going to tell you a better story, something nice and reasonable, that anybody can accept.I don't repeat these ancient absurdities, these god-awful theologoumena like the Virgin Birth, blood and flesh mysteries, and other wholly superfluous miracle gossip. I show you the touching and simple humanity behind these gruesome inventions of benighted ecclesiastical brains."

This is a kind-hearted iconoclasm far more deadly than the frankly murderous arrows from M. de Voltaire's quiver: all these mythological assertions are so obviously impossible that their refutation is not even needed.

These relics of the dark ages vanish like morning mist before the rising sun, when the idealistic and charming gardener's boy experiments with miracles of the good old kind, or when your authentic Galilean grandmother "Marya" does not even recognize herself or her beloved son in the picture produced by the magic mirror of Christian tradition.

Yet, why should a more or less ordinary story of a good mother and her well-meaning idealistic boy give rise to one of the most amazing mental or spiritual developments of all times?

Who or what is its agens?

Why could the facts not remain as they were originally?

The answer is obvious: The story is so ordinary that there would not have been any reason for its tradition, quite certainly not for its world-wide expansion.

The fact that the original situation has developed into one of the most extraordinary myths about a divine heros, a God-man and his cosmic fate, is not due to its underlying human story, but to the powerful action of pre-existing mythological motifs attributed to the biographically almost unknown Jesus, a wandering miracle Rabbi in the style of the ancient Hebrew prophets, or of the contemporary teacher John the Baptizer, or of the much later Zaddiks of the Chassidim.

The immediate source and origin of the myth projected upon the teacher Jesus is to be found in the then popular Book of Enoch and its central figure of the "Son of Man" and his messianic mission.

From the Gospel texts it is even manifest that Jesus identified himself with this "Son of Man."

Thus it is the spirit of his time, the collective hope and expectation, which caused this astounding Transformation and not at all the more or less insignificant story of the man Jesus.

The true agens is the archetypal image of the God-man, appearing in Ezekiel's visio for the first time in Jewish history, but in itself a considerably older figure in Egyptian theology, viz., Osiris and Horus.

The transformation of Jesus, i.e., the integration of his human self into a super- or inhuman figure of a deity, accounts for the amazing "distortion" of his ordinary personal biography.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama.

Even the Gospels themselves make it their special job to prove that their Jesus is the incarnated God equipped with all the magic powers of a Kvpw> rwv 7rvwp.arwv.

That is why they are so liberal with miracle gossip which they naively assume proves their point.

It is only natural that the subsequent post-apostolic developments even went several points better.

In this respect, and in our days the process of mythological integration is still expanding and spreading itself even to Jesus' mother, formerly carefully kept down to the human rank and file for at least 500 years of early church history.

Boldly breaking through the sacrosanct rule about the definability of a new dogmatic truth, viz., that the said truth is only definibilis inasmuch as it was believed and taught in apostolic times, explicite or implicite, the pope has declared the Assumptio Mariae a dogma of the Christian creed.

The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost.

Obviously the "pious belief" of the masses continues the process of projection, i.e., of transformation of human situations into myth.

But why should there be myth at all?

My letter is already too long so that I can't answer this last question any more, but I have written several books about it.

I only wanted to explain to you my idea that in trying to extract the quintessence of Christian tradition, you have removed it like Prof. Buitmann in his attempt at "demythologizing" the Gospels.

One cannot help admitting that the human story is so very much more probable, but it has little or nothing to do with the problem of the myth containing the essence of Christian religion.

You catch your priests most cleverly in the disadvantageous position which they have created for themselves by their preaching a concrete historicity of clearly mythological facts.

Nobody reading your admirable novel can deny being deeply impressed by the very dramatic confrontation of the original with the mythological picture, and very probably he will prefer the human story to its mythological "distortion."

But what about the &avyycfA.wv, the " message" of the God-man and Redeemer and his divine fate, the very foundation of everything that is holy to the Church?

There is the spiritual heritage and harvest of 1900 years still to account for, and I am very doubtful whether the reduction to common sense is the correct answer or not.

As a matter of fact, I attribute an incomparably greater importance to the dogmatic truth than to the probable human story.

The religious need gets nothing out of the latter, and at all events less than from a mere belief in Jesus Christ or any other dogma.

Inasmuch as the belief is real and living, it works.

But inasmuch as it is mere imagination and an effort of the will without understanding, I see little merit in it.

Unfortunately, this unsatisfactory condition prevails in modern times, and in so far as there is nothing beyond belief without understanding but doubt and skepticism, the whole Christian tradition goes by the board as a mere fantasy.

I consider this event a tremendous loss for which we are to pay a terrific price.

The effect becomes visible in the dissolution of ethical values and a complete disorientation of our Weltanschauung.

The "truths" of natural science or "existential philosophy" are poor surrogates.

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional.

But the individual as the only carrier of life and existence is of paramount importance.

He cannot be substituted by a group or by a mass.

Yet we are rapidly approaching a state in which nobody will accept individual responsibility any more.

We prefer to leave it as an odious business to groups and organizations, blissfully unconscious of the fact that the group or mass psyche is that of an animal and wholly inhuman.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche.

It is tragic that science and its philosophy discourage the individual and that theology resists every reasonable attempt to understand its symbols.

Theologians call their creed a symbolum but they refuse to call their truth "symbolic."

Yet, if it is anything, it is anthropomorphic symbolism and therefore capable of re-interpretation.

Hoping you don't mind my frank discussion of your very inspiring writings,

I remain, with my best wishes for the New Year,

Yours sincerely,

C.G. Jung

P.S. Thank you very much for your kind letter that has reached me just now.

I am amazed at the fact that you should have difficulties in finding a publisher.

What is America coming to, when her most capable authors cannot reach their public anymore?

What a time! Carl Jung, Letters Vol. II, Pages 201-208

1. http://2.bp.blogspot.com/-EylFJ4eHVGI/VdHA1VLc_3I/AAAAAAAAWpE/gefkqIRiOcM/s1600/1lady.jpg

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Carl Jung on "Speaking in Tongues." (2015-08-18 05:37)

[1]

To E . V. Tenney

Dear Dr. Tenney, 23 February 1955

It was a great pleasure to receive a letter from you.

I often wondered how you were faring and how you digested all the difficult
stuff you have devoured in Zurich.

I see from your letter that the digestive process has made a great step forward, which is very satisfactory.

There is no objection to your making extracts from the seminar notes, but I must warn you that I have never been able to go through them and correct minor errors of all descriptions found all over the texts.

It is also expected that you wouldn't use them for quotations in printed papers without special permission.

Now as to your questions:

1 . Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language.

As it does demand strange pictures of an unheard of character, it is also a traditional expectation that the spiritual demonic inspiration manifests itself either in hieratic or otherwise incomprehensible language.

That is also the reason why primitives and civilized people still use archaic forms of language on ritual occasions (Sanskrit in India, Old Coptic in the Coptic church, Old Slavonic in the Greek Orthodox church, Latin in the Catholic church, and mediaeval German or English in the Protestant church).

There are case reports about mediums that spoke foreign languages which were unknown to them in their waking state.

Theodore Flournoy in Geneva reported such a case in which he showed that it was a question of a cryptomnesic Sanskrit the medium had picked up in a Sanskrit grammar whose existence nobody was aware of.

It is exceedingly difficult to establish the authenticity of these cases on account of cryptomnesia.

2 . The healing function is not necessarily a characteristic of individuation; it is a thing in itself.

It also doesn't work exclusively through transference; that is a Freudian prejudice.

It is evident that healing presupposes a special kind and faculty of understanding and compassion.

3 · You find visual images in the process of analysis chiefly with people of a visual type.

The way the unconscious manifests itself depends very much upon your functional type.

It can manifest itself in the most unexpectedly various ways.

Your story of the Catholic priests is delightful; they were obviously shielding themselves from the devil when he crept up in what you said.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief.

You know the Virgin has been taken up to Heaven, and that ought to be believed quite concretely although no theologian can explain to me whether she has been taken up in her shirt or other pieces of clothing or naked, and what happened to her garments: did they become eternal too, or what happened to the microbes that are in every human body: did they become immortal too?

You see, psychology takes into account all such heretical aspects, while the believers in concrete truth never think of such things.

You are quite right that you did not found any organization, things always become rigid.

I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White is wriggling as well as he can.

He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy.

This is of course a terrific snag, but-one could almost say -fortunately people are unaware of the clashing contrasts.

Father White, however, is by no means unconscious of those clashes; it is a very serious personal problem to him.

But it is the same with Protestantism: there is the same difficulty between a concrete or historic belief and a symbolic understanding.

One could well say it is a problem of our time whether our mind is capable of developing itself so that it can understand the symbolic point of view or not.

I had some correspondence recently with Upton Sinclair; he is going to publish my last letter in the New Republic.

You will see when you read that letter how I try to insinuate the symbolic point of view into a rationalistic attitude.

Now I think I have answered all your main questions.

My best regards to Mrs . Tenney,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 227-229

1. http://2.bp.blogspot.com/-Ne_-7GOxiKU/VdL8ZffvoCI/AAAAAAAAWpc/KIgTQPfx4Gs/s1600/1tongues.jpg

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Carl Jung on Mescaline **(2015-08-18 06:03)**

[1]

[Carl Jung on Mescaline]

To A. M. Hubbard

Dear Sir, 15 February 1955

Thank you for your kind invitation to contribute to your mescalin scheme.

Although I have never taken the drug myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences.

Thirty years ago I became acquainted with Dr. Prinzhom's mescalin experiments and thus I had ample opportunity to learn about the effects of the drug as well as about the nature of the psychic material involved in the experiment.

I cannot help agreeing with you that the said experiment is of the highest psychological interest in a theoretical way.

But when it comes to the practical and more or less general application of mescalin, I have certain doubts and hesitations.

The analytical method of psychotherapy (e.g., "active imagination") yields very similar results, viz. full realization of complexes and numinous dreams and visions.

These phenomena occur at their proper time and place in the course of the treatment.

Mescalin, however, uncovers such psychic facts at any time and place when and where it is by no Means certain that the individual is mature enough to integrate them.

Mescalin is a drug similar to hashish and opium in so far as it is a poison, paralysing the normal function of apperception and thus giving free rein to the psychic factors underlying sense perception.

These aesthetic factors account for colours, sounds, forms, associations, and emotions attributed by the unconscious psyche to the mere stimulus provided by the objects.

They are comparable in Hindu philosophy to the concept of the "thinker" of the thought, the "feeler" of feeling, the "sounder" of sound, etc.

It is just as if mescalin were taking away the top layer of apperception, which produces the "accurate" picture of the object as it looks to us.

If this layer is removed, we immediately discover the variants of conscious perception and apperception, viz. a rich display of contingent colours, forms, associations, etc., from which under normal conditions the process of apperception selects the correct quality.

Perception and apperception result from a complicated process which transforms the physical and physiological stimulus into a psychic image.

In this way, the unconscious psyche adds colours, sounds, associations, meaning, etc. out of the treasure of its subliminal possibilities.

These additions, if unchecked, would dissolve into or cover up the objective image by an infinite variety, a real "fantasia" or symphony of shades and nuances both of qualities as well as of meanings.

But the normal process of conscious perception and apperception aims at the production of a "correct" representation of the object excluding all subliminal perceptional variants.

Could we uncover the unconscious layer next to consciousness during the process of apperception, we would be confronted with an infinitely moving world riotous with colours, sounds, forms, emotions, meanings, etc.

But out of all this emerges a relatively drab and banal picture devoid of emotion and poor in meaning.

In psychotherapy and psychopathoiogy we have discovered the same variants (usually, however, in a less gorgeous array) through amplification of certain conscious images.

Mescalin brusquely removes the veil of the selective process and reveals the underlying layer of perceptional variants, apparently a world of infinite wealth.

Thus the individual gains an insight and a full view of psychic possibilities which he otherwise (f.i. through "active imagination") would reach only by assiduous work and a relatively long and difficult training.

But if he reaches and experiences [them in this way], he has not only acquired them by legitimate endeavour but he has also arrived at the same time in a mental position where he can integrate the meaning of his experience.

Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality.

I have seen some peyotees in New Mexico and they did not compare favourably with the ordinary Pueblo Indians.

They gave me the impression of drug addicts.

They would be an interesting object for a closer psychiatric investigation.

The idea that mescalin could produce a transcendental experience is shocking.

The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical.

Such an experiment may be in practice good for people having a desire to convince themselves of the real existence of an unconscious psyche.

It could give them a fair idea of its reality.

But I never could accept mescalin as a means to convince people of the possibility of spiritual experience over against their materialism.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences.

That is the ideal case for Bolshevik philosophy and its "brave new world."

If that is all the Occident has to offer in the way of "transcendental" experience, we would but confirm the Marxist aspirations to prove that the "spiritual" experience can be just as well produced by chemical means.

There is finally a question which I am unable to answer, as I have no corresponding experience: it concerns

the possibility that a drug opening the door to the unconscious could also release a latent, potential psychosis.

As far as my experience goes, such latent dispositions are considerably more frequent than actual psychoses, and thus there exists a fair chance of hitting upon such a case during mescalin experiments.

It would be a highly interesting though equally disagreeable experience, such cases being the bogey of psychotherapy.

Hoping you are not offended by the frankness of my critical opinion,

I remain, dear Sir,

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. II, Pages 222-224.

1. http://4.bp.blogspot.com/-Q5wJ2EyZM54/VdMCvrlRSDI/AAAAAAAAWp0/-AFTOFnOSqo/s1600/1mesco.jpg

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Carl Jung on the Individual and Society (2015-08-18 13:47)

[1]

To Hans A . Illing

Dear Dr. Illing, 10 February 1955

I give the adaptation of the individual to society its full due.

But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social leveling process today.

Even in the smallest group he is acceptable only if he appears acceptable to the majority of its members.

He has to resign himself to being tolerated.

But mere toleration is no improvement; on the contrary, it fosters self-doubt, to which the isolated individual who has something to espouse is particularly prone.

I am no preacher of "splendid isolation" and have the greatest difficulty in shielding myself from the crushing demands of people and human relationships.

Without values of one's own even social relationships lack significance.
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 221.

1. http://4.bp.blogspot.com/-KH1Zkg5IogQ/VdNvZqwyU7I/AAAAAAAAWrs/ZE9tOz4rh3M/s1600/1society.jpg

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Carl Jung on The ruler of my birth, old Saturnus (2015-08-18 14:11)

[1]

To Upton Sinclair

Dear Mr. Sinclair, 25 February 1955

Thank you very much for all you have sent me!

You are really of an astounding fertility.

I have read your drama with the greatest interest.

I could not help being deeply moved by the human aspect of this horrible problem.

There is indeed no other answer to it but suicide.

It is so because these inventions-the uranium and hydrogen bomb-are produced by the human mind, instigated by the great genocide the unconscious is planning in order to compensate the incessant and inevitable increase of populations, which must eventually lead to gigantic catastrophes if miraculous and unforeseen inventions do not intervene.

But even then the conflagration would only be postponed.

This is the sword of Damocles suspended on a thin thread above our heads.

Your drama is certainly a thrust that goes home, at least in the case of a naive spectator like myself, of whose literary incompetence I must warn you.

I have read your letter to Time and I have added-with your permission-some further historical detail.

Thank you for the copy of Time!

A. Keller was enthusiastic about my portrait.

Needless to say I don't know myself from that side.

The photographer must have caught me at something.

I thank you also for your interesting Mental Radio.

Each time I read such reports I am reminded of the fact that our psyche has an aspect that defies space and time and incidentally causality, and this is just the thing our parapsychologists do not yet understand.

Your idea of a feminist revolt in Heaven is most amusing.

Incidentally, this is the reason, viz. the Assumptio B .V. Mariae, why I enjoy a relatively decent press on the Catholic side, while the usual stuff I get is just the kind you have sent me.

The incompetent and profoundly ignorant reviewers sneeze at me.

On the average, I only get bad reviews, which ought to convince me that I am writing pretty good stuff.

Sometimes it is hard to believe it.

Yet in the same mail I received a very decent review of Psychology and Alchemy by an American, a Mr. Sykes.

He has to do with Salzburg and the American School there.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth.

Concerning "Enemy in the Mouth," you might try the Bollingen Press. (. . .)

Let me know and I shall recommend it to Barrett.

Alcoholism is a terrible threat to a nation. Look at France!

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid

of something like "Unamerican activities" and the loss of prestige presumably.

It is a book for the few, yet-I am afraid-the many may read and misunderstand it.

Yet even in this case I get most enthusiastic letters, but almost without exception from simple people.

They seem to be the main readers of my books.

Now don't tease yourself-! am hardly respectable, but you are much better known in USA than I am.

Please don't put yourself out for my little book.

It will get on its way slowly as all my other work has done.

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years.

I beg your pardon for using old astrological metaphors.

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English.

It is even more shocking than Job, but this time to the scientist, not the theologian.

It deals with the "random phenomenon" of extrasensory perception, especially its theory, as far as my contribution goes.

Pauli's part deals with the role the archetype plays in the formation of certain physical concepts.

The public reaction will be even worse than in the case of Job.

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard).

I hardly dare to assume that they did not know what they were doing.

Now who is right, my critics or the academies?

In the meantime, I can say with Schopenhauer (whose fate was worse: of his first edition only 1 copy was sold!): "I am read and I shall be read."

I am sorry taking up your valuable time with such personal outpourings.

I only wanted to explain why I take bad criticism as the thing to be expected, whereas a decent review is a rare exception and therefore an unpredictable "random phenomenon."

Hoping that I have answered every point in your letter,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 230-232.

1. http://1.bp.blogspot.com/--0HYxgOWG9M/VdN1KHd93YI/AAAAAAAAWr8/NU3I1YCXmx8/s1600/1saturn.jpg

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Carl Jung: The vernal equinox is moving out of the sign of Pisces... (2015-08-19 05:40)

[1]

To Pater Lucas Menz, O.S. B .

Dear Pater Lucas, 22 February 1955

I have read your draft with great interest.

Considering the terrible time in which we are living, I am bound to agree.

It reminds me of the beneficent work of the O.S.B. in those dark centuries when the culture of antiquity was gradually falling into decay.

Now once again we are in a time of decay and transition, as around 2000 B.C, when the Old Kingdom of Egypt collapsed, and at the beginning of the Christian era, when the New Kingdom finally came to an end and with it classical Greece.

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces.

It is to be hoped that the O.S.B. will succeed in launching another salvaging operation this time too.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity.

Our apocalyptic epoch likewise contains the seeds of a different, unprecedented, and still inconceivable future which could be bedded in the Christian spirit if only this would renew itself, as happened with the seeds that sprouted from the decay of classical culture.

But here, it seems to me, lies the great difficulty.

The coming new age will be as vastly different from ours as the world of the 19th century was from that of the 20th with its atomic physics and its psychology of the unconscious.

Never before has mankind been torn into two halves, and never before was the power of Absolute destruction given into the hand of man himself.

It is a "godlike" power that has fallen into human hands.

The dignitas humani generis has swollen into a truly diabolical grandeur.

What answer will the genius of mankind give?

Or what will God do about it?

You answer with the historical spirit in which St. Benedict answered, but he spoke and acted with a new spirit that was a match for the anti-spirit of his age.

Is that answer also equal to the present problem?

And does it comprehend the terrible grandeur that has revealed itself in man?

It seems to me we haven't yet noticed that such a question has been posed at all.

We are still stuck in the fearful murk and confusion of unconsciousness.

Christianity brought the world a new light, the lux moderna (as the alchemists called their lumen naturae).

Today this light flickers and wavers alarmingly, and the wheel of history cannot be turned back.

Even the Emperor Augustus with all his power could not push through his attempts at repristination.
You have rightly guessed that I am as worried as you are and have every sympathy with your aspirations.

But why do you turn to me, a dyed-in-the-wool Protestant?

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours.

In all too many cases the old language is no longer understood, or is understood in the wrong way.

If I have to make the meaning of the Christian message intelligible to a patient, I must translate it with a com-

mentary.

In fact this is one practical aim of my psychology, or rather psychotherapy.

The theologian could hardly go along with this, although St. Paul himself spoke Greek to the Greeks and probably wouldn't have been deterred even if the head of the community at Jerusalem had forbidden it.

I am taking the liberty of sending you my book Aion, from which you will see that you are dealing with a heretic and could get your fingers burned.

I would like to spare you this, for you can help many people even without modern psychology.

I can only wish your endeavour every success, since I understand it perfectly although outsiders can't see that.

For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 225-226.

1. http://4.bp.blogspot.com/-Z8rn9bd8hhI/VdRO1xetFOI/AAAAAAAAWsQ/lcOCEbW9NvA/s1600/1pices.jpg

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Carl Jung: "Thank you for your letter and all the criticism it contains."] (2015-08-19 08:48)

[1]

[Carl Jung: "Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature."]

To Father Victor White

Dear Victor, 2 April 1955

Thank you for your letter and all the criticism it contains.

As long as you do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically.

Just as I am grateful for the fact that you call me to order and that your judgment-be it correct or not-does not spare me, so I assume God will listen to a mortal voice, just as much as He has given His ear to Job when this little tortured worm complained about His paradoxical, amoral nature.

Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion that I had better risk my skin and do my worst or best to shake the unconsciousness of my contemporaries rather than allow my laxity to let things drift towards the impending world catastrophe.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own anti-thetical nature.

It is obvious that God's angel (having no will of his own) wanted to have his fight with Jacob and to kill him even if he would not defend himself.

I bet the angel got some good knocking about before he succeeded in dislocating Jacob's hip.

God surely expected Jacob to answer Him in kind.

I am rather certain that Job's case was the same.

As a matter of fact there is biblical authority on my side: Isaiah 48:10-11)

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

For mine own sake, even for mine own sake will I do it."

Should I set the light of such an insight "under a bushel"?

In peaceful and harmless conditions it would have been very unwise to movere quieta.

But in our time everything is at stake, and one should not mind the little disturbance I am causing.

It is a mere fleabite on the immense body of Christendom.

If I am causing trouble to the peace of mind of serious theologians, I am sorry, but I really do not see why their sleep is better than mine.

They have no prerogative to hide from the great wind of the world and to leave uncomfortable things to themselves.

The other day I got a letter from a student of (Catholic) theology who had asked his directeur de conscience for advice as to the study of modern psychology.

Very aptly the rev. father said: "Don't study what troubles you! "

I am afraid this is characteristic.

You should be glad that somebody thinks about God at all.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew.

Look at the world-the whole damn thing is rent from top to bottom, and so is man in our infernal epoch.

I hesitated and resisted long enough until I made up my mind to say what I think,

The peace of the Church is one thing and getting behind the times another.

I have asked four theologians (Prot.) about the modern position of the Church with reference to the question whether the God of the Old Testament is the same as that of the New.

Two did not answer at all.

One said that in the last 30 years theological literature does not speak of God any more.

The last one said:

"It is easy to answer your question. Yahweh is merely an archaic conception of God in Comparison with the NT idea."

I said: "This is exactly the kind of psychologism you accuse me of.

When it suits you, God is suddenly nothing but a conception, but when you preach of Him, then it is the absolute truth."

What did he say? Nothing.

The old Jesuit father Nicolaus Caussinus had a better answer:

In the OT God was like a raging rhinoceros, but in the NT He turned into a God of love conquered by the love of a pure virgin, having found peace in her lap at last-This is at least a kind of answer.

It is even a profound answer showing the importance of man in the divine drama of incarnation.

It obviously began when God took on personality (in contradistinction to all other god), i.e., finiteness.

This was the first act of kenosis on the way to incarnation.

This is the "Answer to Job":

He had to give up being the victim of unreflected opposites.

You lose nothing and you even gain something in contemplating such thoughts.

It affects your ecclesiastical position but not more than it disturbs my scientific position.

The pope breaking through apostolic authority and the theological resistance of his

own clergy got his share too.

After Ad Caeli Reginam he got ill again.

There must have been a terrific conflict in him, being the pope on the one hand and the religious innovator on the other.

Should he have spared his clergy that could not agree with the new dogma?

I have no papal authority; only honest common sense and no power except the consensus of a very few thinking individuals.

As you do not belong to the Church exclusively but also to humanity, it is not in the interest of the Church if you pay no tribute to our time.

Even the pope did in his way.

Your sun in Libra demands undisturbed balance.

You only get it when either side carries equal weight.

Christ is crucified between the one going up and the other going down, i.e., between opposites.

So do not try to escape your fate "written in the stars."

I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them."

Your criticism of my motive concerning Job is certainly unjust and you know it.

It is an expression of the mental torment you had to undergo in U.S.A. and in Europe.

Nobody has more sympathy with your predicament than I have, since more than 50 years of uphill work outside, and of the curtain rent inside, have taught me something.

Having chosen the life of the monk you have separated yourself from this world and exposed yourself to the eternal fires of the other.

Somewhere you have to pay the toll either to man or to God and in the
end you will discover that both overcharge you.

In this cruel suspension you will discover that redemption is to be found only on the middle ground, the cen-

tre of your self, which is just as much with as against God; with-inasmuch as God wills you; against-inasmuch as man's Luciferian autonomy exists outside of God.

It is as a matter of fact a product of the opposites in God.

That is exactly the problem I am treating in Job and that is why Job invokes the help of God against God.

It would be a great mistake to think you can slip through such an ordeal without the most violent emotions.

You yourself are profoundly emotional about it and you could not make anybody believe that you are not in a hell of suffering.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation.

"Excoxi te . . . et elegi te in camino paupertatis. Propter Me, propter Me faciam" (Isaiah 48:10-11).

My psychology unfortunately tries to be honest.

It is certainly the hard way, neither an easy consolation nor a narcotic.

Nobody touching it in earnest can avoid seeing the dark side and feeling it.

Most certainly I shall never cover up the truth as I see it.

The Church can take it as one of the diabolic temptations of the world, and the world can condemn it as foolishness.

I shall stick to my conviction that my Answer to Job is a straightforward application of my psychological principles to certain central problems of our religion.

They can take it or leave it.

Moreover they will do what they please, without asking me.

Somehow I can afford my independence, but I am fully aware that there are many who cannot do the same without risking their social existence.

They must be able to live and to this end they have to protect themselves as well as they can.

If I had not been able to live an independent life, I should have been far more cautious in expressing my opinions and many things would have gone another way, f.i., I would not even have stuck out my neck for Freud, who had become my first great indiscretion.

Primum vivere necesse est, deinde philosophari-this is the hard rule for everybody fed by an institution for services rendered.

Only the free-lance can risk saying something beyond the conventional and thus cause discomfort to himself without endangering his very existence.

I fully understand therefore your critical outburst, but you must allow me nevertheless to call your attention to the fact that all the martyrs of your Church have been most unwise in this respect.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without.

But even if a peaceful nature has reached a certain higher level of consciousness he cannot escape the raging conflict of opposites in his soul, as God wants to unite His opposites in man.

As soon as a more honest and more complete consciousness beyond the collective level has been established, man is no more an end in himself, but becomes an instrument of God, and this is really so and no joke about it.

I have not made this world nor have I put a human soul into it.

This is His work and His responsibility and there is no judge above Him.

That is why the story begins with Job on the human level and with the assumption of personality on the divine level.

One can, like Job, lament about it, but it is to no purpose. It is just so.

If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace.

Please spend again some hours reading my Answer to Job with this comment in mind and see whether you still can maintain the idea that it is a case of mere spleen.

Could we not apply the same qualification to your own bad temper?

When you arrive in Zurich I shall be away in Bollingen; but when we return at the beginning of May, I should like you to stay with us in Kusnacht.

Cordially yours,

C.G . Carl Jung, Letters, Vol. II, Pages 238-243.

1. http://4.bp.blogspot.com/-YuRZ4mmgZng/VdR6vAnRFCI/AAAAAAAAWsg/WPdFVuVQPCI/s1600/1job.jpg

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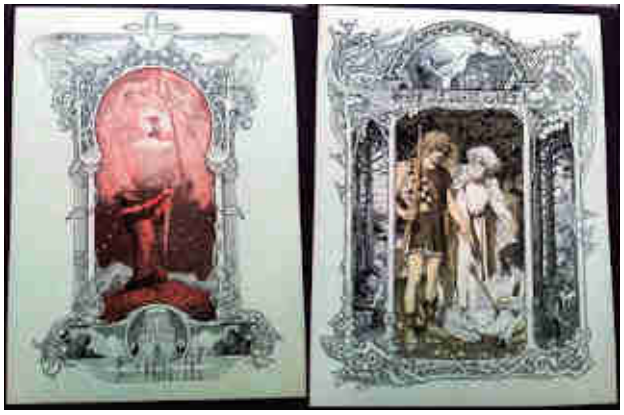
Carl Jung on "becoming whole and Holy. (2015-08-19 13:10)

[1]

574



To Pater Lucas Menz

Dear Pater Lucas, 28 March 1955

Many thanks for your kind and illuminating letter.

It affords me an invaluable glimpse into the process of becoming whole and holy.

On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no
other paths.

On this way back-no matter where it is begun if only it is trodden in earnest-we fall into the fire or, as the logion says, come near to it: "He that is near me is near the fire. He that is far from me is far from the kingdom."

The "taming of the beast," as you call it, is indeed a long process and coincides with the dissolution of egohood.

What you call "deselving" I call "becoming a self": what previously seemed to be "ego" is taken
up into a greater dimension which dwarfs and surrounds me on all sides, and which I cannot grasp in its totality.

In this connection you, like me, rightly quote Paul, who formulates the same experience.

This experience is a charisma on the one hand, for it is not vouchsafed to us nisi Deo concedente.

On the other hand it is vouchsafed only if we give up the ego as the supreme authority and put ourselves wholly under the will of God.

You yourself feel the need for a definition of "perfection."

You define it as the "complete unfolding of nature on the level of holiness, brought about by surrendering to God."

In so far as God is wholeness himself, himself whole and holy, man attains his wholeness only in God, that is, in self-completeness, which in turn he attains only by submitting to God's will.

Since man in the state of wholeness and holiness is far from any kind of "perfection," the New Testament

rDtnv<; must surely be translated as "complete."

For me the state of human wholeness is one of "completeness" and not of "perfection," an expression which, like "holiness," I tend to avoid.

You describe the ego (after the "taming of the beast") as being "in complete possession of itself."

Here I would say that the resistance coming from the psychic depths ceases if we can give up our egohood, and the self (consciousness + unconscious) receives us into its greater dimension, where we are then "whole," and because of our relative wholeness we are near to that which is truly whole, namely God.

(This is discussed in chs. IV and V of Aion.)

Hence I would say that God is then "in complete possession of the ego and of myself" rather than stress the power of the ego.

I don't know whether it is permissible, in our incompetence, to think on things divine.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him.

I would feel it the most heinous sin were I to offer any resistance to this compelling force.

I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me.

Therefore I put my thinking at his service and so come into conflict with the traditional doctrine, above all with the doctrine of the privatio boni.

Again, I have asked various theologians in vain what exactly is the relationship of Yahweh to the God of the Christians, since Yahweh, though a guardian of justice and morality, is himself unjust (hence Job 16:19ff.).

And how is this paradoxical being related to the Summum Bonum?

According to Isaiah 48:10-11 Yahweh torments mankind for his own sake : "Propter me, propter me faciam!"

This is understandable in terms of his paradoxical nature, but not in terms of the Summum Bonum, which by definition already has everything it needs for perfection.

Hence it has no need of man, unlike Yahweh.

I must question the doctrine of the Summum Bonum because the non-existence of evil deprives evil of all substance and leaves over only the good or else nothing at all, which, since it is nothing, also effects nothing, i.e., cannot cause even the tiniest evil impulse.

And since it is nothing, it cannot come from man either.

Moreover the devil was there before man and was certainly not good.

But the devil is not nothing.

The opposite of the good is therefore not nothing but an equally real evil.

The depth of the psyche, the unconscious, is not made by man but is divinely created nature, which should on no account be reviled by man even though it causes him the greatest difficulties.

Its fire, which "refines" us "in the furnace of affliction," is according to Isaiah 48:10 the divine will itself, i.e., the will of Yahweh, who needs man.

Man's understanding and will are challenged and can help, but they can never pretend to have plumbed the depths of the spirit and to have quenched the fire raging within it.

We can only hope that God, in his grace, will not compel us to go deeper and let ourselves be consumed by his fire.

You have evidently offered him sacrifice enough by withstanding his fire until your egohood was sufficiently subdued.

In reality your ego is by no means in complete possession of itself but has been practically reduced to ashes, so that you have become capable of a measure of selfless love.

You could indeed rejoice over this did not your "joyfulness" crassly conflict with the suffering of the world and your fellow man.

Even the Redeemer on the Cross uttered no joyful cry despite his having been credited with completely overcoming the world and himself.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part.

Being loved in that way would leave me cold.

But you yourself say that inasmuch as one is oneself one is also the other.

Then his suffering will also affect you and detract from your joyfulness.

But when you go on to say that you "don't need Creation any more" you give your fellow man (who is also part of Creation) to understand that he is superfluous for you, even though you "joyfully acclaim God through him."

It falls to the lot of anyone who has overcome something or detached himself from something to bear in the same measure the burdens of others.

Generally they are so heavy that any shouts of joy die on one's lips.

One is glad if only one can draw breath from time to time.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites).

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight.

You don't need to change your standpoint in any way in order to gain a knowledge of the archetypes.

You are in the thick of it, even if you should take the view of the father confessor who told a student who came to him for advice on the study of psychology: "Don't study anything that upsets you."

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 235-238.

1. http://2.bp.blogspot.com/-YwtmV6VOH5o/VdS4YjMLjqI/AAAAAAAAWtc/z0ZBIz0sxlo/s1600/1holy.jpg

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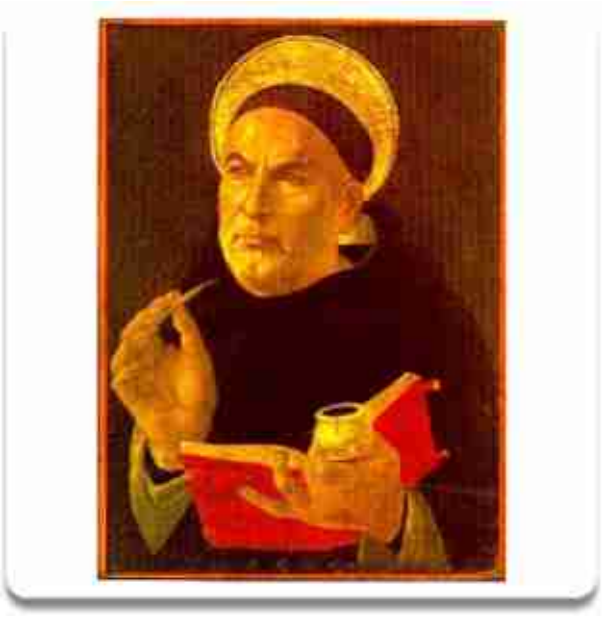
Carl Jung on Thomistic Psychology (2015-08-19 14:24)

[1]



To Sylvester Schoening

Dear Mr. Schoening, 24 March 1955

Your question is difficult to answer, since Thomistic psychology is on a metaphysical basis, and the psychology of the unconscious on an empirical foundation.

Through many talks with theologians, I have learnt that the greatest difficulty in discussing this matter consists in the difference of the point de depart.

The theologian starts with philosophical concepts which have practically nothing to do with the merely nominalistic concepts of the empiricist.

The theological terms contain what they are giving a name to, the empirical terms are just labels and don't contain what they are naming.

The empirical emphasis is on facts, and names mean very little; also hypotheses mean just as little as they can easily be exchanged for a better point of view.

The only possibility of a discussion I can see is the comparison of certain Thomistic statements with the statements of empirical psychology.

If you have a chance to come to Zurich beginning of May, you will have an opportunity of meeting the Dominican Father Victor White who is delivering a course of lectures at the C. G. Jung Institute.

I have done a number of such comparisons with him, and he has a fair knowledge of my psychology, so that if you have a chance to talk with him it might be of considerable importance to you.

If you should come to Zurich I am ready to see you and talk to you about this subject, but you must keep in mind that my knowledge of Thomistic psychology is almost nil since I have devoted all my available time to the study of facts and not of opinions.

C.G. Jung Carl Jung, Letters Vol. II, Pages 234-235

1. http://3.bp.blogspot.com/-F6HasGnxtgk/VdTJxau9qhI/AAAAAAAAWts/TH7XpmWeiIg/s1600/1thom.png

Carl Jung on a piece of Greek sculpture **(2015-08-20 11:20)**

[1]

To Ronald J. Horton

Dear Mr. Horton, 22 April 1955

The chance of seeing and enjoying the exquisite beauty of this unique piece of Greek sculpture has been a boon I have to thank you for.

It is indeed a difficult task to identify the head.

I am no archaeologist, and I cannot claim any competence in judging such a case.

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism.

Superficially looking at the head, one would be inclined to think of a relatively late date and one would be reminded of the Mithraic dadophors.

But as it is obviously a work of the highest Greek art, one has to go further back.

The erotic element, the feminine sweetness of the face, the peculiar treatment of the hair on the one hand and the Phrygian pileus, the juvenile masculinity on the other hand, suggest one of the early dying son-gods of the Near East.

I think chiefly of Attis, the son and lover of Kybele.

He is represented with the pileus.

He has, like his analoga, viz. Adonis, Tammuz, and the Germanic Baldur, all the grace and charm of either sex.

There is something of Demeter's serene beauty in his face.

(The parallel is the Eleusinian Iacchus.)

As the cult of Attis is of considerable age, there is a certain possibility that it is an early representation of Attis.

That is about the nearest I can get to a diagnosis of the head and its truly bewitching beauty.

At all events it expresses in a perfect way the feeling an Asiatic Greek would experience in worshipping Attis or one of his equivalents, one of the pueri aeterni, being the joy of men and women and dying early with the flowers of spring.

May I keep at least one of the photos?

They have caught my fantasy thoroughly.

I am sorry to give you such a meagre and tentative answer.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 243-244.

Note: The image at the top of this post is not the image Dr. Jung is corresponding about.

1. http://4.bp.blogspot.com/-UMW520FyJuY/VdXv9IprhDI/AAAAAAAAWxs/Cu7gGsH8hAM/s1600/1greek.jpg

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Carl Jung: Unfortunately I am unable to thank you for sending me your book. (2015-08-20 11:32)

[1]

To Pater Raymond Hostie

Dear Pater, 25 April 1955

Unfortunately I am unable to thank you for sending me your book.

As you know through Father Bruno, you criticize me as though I were a philosopher.

But you know very well that I am an empiricist whose concepts have-as such-no content, since they are mere nomina that can be changed as convention requires.

I have given you every opportunity in the past to discuss obscurities.

You never came out with your criticism.

I have no doctrine and no philosophical system, but have presented new facts which you studiously ignore.

It is as though one were to criticize the labels on the drawers of a collection of minerals Without looking at their contents.

It is not so much your fault that you do not appear to understand how it is that the psychic facts designated by my concepts possess an autonomy of their own.

This is an empirical fact which is not understood by most people anyway, because they have never gone through the same experiences-quite understandably, since they take no notice of my method.

Si parva licet componere magnis, the situation is the same as with Galileo, who discovered the hitherto unknown moons of Jupiter by means of a telescope.

But no one wanted to look through it.

So Jupiter had no moons.

Mandala symbols, for instance, are seen not only in Zurich but also in Rio de Janeiro and San Francisco-naturally only by psychiatrists who get their patients to draw.

These are the facts that count, not the names.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic."

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling.

I must also express the conjecture that I may be doing injustice to you personally by taking your criticism as a perversion of the facts.

You are, after all, the member of an Order whose principle is:

"We have to pronounce as black what appears to our eyes white if she [the Church] calls it black."

Hence in any discussion there is no personal opponent with whom one could come to an understanding.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. II, Pages 244-245.

1. http://1.bp.blogspot.com/-9X2bHCuGY4U/VdXy09hLBJI/AAAAAAAAWx4/ZQw9daGc4wE/s1600/1gnosis.jpg

Carl Jung on “Faust.” **(2015-08-21 05:06)**

[1]

To Karl Theens

Dear Herr Theens, 25 April 1955

I would gladly comply with your kind invitation to contribute something to the literature on Faust were it not that my old age sets definite and, unfortunately, narrow limits to my working capacity.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz’s Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days.

This is what often happens with books or impressions which, piercing through the top layer of consciousness, sink down into the depths of the psyche and return to the surface only much later in altered form, bearing witness to their long-lasting effects.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense.

Recently Goethe as alchemist has been treated by the Englishman Ronald D. Gray (Goethe the Alchemist, Cambridge 1952), evidently under the stimulus of my own references to this subject.

Unfortunately Gray’s knowledge of alchemy is deficient so that he overlooks its main concern, the mystery of the coniunctio, or "chymical wedding," which runs through the whole of Faust.

I have devoted a special work to this problem-Mysterium Coniunctionis, which is to appear shortly.

It contains everything that forms the historical background -so far as this is alchemical-of Faust.

These roots go very deep and seem to me to explain much of the numinous effect which emanates from Goethe's "main work."

But for my feeling it is so vast that I would do better to say nothing at all, as it is quite impossible even to hint at the wealth of associations in a short essay, let alone make them intelligible.

So it is not disinclination or indifference that checks my pen, but the insuperable difficulty of condensing such a profusion of material into a few words.

Instead of a substantial contribution I can therefore offer nothing except these skimpy references to researches and studies which, in my view at least, do shed some light on the problem of Faust.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 246-247.

1. http://4.bp.blogspot.com/-B8hkqiD5NfA/VdbpwbRoTHI/AAAAAAAAWyQ/pa-qQO0Q-74/s1600/1faust.jpg

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Carl Jung to a mother whose son joined an Indian religious order... (2015-08-21 05:20)

[1]

[Carl Jung to a mother whose son aged 24, joined an Indian religious order and changed his European name into an Indian one.]

Anonymous

Dear Frau N., 26 April 1955

I find your son's decision very regrettable in the sense that it is hardly anything more than an evasion, though it is not as unusual as it may seem.

When I was in Calcutta I met a whole lot of Europeans-Englishmen and Germans-who had joined the Ramakrishna Order there.

With us this decision would be like entering a Catholic monastic order and would be more binding since it is more difficult to get out of the monastery or the Catholic priesthood than out of an exotic religious community.

I know the patron saint of the Pramachari Order, Paramhansa Yogananda, or rather I know his book.

It is genuinely Indian and for our ears sounds utterly fantastic.

As has often happened before, impressionable people living in India easily come under the influence of Indian ideas, which are admittedly impressive and at least quench in the Indian manner a thirst for knowledge which our theologians unfortunately cannot assuage.

When these young people return to Europe they often find that they have to give up this fantastic-sounding philosophy simply because it does not fit our circumstances.

Nobody can afford to go around every day with the begging bowl and sit in the street waiting for a pious soul to fill it with rice.

This is a daily spectacle in India but with us the police and the traffic would render such an unusual religious exercise impossible.

Missionaries here have to rely on a few gushing enthusiasts who, though they don't fill the rice bowl for them, occasionally drop a mild gift into their purse.

For a young man with a strong but largely unrealized need for self-assertion this is a pretty dismal prospect in the long run.

I therefore think you would be well advised not to put any difficulties in his way at present but to get him back to Europe sometime.

There's no need to bother him emotionally, just ask him what he thinks of living on in the future: alms or earnings.

If he has financial prospects which assure him a life free from care, he can safely keep to the Pramachari Mission as a way of passing the time.

He will then discover soon enough that nothing comes out of it.

Such ideas are suitable for countries where for 10 months it is so hot that you can hardly open your eyes for sweat.

This is the great difference which Emile Zola pointed out when he said: "Mais chez no us, la misere a froid."

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 247-248.

1. http://3.bp.blogspot.com/-RNCICSAKomU/VdbtHVOhG4I/AAAAAAAAWyc/5XjQeMXatMI/s1600/1india.jpg

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Carl Jung on “Suffering.” **(2015-08-21 05:29)**

[1]

Dear Herr N., 28 April 1955

Your ideas bring you up against a general cultural problem which is infinitely complicated.

What is true in one place is untrue in another.

"Suffering is the swiftest steed that bears you to perfection," and the contrary is also true.

"Breaking in" can be discipline, and this is needed for the emotional chaos of man, though at the same time it can kill the living spirit, as we have seen only too often.

In my opinion there is no magical word that could finally unravel this whole complex of questions; nor is there any method of thinking or living or acting which would eliminate suffering and unhappiness.

If a man’s life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing.

In any case it would be wrong to give oneself up to relativism and indifferentism.

Whatever can be bettered in a given place at a given time should certainly be done, for it would be sheer folly to do otherwise.

Man’s fate has always swung between day and night.

There is nothing we can do to change this.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 248.

1. http://1.bp.blogspot.com/-f502zM0J4qA/VdbvZOm0qSI/AAAAAAAAWyo/rX4n8sADZL8/s1600/1suffering.jpg

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Carl Jung on Knowledge and Belief. **(2015-08-21 09:05)**

[1]

To Walter Robert Corti

Dear Herr Corti, 2 May 1955

At last I have found a quiet moment in which to finish reading your Mythopoese and to append my answer.

The reading has to be fresh in my mind so that I can react properly.

As always in such cases, it does not seem to me superfluous to begin with the constantly reiterated statement that I am neither a philosopher nor a theologian and so cannot deploy any artillery in the battle of arguments.

While I was reading your book I felt myself transported back a century or more; at first, to be sure, only about 60 years, into those blossoming and spring-like student days when, in enchanted inns in Markgrafenland, amid a circle of friends (now, alas, almost extinct), one discussed the eternal verities with much earnest heating of the head, and never a thought to what Bismarck had started off in 1871 and what the fatally deluded Wilhelm II was then continuing.

We were still living in the romantic age of Hegel, Schelling, and Schopenhauer.

No wonder your words brought back the romantic mood.

"Once more you hover near me, forms and faces / Seen long ago with troubled youthful gaze," I could say with Faust.

The heaven-storming pretensions of the romantic intellect, sad to relate, have flown from me utterly.

How can one decide the impossible?

What in the world can one assert about God?

Probably only antinomies, like Deus est immobilis and instigator of all motion, eternal source and goal, Creator uniting in himself genesis and decay, supreme light and gloomiest abyss, infinite as God, finite as personality (only this one and no other!), singular and plural, the unfolding
and union of all opposites.

There are some who, faced with these illimitabilities, can escape to the floating island of belief, take to the lifeboat of the graced, but I have never belonged to their number.

It seems to me that transcendental judgments of the intellect are absolutely impossible and therefore vacuous.

But in spite of Kant and epistemology they crop up again and again and can evidently not be suppressed.

This is probably because they represent emotional needs and, as such, are psychological facts that cannot be eliminated, which is how they appear to the empirical mind.

The assertions of the latter are not subjective confessions like your philosophical statements, but are empirical judgments which assert that a general consensus declares God to be immobilis, and that an equally general consensus says he is evolving.

No philosopher knows who is right, and we don't know whether God himself knows.

So if you profess belief-with or without supporting arguments in an evolving God, I can assure you on the basis of my mythological knowledge that you enjoy a greater consensus than the believers in a Deus immobilis.

The biographical "metamorphosis of the gods" is decidedly more popular than their static immutability.

Even Yahweh, who lacked a personal biography, created a temporal world, allied himself to a people, begot a son and "took to form of a servant, incarnated as a man, etc. In the New Testament he even changed his character.

From an eternal he became an historical figure.

Allah acts without being acted upon-a contradiction in terms-which is as it should be in view of the fact that he cannot be discussed.

It has yet to be explained why man makes transcendental statements, indeed must make them, it would seem (you are an example, Herr Corti!)

No doubt such statements have a primarily psychological cause, the exact nature of which is still controversial because it is connected with the unconscious.

We only know that the primordial experience underlying mythological statements is highly numinous.

This is a verifiable fact, as indisputable as my finding a particular picture beautiful or loving a particular person or smacking my lips over a particular dish.

What is more, medical experience shows that it is advisable to take numinous experiences seriously, as they

have a great deal to do with the fate of the individual.

It also seems that the will to be taken seriously is implicit in the experience itself, since it comes upon us with the most vehement claim to truth.

Your book bears witness to this.

I hear you are giving a lecture to theologians in Canton Bern (?). I am sure you will learn a thing or two there about the efficacy of philosophical arguments.

But that's the way it is: belief, even philosophical belief, demands avowals in order to banish doubt.

But knowledge consists of nothing but doubts and so has nothing to avow.

It partakes of the mystery of the known.

As you will have gathered from my answer, I have read your book with so much interest and involvement that I could not refrain from burdening you with a bit of my own biography.

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 249-251.

1. http://3.bp.blogspot.com/-KhmjhbK5Ae0/Vdcht-BF04I/AAAAAAAAWy4/FMBCVWHmqgA/s1600/1know.jpg

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Carl Jung: "Even the saints cast a Shadow." (2015-08-21 15:08)

[1]

Dear Fraulein Kiener, 14 May 1955

In the Christ symbol the conquest of evil is suggested by the descent into hell and the breaking open of its gates.

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand-year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist.

Also, as you rightly point out, a strong light is the best shadow-projector, provided that there is something to

cast a shadow.

Even the saints cast a shadow.

We do not know whether there is more good than evil or whether the good is stronger.

We can only hope that the good will predominate.

If good is identified with constructiveness, there is some probability that life will go on in a more or less endurable form; but if destructiveness were to prevail, the world would surely have done itself to death long ago.

As that hasn't happened yet, we may suppose that the positive exceeds the negative.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil.

Becoming conscious reconciles the opposites and thus creates a higher third.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 253-254.

1. http://4.bp.blogspot.com/-DDVJ3yh3X48/Vdd23rGOoYI/AAAAAAAAW0g/Ihks1k7i3S8/s1600/1shadow.jpg

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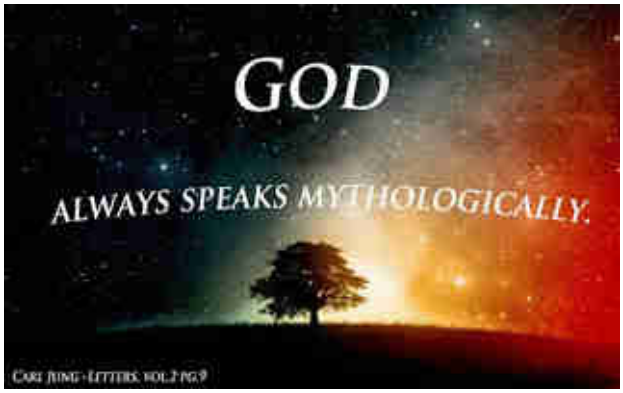
Carl Jung: "Mythology as a vital psychic phenomenon is as necessary as it is unavoidable." (2015-08-21 17:54)

[1]



To Pastor Jakob Amstutz.

Dear Pastor Amstutz, Mammern, 23 May 1955

Meanwhile I have read your typescript, "Zum Verstandnis der Lehre vom werdenden Gotte."

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to

God qualities which are the product of our own anthropomorphic formulations.

Every metaphysical judgment is necessarily antino mian, since it transcends experience and must therefore be complemented by its counterposition.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him.

Moreover, "evolving" as a quality of human cognition is far more probable empirically than the presumptuous projection of this quality on to a Being whose nature and scope transcend by definition our human stature in every respect.

Such projective statements are pure gnosticism.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities.

Were such a proof possible, the Being that caused them could only have a finite nature and so, by definition, could not be God.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns").

Like the instincts, these images possess a certain autonomy which enables them to break through, sometimes against the rational expectations of consciousness (thus accounting in part for their numinosity).

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity.

"God" as a mythologem dominates your discussion, which casts a deceptive veil over the religious reality.

For the religious man it is an embarrassment to speak of the mystery which he can say nothing about anyway except paradoxes, and which he would rather conceal from profane eyes if he had anything in his hands at all that he could conceal from anybody.

It is unfortunately true: he has and holds a mystery in his hands and at the same time is contained in its mystery.

What can he proclaim? Himself or God? Or neither?

The truth is that he doesn’t know who he is talking of, God or himself.

All talk of God is mythology, an archetypal pronouncement of archetypal causation.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable.

Metaphysical speculations that keep within the bounds of reason (in the wider sense) are therefore quite in place so long as one is aware of their anthropomorphism and their epistemological limitations.

The relatively autonomous life of the archetypes requires symbolic statements like the "evolving God" or the encyclicals Munificentissimus Deus and Ad Caeli Reginam or Cod as complexio oppositorum, etc., because collective psychic life is strongly influenced by changes in the "Pleroma" of the mundus archetypus (cf. Hitler's "saviour epidemic" and the worldwide Communist delusion of a Utopia peopled by human robots).

In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience.

The mythologem of the Incarnation seems to serve this purpose indirectly, because it is symbolic.

I hope you won't find my criticism of your discussion officious, but will take it rather as an expression of my sympathetic interest.

For us psychotherapists, at any rate for those of them who have come to see how great is the importance of the religious attitude for psychic equilibrium, theological discussions are of the utmost practical value, because questions of this kind are directed to us more often than the layman imagines.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 254-256.

1. http://4.bp.blogspot.com/-CoOx6m-Fu_4/Vded8NCLw7I/AAAAAAAAW0w/nbIFtT2-5Rw/s1600/1myth.jpg

Carl Jung: I was thrown back on experience alone. **(2015-08-22 04:52)**

[1]

To Pastor Walter Bernet

Dear Pastor Bernet, 13 June 1955

At last I have got down to reading and studying your book which you so kindly sent me.

Please put the slowness of this procedure down to my old age!

It was certainly not lack of interest that kept me reading so long, but rather a curiosity or-more accurately-a need to familiarize myself with and learn to understand the theological mode of thinking, which is so alien to me.

I have been able to assimilate this thinking only very fragmentarily, if at all, in spite
or perhaps because of the fact that I come from a theological milieu on my mother's side, and my father was himself a clergyman.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death.

This was the objective outer event that opened my eyes to the importance of religion.

Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so.

I grew up in the heyday of scientific materialism, studied natural science and medicine, and became a psychia-trist.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me.

I was thrown back on experience alone.

Always Paul’s experience on the road to Damascus hovered before me, and I asked myself how his fate would have fallen out but for his vision.

Yet this experience came upon him while he was blindly pursuing his own way.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along.

But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole.

I have remained true to this attitude all my life.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities.

The only way open to me was the experience of religious realities which I had to accept without regard to their truth.

In this matter I have no criterion except the fact that they seem meaningful to me and harmonize with man’s best utterances.

I don’t know whether the archetype is "true" or not.

I only know that it lives and that I have not made it.

Since the number of possibilities is limited, one soon comes to a frontier, or rather to frontiers which recede behind one another presumably up to the point of death.

The experience of these frontiers gradually brings the conviction that what is experienced is an endless approximation.

The goal of this approximation seems to be anticipated by archetypal symbols which represent something like the circumambulation of a centre.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself.

Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God."

Emptiness in this sense doesn’t mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity.

If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way.

An indeterminably large part of my own being is included in it, but because this part is the unconscious I cannot indicate its limits or its extent.

The self is therefore a borderline concept, not by any means filled out with the known psychic processes.

On the one hand it includes the phenomena of synchronicity, on the other its archetype is embedded in the brain structure and is physiologically verifiable: through electrical stimulation of a certain area of the brain-stem of an epileptic it is possible to produce mandala visions (quadratura circuli).

From synchronistic phenomena we learn that a peculiar feature of the psychoi background is Transgressive within space and time.

This brings us directly to the frontier of transcendence, beyond which human statements can only be mythological.

The whole course of individuation is dialectical, and the so-called "end" is the confrontation of the ego with the "emptiness" of the centre. Here the limit of possible experience is reached: the ego dissolves as the reference-point of cognition.

It cannot coincide with the centre, otherwise we would be insensible; that is to say, the extinction of the ego is at best an endless approximation.

But if the ego usurps the centre it loses its object (inflation!).

Even though you add to my "ultimate" an "absolute ultimate," you will hardly maintain that my "ultimate" is not as good an "ultimate" as yours.

In any case all possibility of cognition and predication ceases for me at this frontier because of the extinction of the ego.

The ego can merely affirm that something vitally important is happening to it.

It may conjecture that it has come up against something greater, that it feels powerless against this greater power; that it can cognize nothing further; that in the course of the integration process it has become convinced of its finiteness, just as before it was compelled to take practical account of the existence of an ineluctable archetype.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god.

It now occurs to me-and I hope I am not deceiving myself that from the point where you introduce the "absolute ultimate" which is meant to replace my descriptive concept of the self by an empty abstraction, the archetype is increasingly detached from its dynamic background and gradually turned into a purely intellectual formula.

In this way it is neutralized, and you can then say "one can live with it quite well."

But you overlook the fact that the self-constellating archetypes and the resultant situations steadily gain in numinosity, indeed are sometimes imbued with a positively eerie daemonism and bring the danger of psychosis threateningly close.

The up surging archetypal material is the stuff of which mental illnesses are made.

In the individuation process the ego is brought face to face with an unknown superior power which is likely to cut the ground from under its feet and blow consciousness to bits.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know.

In view of the terrors of this confrontation I would never dream of addressing this menacing and fascinating opponent familiarly as "Thou," though paradoxically it also has this aspect.

All talk of this opponent is mythology.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power.

Like a primitive, he is incapable of distinguishing the verbal image from reality.

In one breath he will endorse the statement Deus est ineffabilis without a thought, but in the next he will be speaking of God as though he could express him.

It seems to me-and I beg your pardon in advance if I am doing you an injustice-that something of the sort has happened to you.

You write, apparently without any misgivings, that I equate God with the self.

You seem not to have noticed that I speak of the God-image and not of God because it is quite beyond me to say anything about God at all.

It is more th an astonishing that you have failed to perceive this fundamental distinction, it is shattering.

I don’t know what you must take me for if you can impute such stupidities to me after you yourself have correctly presented my epistemological standpoint at the beginning of your book.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations.

Don’t Protestant critics accuse the Catholic Mass of magic when it asserts that by pronouncing the words Hoc est corpus meum Christ is actually present?

In Job and elsewhere I am always explicitly speaking of the God-image.

If my theologian critics choose to overlook this, the fault lies with them and not with me.

They obviously think that the little word "God" conjures him up in reality, just as the Mass forces Christ to appear through the words of the Consecration.

(Naturally I am aware of the dissident Catholic explanation of this.)

I do not share your overvaluation of words, and have never regarded the equation Christ = Logos as anything else than an interesting symbol conditioned by its time.

This credulity and entrapment in words is becoming more and more striking nowadays.

Proof of this is the rise of such a comical philosophy as existentialism, which labours to help being become being through the magical power of the word.

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name.

If I call the "ultimate" the self and you call it the "absolute ultimate," its ultimateness is not changed one whit.

The name means far less to me than the view associated with it.

You seem to think that I enjoy romping about in a circus of archetypal figures and that I take them for ultimate realities which block my view of the Ineffable.

They guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism.

The very fact that you consider this critique of anthropomorphisms worthy of condemnation proves how strongly you are bound to these psychic products by word-magic.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths.

This is exactly what I don't do, for, I must repeat, I speak exclusively of the God-image in Job.

Who talks of divine knowledge and divine revelation? Certainly not me.

"Ultimately" I have really reached the ultimate with my presumptuous anthropomorphisms which feign knowledge and revelation!

I see many God-images of various kinds; I find myself compelled to make mythological statements, but I know that none of them expresses or captures the immeasurable Other, even if I were to assert it did.

However interesting or enthralling metaphysical statements may be, I must still criticize them as anthropomorphisms.

But here the theologian buttonholes me, asseverating that his anthropomorphism is God and damning anyone who criticizes any anthropomorphic weaknesses, defects, and contradictions in it as a blasphemer.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic.

With this he puts an end to the much needed discussion and understanding of religious statements.

Just as Bultmann's demythologizing procedure stops at the point where the demagicking of words no longer seems advisable to him, so the theologian treats exactly the same concept as mythological, i.e., anthropomorphic at one moment and as an inviolable taboo at the next.

I have begged four distinguished (academic) theologians to tell me what exactly is the attitude of modern Protestantism to the question of the identity of the God of the Old Testament with the God of the New, between whom the layman thinks he can spot quite a number of differences.

The question is so harmless that it is like asking what the difference is between Freud's view of the unconscious and mine.

Two didn't answer at all despite repeated requests.

The third told me that there was no longer any talk of God in the theological literature of the last twenty years anyway.

The fourth said the question was very easy to answer: Yahweh was simply a somewhat archaic God-concept in comparison with that of the New Testament.

Whereupon I replied: "Look, my dear Professor, this is just the kind of psychologism the theologians accuse me of. Suddenly the divine revelation in the OT is nothing but an archaic concept and the revelation in the NT is simply a modern one. But the next moment this same revelation is God himself and no concept at all."

So you ride the hobby-horse of your choice.

In order to do away with such tricks, I stick to my proposal that we take all talk of God as mythological and discuss these mythologems honestly.

As soon as we open our mouths we speak in traditional verbal images, and even when we merely think we think in age-old psychic structures.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech.

Let the Protestant theologian therefore abandon his hieratic word magic and his alleged knowledge of God through faith and admit to the layman that he is mythologizing and is just as incapable as he is of expressing God himself.

Let him not vilify and condemn and twist the arguments of others who are struggling just as earnestly to understand the mysteries of religion, even if he finds these arguments personally disagreeable or wrong in themselves.

(I cannot exempt you, for one, from the obligation to give due regard to the epistemological premises of Answer to Job if you want to criticize it.)

So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves.

We would not feel and be aware of ourselves at all were we not always confronted with the unknown power.

Without this we would not be conscious of our separateness, just as there is no consciousness without an object.

We are not delivered from the "sin" of mythologizing by saying that we are "saved" or "redeemed" through the revelation of God in Christ, for this is simply another mythologem which does, however, contain a psychological truth.

Consequently we can understand the "feeling of redemption" which is bound up with this mythologem; but the statement "revelation in Christ" merely affirms that a myth of this kind exists which evidently belongs to the symbolism of the self.

What impresses me most profoundly in discussions with theologians of both camps is that metaphysical statements are made apparently without the slightest awareness that they are talking in mythic images which pass directly as the "word of God."

For this reason it is so often thoughtlessly assumed that I do the same thing, whereas quite to the contrary I am trained by my daily professional work to distinguish scrupulously between idea and reality.

The recognition of projections is indeed one of the most important tasks of psychotherapy.

I have read your erudite book with great interest and profit and find it all the more regrettable that in spite of your admirably objective presentation of my standpoint at the beginning you nevertheless go off the rails at the end.

You think I have deviated from my epistemological position in Job.

Had you read the introduction you could never have pronounced this false judgment.

I can understand very well that you are shocked by the book; I was too, and by the original Job into the bargain.

I feel that you have in general too poor an opinion of me when you charge me with the arrogance of wanting to write an exegesis of Job.

I don't know a word of Hebrew.

As a layman, I have only tried to read the translated text with psychological common sense, on the assumption, certainly, that I am dealing with anthropomorphisms and not with magical words that conjure up God himself.

If in the Jewish commentaries the high priest takes the liberty of admonishing Adonai to remember his good rather than his bad qualities it is no longer so shocking if I avail myself of a similar criticism, especially as I am not even addressing Adonai, as the high priest did, but merely the anthropomorphic God-image, and expressly refrain from all metaphysical utterances, which the high priest did not.

You will scarcely suppose that, despite my assurance to the contrary, the mere pronouncing of God's name conjures up God himself.

At all events Adonai took the high priest's criticism and a number of other equally drastic observations without a murmur, thereby showing himself to b more tolerant than certain theologians.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own.

I have dealt with this particular difficulty at some length in Job.

Perhaps I may remark in conclusion that the theory of archetypes is more difficult, and I am not quite so stupid as you apparently think.

I cannot omit to thank you, all the same, for the great trouble you have taken in going into my proposition so thoroughly.

It is obvious that this cannot be done without difficulties and misunderstandings, especially in view of the fact that our age is still for the most part trapped in its belief in words.

Ancient Greece was on an even lower level, as the term phrenes with its psychic connotation shows.

The Pueblo Indians of New Mexico still think in the "heart" and not in the head.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished.

I have this advance of human consciousness particularly at heart.

It is a difficult task to which I have devoted all my life's work.

This is the reason why I venture to plague you with such a long letter.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 257-264.

1. http://1.bp.blogspot.com/-o-Jp-JarhQE/Vdg4EjDmxaI/AAAAAAAAW3A/8KjSmsL2nxc/s1600/1paul.jpg

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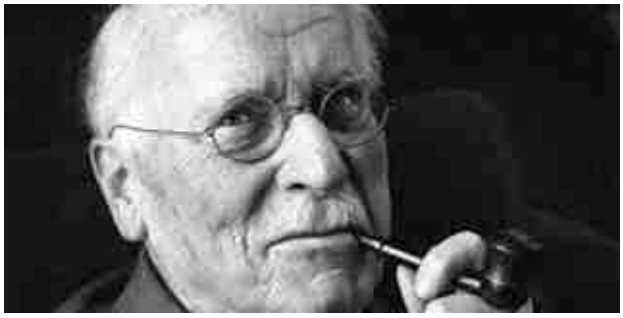
Carl Jung: "Thought transference" is a synchronistic phenomenon. **(2015-08-22 15:15)**

[1]



To Helene Kiener

Dear Fraulein Kiener, 15 June 1955

"Thought transference" is a synchronistic phenomenon.

"Self" is something that can be verified psychologically.

We experience "symbols of the self" which cannot be distinguished from "God symbols."

I cannot prove that the self and God are identical, although in practice they appear so.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will.

To avoid unnecessary misunderstandings, I say "self" instead of God.

It is also more correct empirically.

Analytical psychology helps us to recognize our religious potentialities.

I know the Jesuit X.

Naturally he is afraid of the psychological truth .

What a misfortune it would be for the Catholic Church if all religions could unite in a truly universal Ecclesia spiritualis!

Then Pere X would no longer be the only one who is right!

I have no ambitious power plans, but seek a passable way only for myself and a few others.

I leave the will-to-power to the Churches, and the concomitant fear of losing power.

I have nothing to lose in this respect.

All science is merely a tool and not an end in itself.

Analytical psychology only helps us to find the way to the religious experience that makes us whole.

It is not this experience itself, nor does it bring it about.

But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway.

Recently there appeared in Paris a book by another Jesuit, Pere Hostie (sic!), who criticizes my empirical concepts as though they were philosophical ones.

The facts I report are largely ignored.

Naturally this is an anxiety reaction which twists my findings as much as possible and imputes to me what these gentlemen do themselves.

They see the mote in their brother's eye.

Like drowning men they cling to a straw.

Best greetings and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 265.

1. http://1.bp.blogspot.com/-6l-AQSEYoZE/VdjKCxkEmhI/AAAAAAAAW34/IriduHvMaOA/s1600/1carl.jpg

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Carl Jung: "A complete life, unconditionally lived, is the work of the Holy Spirit." (2015-08-22 17:00)

[1]

To Pastor William Lachat

Dear Pastor Lachat, 29 June 1955

Your letter of June 10th comes at the right moment, since I am in the hospital where I have time to answer it.

I can subscribe to all the principal points made by Mr. Zacharias with the exception of his metaphysical Christian interpretations and, above all, his identification of Christ, with the archetype of the self in the sense that Christ is himself the archetype.

I cannot prove the identity of an historical personage with a psychological archetype.

That is why I stop after establishing the fact that in the Occident this archetype, or this "God-image," is seen in Christ; in the Orient, in the Buddha, or in the form of Tao (which is not a personification but a metaphysical hypostasis).

In these three concrete forms the archetype of the self has appeared to us.

Since it represents the center of All, it can be called the vas mysticum filled with the Spiritus Sancta servitor mundi.

This symbolic formula would be an entirely satisfactory characterization of the psychological nature of the archetype

of the self if the paradoxical nature of the Holy Spirit, like that of the author of all things, could be admitted.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis.

However, these are metaphysical considerations outside my empirical domain.

But if you take them for what they are-that is, psychological qualifications-my formula seems perfectly applicable.

As for literature relevant to this subject, I would recommend my books Aion and Symbolik des Geistes.

In the latter you will find a little essay on Mercurius and the chthonic aspect of the Spirit.

I cannot share Zacharias' optimistic belief that the efficacy of the rites can
be "repristinized."

Unfortunately one must say: Once lost, lost forever!

But I must also say that there will be psychological equivalents; the psychological work necessary for the realization of the individuation process is an opus divinum consisting of a series of symbolic acts, examples of which can be found in my book Gestaltungen des Unbewussten ("Zur Empirie des Individuationsprozesses").

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of Irenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation.

That is what forces us to live life completely, an adventure which is often as heroic as it is tragic.

Without error and sin there is no experience of grace, that is, no union of God and man.

A complete life, unconditionally lived, is the work of the Holy Spirit.

It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness.

This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection.

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 267-268.

1. http://1.bp.blogspot.com/-XDDqZxaJUnA/VdjijnfEaAI/AAAAAAAAW4Y/sqwLjSU-4ko/s1600/1love.jpg

Carl Jung on James and Lucia Joyce **(2015-08-23 04:53)**

[1]

[Carl Jung on James and Lucia Joyce]

To Patricia Graecen

Dear Mrs. Graecen 29 June 1955

I n fulfilling your wishes I have corrected the pages of your MS here enclosed.

The question of the letter to Joyce is mysterious.

I am rather certain that I never wrote to him but the remark about Molly's monologue is definitely authentic, though where and to whom I made it is beyond the reach of my memory.

I am sorry.

If you know anything of my anima theory, Joyce and his daughter are a classic example of it. She was definitely his femme inspiratrice,
which explains his obstinate reluctance to have her certified.

His own anima, i.e., unconscious psyche, was so solidly identified with her that to have her certified would have been as much as an admission
that he himself had a latent psychosis.

It is therefore understandable that he could not give in.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while Joyce willed it and moreover developed it with all his creative forces.

Which incidentally explains why he himself did not go over the border.

But his daughter did, because she was no genius like her father, but merely a victim of her disease.

In any other time of the past Joyce's work would never have reached the printer, but in our blessed XXth century it is a message, though not yet understood.

Very truly yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 266

1. http://1.bp.blogspot.com/-ZnP9Nfou3fY/VdmJ0-3m20I/AAAAAAAAW4o/BYpRABTHqwU/s1600/1lucia.jpg

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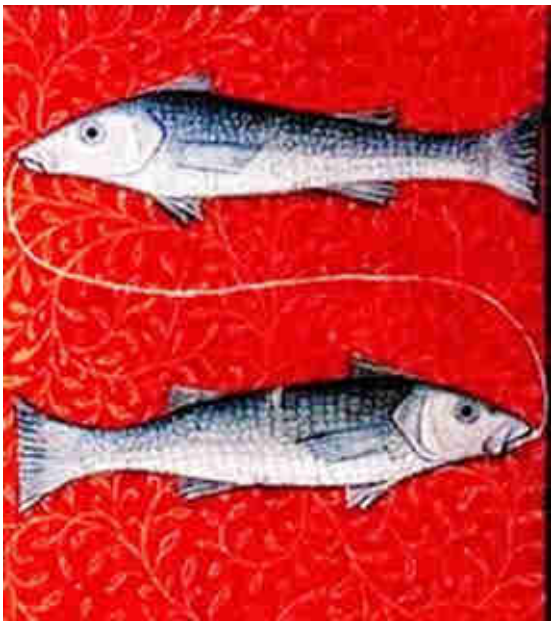
[Carl Jung: Then you are in the flow, and for this you need the high heart of the warrior. . . .] (2015-08-23 05:09)

[1] 

To Eugen Bohler

Dear Professor Bohler, 23 February 1956

I have just got back from the Tessin and found your letter.

I look forward to seeing you next Tuesday 28.II. about 8 o'clock.

Your dreams are very interesting.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone.

In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other.

You become what happens in the middle.

Then you are in the flow, and for this you need the high heart of the warrior. . . .

I have spent my free time making a thorough study of the Evangelium veritatis of Valentinus.

It is not exactly an easy problem.

Meanwhile with kindest regards,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 291.

1. http://2.bp.blogspot.com/-1Du4Skbm6_k/VdmNj6ip7iI/AAAAAAAAW40/PxpSvHiZ2wk/s1600/1pisces.jpg

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Carl Jung on his "Stone." (2015-08-23 05:28)

[1]

To Maud Oakes

Dear Miss Oakes, 11 February 1956

I have read your meditation about the stone with much interest.

Your method of reading its message is adequate and in this case the only one yielding positive results.

You understand the stone as a statement about a more or less limitless world of thought-images.

I quite agree with your view.

One can read the symbols like that.

When I hewed the stone I did not think, however.

I just brought into shape what I saw on its face.

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief.

Thus it looks as if I were moving in the vicinity of theosophy.

In America especially one blames me for my so-called mysticism.

Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt.

You see, I have no religious or other convictions about my symbols.

They can change tomorrow.

They are mere allusions, they hint at something, they stammer and often they lose their way.

They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence.

They [Dr. Jung's Symbols] are just no Gnosis, no metaphysical assertions.

They are partly even futile or dubious attempts at pronouncing the ineffable.

Their number therefore is infinite and the validity of each is to be doubted.

They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Natur?" (Faust).

It is not a doctrine but a mere expression of and a reaction to the experience of an ineffable mystery.

There is one point more I want to mention: the stone is not a product only of thought-images, but just as much of feeling and local atmosphere, i.e., of the specific ambiente of the place.

The stone belongs to its secluded place between lake and hill, where it expresses the beata solitudo and the genius loci, the spell of the chosen and walled-in spot.

It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate it to its surroundings .

Only there in its solitude it can say: Orphanus sum, and only there it makes sense.

It is there for its own sake and only seen by a few.

Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives.

Thank you for letting me see your typescript.

Sincerely yours,

C.G. Jung

P.S. When I saw you [Maud Oakes] in Bollingen I did not realize that you are the author of Todos Santos a book which I have read with greatest interest and sympathy, otherwise I would have expressed my admiration of your careful study.

I am doing it now with some delay. Carl Jung, Letters Vol. II, Pages 291-292.

1. http://1.bp.blogspot.com/-epn_1I_4JQw/VdmRr1ZH8QI/AAAAAAAAW5A/0kze-y_BL0Y/s1600/1stone.jpg

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Carl Jung: I was thrown back on experience alone. **(2015-08-23 11:25)**

[1]

To Pastor Walter Bernet

Dear Pastor Bernet, 13 June 1955

At last I have got down to reading and studying your book which you so kindly sent me.

Please put the slowness of this procedure down to my old age!

It was certainly not lack of interest that kept me reading so long, but rather a curiosity or-more accurately-a need to familiarize myself with and learn to understand the theological mode of thinking, which is so alien to me.

I have been able to assimilate this thinking only very fragmentarily, if at all, in spite or perhaps because of the fact that I come from a theological milieu on my mother's side, and my father was himself a clergyman.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death.

This was the objective outer event that opened my eyes to the importance of religion.

Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so.

I grew up in the heyday of scientific materialism, studied natural science and medicine, and became a psychiatrist.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me.

I was thrown back on experience alone.

Always Paul's experience on the road to Damascus hovered before me, and I asked myself how his fate would have fallen out but for his vision.

Yet this experience came upon him while he was blindly pursuing his own way.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along.

But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole.

I have remained true to this attitude all my life.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities.

The only way open to me was the experience of religious realities which I had to accept without regard to their truth.

In this matter I have no criterion except the fact that they seem meaningful to me and harmonize with man's best utterances.

I don't know whether the archetype is "true" or not.

I only know that it lives and that I have not made it.

Since the number of possibilities is limited, one soon comes to a frontier, or rather to frontiers which recede behind one another presumably up to the point of death.

The experience of these frontiers gradually brings the conviction that what is experienced is an endless approximation.

The goal of this approximation seems to be anticipated by archetypal symbols which represent something like

the circumambulation of a centre.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself.

Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God."

Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity.

If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way.

An indeterminably large part of my own being is included in it, but because this part is the unconscious I cannot indicate its limits or its extent.

The self is therefore a borderline concept, not by any means filled out with the known psychic processes.

On the one hand it includes the phenomena of synchronicity, on the other its archetype is embedded in the brain structure and is physiologically verifiable: through electrical stimulation of a certain area of the brain-stem of an epileptic it is possible to produce mandala visions (quadratura circuli).

From synchronistic phenomena we learn that a peculiar feature of the psychoi background is Transgressive within space and time.

This brings us directly to the frontier of transcendence, beyond which human statements can only be mythological.

The whole course of individuation is dialectical, and the so-called "end" is the confrontation of the ego with the "emptiness" of the centre. Here the limit of possible experience is reached: the ego dissolves as the reference-point of cognition.

It cannot coincide with the centre, otherwise we would be insensible; that is to say, the extinction of the ego is at best an endless approximation.

But if the ego usurps the centre it loses its object (inflation!).

Even though you add to my "ultimate" an "absolute ultimate," you will hardly maintain that my "ultimate" is not as good an "ultimate" as yours.

In any case all possibility of cognition and predication ceases for me at this frontier because of the extinction of the ego.

The ego can merely affirm that something vitally important is happening to it.

It may conjecture that it has come up against something greater, that it feels powerless against this greater

power; that it can cognize nothing further; that in the course of the integration process it has become convinced of its finiteness, just as before it was compelled to take practical account of the existence of an ineluctable archetype.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god.

It now occurs to me-and I hope I am not deceiving myself that from the point where you introduce the "absolute ultimate" which is meant to replace my descriptive concept of the self by an empty abstraction, the archetype is increasingly detached from its dynamic background and gradually turned into a purely intellectual formula.

In this way it is neutralized, and you can then say "one can live with it quite well."

But you overlook the fact that the self-constellating archetypes and the resultant situations steadily gain in numinosity, indeed are sometimes imbued with a positively eerie daemonism and bring the danger of psychosis threateningly close.

The up surging archetypal material is the stuff of which mental illnesses are made.

In the individuation process the ego is brought face to face with an unknown superior power which is likely to cut the ground from under its feet and blow consciousness to bits.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know.

In view of the terrors of this confrontation I would never dream of addressing this menacing and fascinating opponent familiarly as "Thou," though paradoxically it also has this aspect.

All talk of this opponent is mythology.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power.

Like a primitive, he is incapable of distinguishing the verbal image from reality.

In one breath he will endorse the statement Deus est ineffabilis without a thought, but in the next he will be speaking of God as though he could express him.

It seems to me-and I beg your pardon in advance if I am doing you an injustice-that something of the sort has happened to you.

You write, apparently without any misgivings, that I equate God with the self.

You seem not to have noticed that I speak of the God-image and not of God because it is quite beyond me to say anything about God at all.

It is more th an astonishing that you have failed to perceive this fundamental distinction, it is shattering.

I don’t know what you must take me for if you can impute such stupidities to me after you yourself have correctly presented my epistemological standpoint at the beginning of your book.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations.

Don't Protestant critics accuse the Catholic Mass of magic when it asserts that by pronouncing the words Hoc est corpus meum Christ is actually present?

In Job and elsewhere I am always explicitly speaking of the God-image.

If my theologian critics choose to overlook this, the fault lies with them and not with me.

They obviously think that the little word "God" conjures him up in reality, just as the Mass forces Christ to appear through the words of the Consecration.

(Naturally I am aware of the dissident Catholic explanation of this.)

I do not share your overvaluation of words, and have never regarded the equation Christ = Logos as anything else than an interesting symbol conditioned by its time.

This credulity and entrapment in words is becoming more and more striking nowadays.

Proof of this is the rise of such a comical philosophy as existentialism, which labours to help being become being through the magical power of the word.

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name.

If I call the "ultimate" the self and you call it the "absolute ultimate," its ultimateness is not changed one whit.

The name means far less to me than the view associated with it.

You seem to think that I enjoy romping about in a circus of archetypal figures and that I take them for ultimate realities which block my view of the Ineffable.

They guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism.

The very fact that you consider this critique of anthropomorphisms worthy of condemnation proves how strongly you are bound to these psychic products by word-magic.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths.

This is exactly what I don't do, for, I must repeat, I speak exclusively of the God-image in Job.

Who talks of divine knowledge and divine revelation? Certainly not me.

"Ultimately" I have really reached the ultimate with my presumptuous anthropomorphisms which feign knowl-

edge and revelation!

I see many God-images of various kinds; I find myself compelled to make mythological statements, but I know that none of them expresses or captures the immeasurable Other, even if I were to assert it did.

However interesting or enthralling metaphysical statements may be, I must still criticize them as anthropomorphisms.

But here the theologian buttonholes me, asseverating that his anthropomorphism is God and damning anyone who criticizes any anthropomorphic weaknesses, defects, and contradictions in it as a blasphemer.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic.

With this he puts an end to the much needed discussion and understanding of religious statements.

Just as Bultmann's demythologizing procedure stops at the point where the demagicking of words no longer seems advisable to him, so the theologian treats exactly the same concept as mythological, i.e., anthropomorphic at one moment and as an inviolable taboo at the next.

I have begged four distinguished (academic) theologians to tell me what exactly is the attitude of modern Protestantism to the question of the identity of the God of the Old Testament with the God of the New, between whom the layman thinks he can spot quite a number of differences.

The question is so harmless that it is like asking what the difference is between Freud's view of the unconscious and mine.

Two didn't answer at all despite repeated requests.

The third told me that there was no longer any talk of God in the theological literature of the last twenty years anyway.

The fourth said the question was very easy to answer: Yahweh was simply a somewhat archaic God-concept in comparison with that of the New Testament.

Whereupon I replied: "Look, my dear Professor, this is just the kind of psychologism the theologians accuse me of. Suddenly the divine revelation in the OT is nothing but an archaic concept and the revelation in the NT is simply a modern one. But the next moment this same revelation is God himself and no concept at all."

So you ride the hobby-horse of your choice.

In order to do away with such tricks, I stick to my proposal that we take all talk of God as mythological and discuss these mythologems honestly.

As soon as we open our mouths we speak in traditional verbal images, and even when we merely think we think in age-old psychic structures.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech.

Let the Protestant theologian therefore abandon his hieratic word magic and his alleged knowledge of God through faith and admit to the layman that he is mythologizing and is just as incapable as he is of expressing God

himself.

Let him not vilify and condemn and twist the arguments of others who are struggling just as earnestly to understand the mysteries of religion, even if he finds these arguments personally disagreeable or wrong in themselves.

(I cannot exempt you, for one, from the obligation to give due regard to the epistemological premises of Answer to Job if you want to criticize it.)

So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves.

We would not feel and be aware of ourselves at all were we not always confronted with the unknown power.

Without this we would not be conscious of our separateness, just as there is no consciousness without an object.

We are not delivered from the "sin" of mythologizing by saying that we are "saved" or "redeemed" through the revelation of God in Christ, for this is simply another mythologem which does, however, contain a psychological truth.

Consequently we can understand the "feeling of redemption" which is bound up with this mythologem; but the statement "revelation in Christ" merely affirms that a myth of this kind exists which evidently belongs to the symbolism of the self.

What impresses me most profoundly in discussions with theologians of both camps is that metaphysical statements are made apparently without the slightest awareness that they are talking in mythic images which pass directly as the "word of God."

For this reason it is so often thoughtlessly assumed that I do the same thing, whereas quite to the contrary I am trained by my daily professional work to distinguish scrupulously between idea and reality.

The recognition of projections is indeed one of the most important tasks of psychotherapy.

I have read your erudite book with great interest and profit and find it all the more regrettable
that in spite of your admirably objective presentation of my standpoint at the beginning you nevertheless go off the rails at the end.

You think I have deviated from my epistemological position in Job.

Had you read the introduction you could never have pronounced this false judgment.

I can understand very well that you are shocked by the book; I was too, and by the original Job into the bargain.

I feel that you have in general too poor an opinion of me when you charge me with the arrogance of wanting to write an exegesis of Job.

I don’t know a word of Hebrew.

As a layman, I have only tried to read the translated text with psychological common sense, on the assumption, certainly, that I am dealing with anthropomorphisms and not with magical words that conjure up God himself.

If in the Jewish commentaries the high priest takes the liberty of admonishing Adonai to remember his good rather than his bad qualities it is no longer so shocking if I avail myself of a similar criticism, especially as I am not even addressing Adonai, as the high priest did, but merely the anthropomorphic God-image, and expressly refrain from all metaphysical utterances, which the high priest did not.

You will scarcely suppose that, despite my assurance to the contrary, the mere pronouncing of God's name conjures up God himself.

At all events Adonai took the high priest's criticism and a number of other equally drastic observations without a murmur, thereby showing himself to b more tolerant than certain theologians.

The reason why mythic statements invariably lead to word-magic is that the
archetype possesses a numinous autonomy and has a psychic life of its own.

I have dealt with this particular difficulty at some length in Job.

Perhaps I may remark in conclusion that the theory of archetypes is more difficult, and I am not quite so stupid as you apparently think.

I cannot omit to thank you, all the same, for the great trouble you have taken in going into my proposition so thoroughly.

It is obvious that this cannot be done without difficulties and misunderstandings, especially in view of the fact that our age is still for the most part trapped in its belief in words.

Ancient Greece was on an even lower level, as the term phrenes with its psychic connotation shows.

The Pueblo Indians of New Mexico still think in the "heart" and not in the head.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished.

I have this advance of human consciousness particularly at heart.

It is a difficult task to which I have devoted all my life's work.

This is the reason why I venture to plague you with such a long letter.

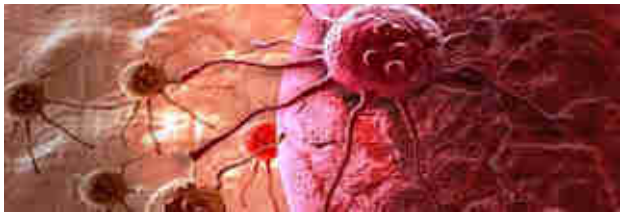
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 257-264

1. http://4.bp.blogspot.com/-HU4Hk_xM8nM/Vdnlh4TDiYI/AAAAAAAAW7s/A7ut38zORmU/s1600/1tragedy.jpg

Carl Jung on the Psyche and Carcinoma **(2015-08-24 04:45)**

[1]



To Rudolf Jung

Dear Cousin, 11 May 1956

Your views on the origin of a carcinoma seem to me largely correct.

I have in fact seen cases where the carcinoma broke out under the conditions you envisage, when a person comes to a halt at some essential point in his individuation or cannot get over an obstacle.

Unhappily nobody can do it for him, and it cannot be forced.

An inner process of growth must begin, and if this spontaneous creative activity is not performed by nature herself, the outcome can only be fatal.

At any rate there is a profound disability, i.e., the constitution is at the end of its resources.

Ultimately we all get stuck somewhere, for we are all mortal and remain but
a part of what we are as a whole.

The wholeness we can reach is very relative.

Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons.

Such cases are well authenticated.

But this does not mean that it is amenable to psychotherapy, or that it could be prevented by a particular psychic development.

With best greetings,

Carl Carl Jung, Letters Vol. II, Pages 296-297.

1. http://2.bp.blogspot.com/-dQdy4DwfgEE/VdrZZW4CS-I/AAAAAAAAW8A/Cf-9NAJ08xI/s1600/1cancer.jpg

Carl Jung: Then you are in the flow, and for this you need the high heart of the warrior. . . (2015-08-24 05:53)

[1]

To Eugen Bohler

Dear Professor Bohler, 23 February 1956

I have just got back from the Tessin and found your letter.

I look forward to seeing you next Tuesday 28.II. about 8 o'clock.

Your dreams are very interesting.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone.

In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other.

You become what happens in the middle.

Then you are in the flow, and for this you need the high heart of the warrior. . . .

I have spent my free time making a thorough study of the Evangelium veritatis of Valentinus.

It is not exactly an easy problem.

Meanwhile with kindest regards,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 291.

1. http://4.bp.blogspot.com/-u6HJX5I26Fo/VdrpaCF1wBI/AAAAAAAAW8Q/W9NZryKG9HU/s1600/1warrior.jpg

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Carl Jung on Freud and Religion **(2015-08-24 06:03)**

[1]

To Andrew R. Eickhoff

Dear Mr. Eickhoff, 7 May 1956

Thank you very much for sending your interesting MS about Freud and Religion.

The historical fact is that Freud's attitude towards religion in any form was a negative one, quite apart from the fact that he himself said so in his paper about this subject.

Religious belief to him was indeed an illusion.

Whether this illusion is due to objective scientific argument or to personal bias does not matter when it comes to the question of actual facts.

His negative attitude was one among a number of other points of litigation between us.

No matter whether it was a Jewish or a Christian or any other belief, he was unable to admit anything beyond the horizon of his scientific materialism.

I was most unsuccessful in my attempts to make him see that his standpoint was unscientifically prejudiced and his idea of religion was a foregone conclusion.

In our many talks about this and similar subjects he more than once quoted Voltaire's '\??rasez l'infame! "and even went so far as to say that his doctrine
of sexual repression as the ultimate reason for all such foolish ideas as f.i. religion, should be counterweighted by making a dogma of his sex theory.

Naturally he assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother.

As you will doubtless have realized from the perusal of Freud's works, his
father-complex sticks out everywhere, while the equally important mother-complex plays the most insignificant role.

You might hold that, following the bias of my mother-complex, I have overrated the importance of religion-a criticism which I have considered seriously.

In the case of a psychologist I don't consider it a particularly excusable mistake to allow personal bias to over-rule one's own judgment.

I have tried therefore, at least as well as I could, not to overlook the fact that my mother-complex might play me a trick, but if you should raise the point, I am sure you would find a willing ear to listen to your opinion.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs.

This curious fact has given me much stuff for thinking.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 295-296.

1. http://4.bp.blogspot.com/-RzJ-MI-Q8LQ/VdrruauEaEI/AAAAAAAAW8c/ImQJDhRKpPI/s1600/1freud.jpg

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Carl Jung reviews Jolande Jacobi's book (2015-08-24 06:16)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 13 March 1956

Forgive me for being so late with my report.

I have read your essay in the Psyche Festschrift with great interest.

It is a very good presentation of my concepts, or rather of the names I use to express empirical facts.

But I always stumble over the frequent use of the term "theory" or "system."

Freud has a "theory," I have no "theory" but I describe facts.

I do not theorize about how neuroses originate, I describe what you find in neuroses.

Nor have I any theory of dreams, I only indicate what kind of method I use and what the possible results are.

I must emphasize this because people always fail to see that I am talking about and naming facts, and that my concepts are mere names and not philosophical terms.

I still have to mention the following two points.

On p. 269 you write that I apply Freud's "free" association to the personal context but not to archetypal material.

I don't use free association at all since it is in any case an unreliable method of getting at the real dream material.

On a journey through Russia, one of my psychiatric colleagues thoughtfully contemplated the Cyrillic notices in his sleeper, analysed himself by means of "free" association, and so discovered all his complexes.

In this case you can be quite certain that the complexes of Herr X were not dreamt in the Cyrillic sleeper notices.

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about.

In dream analysis I proceed in a circurnarnbulatory fashion, having regard to the wise Talmudic saying that the dream is its own interpretation.

P. 2 74: "The idea of the 'wholeness of the psyche,' which subsequently led Jung to the conception of the individuation process and to the methods of activating it, was from the beginning the determining factor in his psychological vision."

This sentence is incorrect.

In the first place, the idea of wholeness did not lead me to the conception of the individuation process.

The individuation process is not a "conception" at all, but designates a series of observed facts; and secondly, there is no method on earth that could "activate" it.

The individuation process is the experience of a natural law and may or may not be perceived by consciousness.

The "idea of wholeness" is a word I have used-though only in later years-:-to describe the self.

Concepts play no role whatever with me because I make no philosophical assumptions; hence I never started

from an "idea of wholeness."

For the rest your work is good.

I would only ask you to reconsider the two points I have mentioned, as they contain a fundamental misunderstanding.

With best greetings,

Yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 292-294.

1. http://1.bp.blogspot.com/-nWOJZLCDByY/Vdru5txSLTI/AAAAAAAAW8o/0NZNJM0dEGA/s1600/1jacobi.jpg

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Carl Jung's gift from Laurens van der Post (2015-08-24 06:31)

[1]

To Laurens van der Post

Dear van der Post, 28 February 1956

Your amiable present from Africa has reached me safely.

The bow and the little arrows are just charming.

I could not refrain from trying Cupid's weapon and I can confirm its efficiency.

It shoots quite a distance.

I am much obliged also for the maker's photograph.

I have followed up your interesting trip through your reports published in the Neue Zurcher Zeitung, and all my old longing to see Africa,

God's unspoilt wilderness and its animal and human children once more [has returned].

Helas-I have seen and tasted it once at least vita somnium breve-so many things cannot be repeated and so many happy times cannot be called back.

No wonder that the thoughts of old people dwell so much in the past, as if they were listening for a living echo that never comes.

Time and again I have to make a vigorous effort to tear myself away from the things that have been in order to pay attention to things present, even to the future as if I were meant to be in it once.

I am deeply obliged to you for having remembered my fateful 80th birthday.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer.

I thank you once more for your kindness.

Please give my best regards to Mrs. van der Post. (. . .)

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 292-293

1. http://3.bp.blogspot.com/-tHvSDey5ekU/VdryKdzLYgI/AAAAAAAAW80/DhtUAJIcGHc/s1600/1post.jpg

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Carl Jung: For decades I have been either not understood or misunderstood... (2015-08-24 11:53)

[1]

[Carl Jung: For decades I have been either not understood or misunderstood...]

To Eugen Bohler

Dear Professor Bohler, May 1956

Best thanks for your friendly letter and my apologies for tearing the MS away from you.

All the copies have still to be corrected.

I have already availed myself of your valuable suggestions, as you will see in the printed text.

Your remarks obviously touch on something very essential in my style, though I wasn't aware of it at all.

For decades I have been either not understood or misunderstood, despite all the care I took to begin with in the matter of "communication and logical persuasion."

But because of the novelty of my subject as well as of my thoughts I ran up everywhere against an impenetrable wall.

This is probably why my style changed in the course of the years, since I only said what was relevant to the business in hand and wasted no
more time and energy thinking about all the things that ill-will, prejudice, stupidity and whatnot can come up with.

Bachofen, for example, took infinite pains to be persuasive.

All in vain.

His time had not yet come.

I have resigned myself to being posthumous.

It is still much too early to speak to an educated public about "symbols of self-recollection."

It would all be utterly incomprehensible since the foundations for any real understanding don't yet exist.

First and foremost it must be understood what the bell is tolling.

Your dream tells us.

It begins high up in metaphysics.

Already it stalks the earth.

Your dream is an epilogue to my MS.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 298-299.

1. http://3.bp.blogspot.com/-F-MNa2ac8GY/Vds9umKFtVI/AAAAAAAAXAw/KOyIsqoxGJU/s1600/1misunder.jpg

Carl Jung: For your age and your circumstances you are still much too fractious. **(2015-08-25 04:40)**

[1]

To Frau V.

Dear Frau V., 12 May 1956

After your kindness in sending me these excellent bottles of Chateauneuf du Pape, I really did expect that some quite special favours had been piling up on your side.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself That you were obviously flying too high and that a dose of undiluted hellish blackness was indicated.

The pickle you are in is certainly something you couldn't have brought on yourself.

This shows that someone "out there" is surrounding you with provident thoughts and doing you the necessary wrong.

You should regard your present situation as a mud bath from which after a while a small morning sun will burst forth again.

"Patience be damned," says Faust, and you need it most of all.

For your age and your circumstances you are still much too fractious.

The devil can best be beaten with patience, having none himself.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 298.

1. http://4.bp.blogspot.com/-lRlHxDaSSl8/Vdwpxj3NAlI/AAAAAAAAXB0/pMtv95lIvtU/s1600/1meph.jpg

Carl Jung on Colors in Dreams **(2015-08-25 04:49)**

[1]

To Romola Niiinsky

Dear Mrs. Nijinsky, 24 May 1956

Thank you for your letter of the 15th.

I was interested to hear of your various activities.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity).

If on the other hand the attitude of consciousness to the unconscious is more or less neutral, or apprehensive, there is no marked need for the two to make contact, and the dreams remain colourless.

When Huxley says that a symbol is uncoloured, this is an error.

"Yellowing," "reddening," "whitening," the "blessed greenness," etc. play an important role in the highly symbolic language of the alchemists.

You can also find the symbolism of colours in quite another field-that of
Christian liturgy.

You have only to think of the significance of the variously coloured garments used in the Mass.

The intense perception of colours in the mescalin experiment is due to the fact the lowering of consciousness by the drug offers no resistance to the unconscious.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 299-300.

1. http://1.bp.blogspot.com/-HC5MQKvovxc/Vdwr8yE2dWI/AAAAAAAAXCA/6BJzio3Th1g/s1600/1colors.jpg

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Carl Jung on Ethics (2015-08-25 05:07)

[1]

To William Kinney

Dear Mr. Kinney, 26 May 1956

In answering your letter of May 7th I must tell you that there is neither an easy answer to the problem of ethics nor are there any books that would give you satisfactory guidance as far as my knowledge goes.

Ethics depend upon the supreme decision of a Christian conscience, and conscience itself does not depend upon man alone, but as much upon the counterpart of man, namely God.

The ethical question boils down to the relationship between man and God.

Any other kind of ethical decision would be a conventional one, which means that it would depend upon a traditional and collective code of
moral values.

Since such values are general and not specific, they don't exactly apply to individual situations, as little as a schematic diagram expresses the variations of individual events.

To follow a moral code would amount to the same as an intellectual judgment about an individual, viewed from the standpoint of anthropological statistics.

Moreover, making a moral code the supreme arbiter of your ethical conduct would be a substitute for the will of a living God, since the moral code is made by man and declared to be a law given by God himself.

The great difficulty of course is the "Will of God."

Psychologically the "Will of God" appears in your inner experience in the form of a superior deciding power,

to which you may give various names like instinct, fate, unconscious, faith, etc.

The psychological criterion of the "Will of God" is forever the dynamic superiority.

It is the factor that finally decides when all is said and done.

It is essentially something you cannot know beforehand.

You only know it after the fact.

You only learn it slowly in the course of your life.

You have to live thoroughly and very consciously for many years in order to understand what your will is and what Its will is.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is.

In applying a moral code (which in itself is a commendable thing), you can prevent even the divine decision, and then you go astray.

So try to live as consciously, as conscientiously, and as completely as possible and learn who you are and who or what it is that ultimately decides.

I have discussed certain aspects of this problem in one of my books, called Aion.

As soon as the translation is ready, it will appear in my Collected Works, published by the Bollingen Press, in case you don't read German.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 300-301

1. http://4.bp.blogspot.com/-_wzzSYAD7cM/Vdwv2XTRiOI/AAAAAAAAXCM/h0aTCRnx7lg/s1600/1ethics.JPG

Carl Jung on the "New Ethic." (2015-08-25 14:57)

[1]

1 Gordon St.,
Tel Aviv,
ISRAEL

Dear Neumann,

I was very pleased to hear from you once again and to hear that you have read my small brochure.

It seems to have been a hit here as there is already a second print run underway.

In relation to the so-called New Ethic we are basically quite in agreement, but I prefer to express this delicate problem in a rather different language.

It is not really a question of a “new” ethic.

Evil is and always remains the thing one knows one should not do.

Man overestimates himself unfortunately in this respect: he thinks it is within his discretion to intend good or evil.

He can persuade himself of this, but in reality he is, in view of the greatness of these opposites, simply too small and too unconscious to be able to choose the one or the other in free will and under all circumstances.

It is much more the case that he does or does not do the good that he would like to for overwhelming reasons, and that in the same way, evil just happens to him like misfortune.

Ethics is that which makes it impossible for him to do evil intentionally and encourages him to do good—and indeed often with little success. I.e., he can do good and cannot avoid evil, although his ethic causes him to test the powers of his will in this regard. In reality he is the victim of these powers.

He must admit to himself that under no circumstances can he absolutely avoid sin, as he also on the other hand may hope to be able to do good. Now, as evil is unavoidable, so one never completely evades sin and it is a fact that one must accept.

It gives cause not for a new ethic, but for differentiated ethical considerations, namely, to the question: how do I behave toward the fact that I cannot escape sin?

The instruction that is given in Christ’s words: “If thou knowest what thou doest …” shows a way to the ethical surmounting of the problem: I know that I do not wish to do evil and do it all the same, not from my own choice but because it overpowers me.

As a human being I am a weakling and vulnerable so that evil can overwhelm me.

I know that I do it and what I have done and know that I will stand in the torment of this contradiction for my lifetime.

I will, where I can, avoid evil and will always fall into this hole.

But I will endeavor to live as if this were not the case; I will therefore grin and bear it and will by this means be pleasing to the Lord, like the unfaithful householder who knowingly produced a false account.

I do not do this because I wish to deceive myself or even the Lord, but so that I do not cause any public offense for the sake of my brothers' weakness, and I preserve my moral standing and human dignity to some degree.

I am therefore in the situation of a human being who experiences a terror in the middle of a dangerous situation and would prefer to see if he does not pull himself together for the sake of the others and feigns courage to himself and the others by which the situation can perhaps be saved.

In this case, while I have not made my panic imaginary, I have hidden my good success behind the mask of courage. It is an act of supreme hypocrisy, therefore another sin, but without which we would all be lost.

This is not a new ethic, but simply a more differentiated one with fewer illusions, but the same as it always was.

You can relate these subtle considerations to Zeus, but not to the ox.

They are in fact subtle because they presuppose very special conditions.

They achieve their validity only for the man who is really conscious of his shadow, but for one who treats his shadow either as a casual inconvenience or who trivially dismisses it out of a lack of scruples and moral responsibility, it signifies a dangerous possibility of the aberration of moral judgment as is characteristic for the man who, as a result of his moral defect, possesses a corresponding intellectual inflation.

One can relieve oneself of some conflict by closing the moral eye for "all guilt avenges itself on earth."

I am just occupied with a work that has a completely different theme, but the discussion has meant that I had to also mention the ethical problem.

I could not do otherwise than embark on a repudiation of the expression "new ethic," without naming names.

This is once again one of those sins, a faithlessness as it were, which imposes itself like a disaster at the moment when I had to protect the disproportionately higher aspect of our psychology from the coarseness of vulgar appreciation and, this, to general advantage.

The entire difficulty lies in this case in the slipperiness of the language.

Therefore one is forced to strew sand, which occasionally also lands in the eyes of the audience.

I am looking forward to your application of the origins history to the psychology of children.

There would indeed be illustrative material there.

I feel myself very uncertain in relation to the question of pessimism and optimism and must leave the solution to fate.

The only one who could decide this dilemma, that is dear God himself, has withheld his answer from me so far.

Hopefully you are well dans ce meilleur des mondes possibles.

Tout cela est bien dit, mais il faut cultiver notre jardin.

With best wishes,

Your ever devoted,

C. G. Jung Neumann-Jung Correspondence Dated 03Jung1957

1. http://3.bp.blogspot.com/-ytZbq0th6MA/Vdy6FmP0lrI/AAAAAAAAXCc/FSAQgSpYcgI/s1600/1erich.jpg

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Carl Jung's reply when A woman asks Dr. Jung why her child was born an imbecile. **(2015-08-26 05:41)**

[1]

A woman asks Dr. Jung why her child was born an imbecile.]

Dear Frau N., 28 June 1956

It is hard to accept the fate you have described.

Quite apart from the moral achievement required, complete acceptance depends very much on the conception you have of fate.

An exclusively causal view is permissible only in the realm of physical or inorganic processes.

The teleological view is more important in the biological sphere and also in psychology, where the answer makes sense only if it explains the "why" of it.

So it is pointless to cling on to the causes, since they cannot be altered anyway.

It is more rewarding to know what is to be done with the consequences, and the kind of attitude one has-or should have-to them.

Then the question at once arises: Does the event have a meaning?

Did a hidden purpose of fate, or God's will, have a hand in it, or was it nothing but "chance," a "mishap"?

If it was God's purpose to try us, why then must an innocent child suffer?

This question touches on a problem that is clearly answered in the Book of Job.

Yahweh's amorality or notorious injustice changes only with the Incarnation
into the exclusive goodness of God.

This transformation is connected with his becoming man and therefore exists only if it is made real through the conscious fulfillment of God's will in man.

If this realization does not occur, not only the Creator's amorality is revealed
but also his unconsciousness.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death.

Buddha's insight and the Incarnation in Christ break the chain through the
intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance.

In the light of this realization, the mishap changes into a happening which, if taken to heart, allows us to glimpse deeply into the cruel and pitiless imperfections of Creation and also into the mystery of the Incarnation.

The happening then turns into that felix culpa which Adam brought on himself by his disobedience.

Suffering, Meister Eckhart says, is the "swiftest steed that bears you to perfection."

The boon of increased self-awareness is the sufficient answer even to life's
suffering, otherwise it would be meaningless and unendurable.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 310-311,

1. http://3.bp.blogspot.com/-yX7j5191R48/Vd2JkL-WA3I/AAAAAAAAXCs/yZ2OgjLTiHI/s1600/1child.jpg

Carl Jung: Whole numbers may well be the discovery of God’s "primal thoughts,"... (2015-08-26 11:02)

[1]

To Robert Dietrich

Dear Herr Dietrich, 27 May 1956

Best thanks for kindly telling me your interesting dream.

Mathematicians are not agreed whether numbers were invented or discovered.

"In the Olympian host Number eternally reigns" (Jacobi).

Whole numbers may well be the discovery of God’s "primal thoughts," as for instance the significant number four, which has distinctive qualities.

But you ask in vain for speculations on my part concerning the "development of this principle of order."

I cannot presume to say anything about this transcendental problem which is ingrained in the cosmos.

The mere attempt to do so would strike me as intellectual inflation.

After all, man cannot dissect God’s primal thoughts.

Why are whole numbers individuals?

Why are there prime numbers?

Why have numbers inalienable qualities?

Why are there discontinuities like quanta, which Einstein would have liked to abolish?

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together.

Number, like Meaning, inheres in the nature of all things as an expression of God’s dissolution in the world of appearances.

This creative process is continued with the same symbolism in the Incarnation. (Cf. Answer to Job.)

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 301-302

1. http://3.bp.blogspot.com/-DPXeBcHK7ec/Vd3U2-afUII/AAAAAAAAXDE/zZlaC8BYSDg/s1600/1god.jpg

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Carl Jung to Maud Oakes (2015-08-26 11:09)

[1]

To Maud Oakes

Dear Miss Oakes, 11 February 1956

I have read your meditation about the stone with much interest.

Your method of reading its message is adequate and in this case the only one yielding positive results.

You understand the stone as a statement about a more or less limitless world of thought-images.

I quite agree with your view.

One can read the symbols like that.

When I hewed the stone I did not think, however.

I just brought into shape what I saw on its face.

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief.

Thus it looks as if I were moving in the vicinity of theosophy.

In America especially one blames me for my so-called mysticism.

Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt.

You see, I have no religious or other convictions about my symbols.

They can change tomorrow.

They are mere allusions, they hint at something, they stammer and often they lose their way.

They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence.

They [symbols] are just no Gnosis, no metaphysical assertions.

They are partly even futile or dubious attempts at pronouncing the ineffable.

Their number therefore is infinite and the validity of each is to be doubted.

They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Natur?" (Faust).

It is not a doctrine but a mere expression of and a reaction to the experience of an ineffable mystery.

There is one point more I want to mention: the stone is not a product only of thought-images, but just as much of feeling and local atmosphere, i.e., of the specific ambiente of the place.

The stone belongs to its secluded place between lake and hill, where it expresses the beata solitudo and the genius loci, the spell of the chosen and walled-in spot.

It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate it to its surroundings .

Only there in its solitude it can say: Orphanus sum, and only there it makes sense.

It is there for its own sake and only seen by a few.

Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives.

Thank you for letting me see your typescript.

Sincerely yours,

C.G. Jung

P.S. When I saw you [Maud Oakes] in Bollingen I did not realize that you are the author of Todos Santos a book which I have read with greatest interest and sympathy, otherwise I would have expressed my admiration of your careful study.

I am doing it now with some delay. Carl Jung, Letters Vol. II, Pages 291-292.

1. http://3.bp.blogspot.com/-iTYsN0zx7-I/Vd3Wj9dwzUI/AAAAAAAAXDQ/w4uMmn602tc/s1600/1maud.jpg

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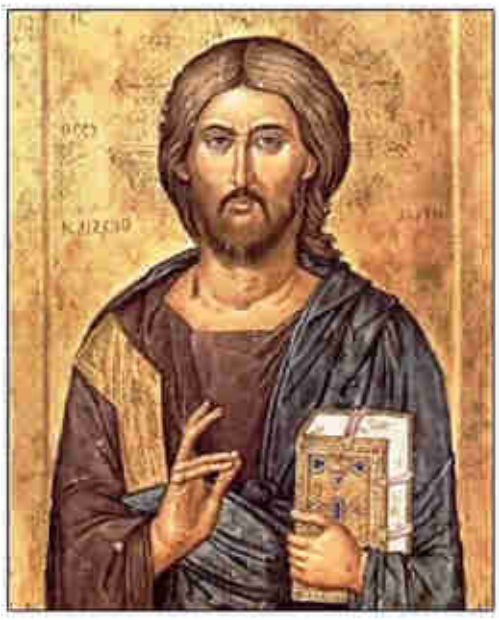
Carl Jung: Christ is not an archetype but a personification of the archetype. **(2015-08-26 11:22)**

[1] 

To Helene Kiener

Dear Fraulein Kiener, 1 June 1956

I would answer your questions as follows:

The "Christ archetype" is a false concept, as you say.

Christ is not an archetype but a personification of the archetype.

This is reflected in the idea of the Anthropos, the homo maximus or Primordial Man (Adam Kadmon).

In India it is Purusha, and in China Chen-jen (the whole or true man) as a
goal to be attained.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation.

(This thought occurs in a modern dream.)

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave.

Thus he is in bondage to man as the demiurge is in bondage to the world.

(Concerning the bondage of the creator to his creature, cf. Answer to Job, his identification with the two monsters4 and his inability to understand man.)

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos.

Bernet's book is illogical because he simply cannot understand that we are not speaking of God himself but only of an image we have of him.

Through this epistemological slipperiness theology gets caught in its own toils.

With best regards,

Yours sincerely,

C.G. Jung

P.S. The passage from the modern dream was as follows:

There were "five unities" which represented "the whole creation of the universe.

But then something happened . . . that shook me profoundly . . . .

He, whose eternal existence I had never dared to doubt consciously, reduced the five unities to four unities by dissolving himself into Nothing." Carl Jung, Letters Vol. II, Pages 304-306.

1. http://2.bp.blogspot.com/-AFTj8mKV2ow/Vd3ZSlCEgKI/AAAAAAAAXDc/hQWSPx1ieQQ/s1600/1christ.jpg

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Carl Jung: Where the fear, there is your task! (2015-08-26 11:33)

[1]

To Warner S. McCullen

Dear Mr. McCullen, 4 June 1956

The loss of the mother in the early years of childhood often leaves traces in the form of a mother-complex.

If the influence of a living mother is too strong, it has the same effect as when she is absent.

In either case it will be the cause of such a complex.

One of the main features of a mother-complex is the fact that one is too much under the influence of the unconscious.

As the unconscious in a man's case has a female character it then looks, Allegorically speaking, as if one had "swallowed" the mother.

In fact, there is only an arrested development of the female side of a man's
character.

This shows either as too much femininity or too little.

Not knowing your personal biography I would not be able to tell you which your case is.

Fear and feelings of guilt, however, are characteristic of such a condition as a symptom of insufficient adaptation, as there is always something too much or too little, and moreover there is the feeling of a task to be fulfilled and not fulfilled yet.

It is unimportant to know what the possible original cause of such a symptom Is.

The search for the cause is rather misleading, since the existence of the fear continues, not because it has been originally started in the remote past, but because a task is incumbent upon you in the present moment, and, inasmuch as it remains unfulfilled, every day produces fear and guilt anew.

The question is, of course, what do you feel to be your task?

Where the fear, there is your task!

You must study your fantasies and dreams in order to find out what you ought to do or where you can begin to do something.

Our fantasies are always hovering on the point of our insufficiency where a defect ought to be compensated.

I thank you very much for your kind present of the Korean medal .

The representation of the Chinese Saturn period is particularly
Beautiful.

Faithfully yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 305-306.

1. http://4.bp.blogspot.com/-b_l3q37urvo/Vd3b-X9PYQI/AAAAAAAAXDo/Qx-SwMNYQqU/s1600/fear.jpg

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Carl Jung on why some people believe in God. **(2015-08-26 15:48)**

[1]

To B . A. Snowdon

Dear Mr. Snowdon, 7 May 1955

You were quite right in believing I would answer your letter.

You are obviously a sincere man to whom one can give a straight answer.

You want to know why you believe so confidently in the existence of God, and you mention your friends who believe they are able to explain the reason for our existence or who say that the world can just as well be accidental, or similar things.

Nobody can answer such questions since there is no answer to them.

Whether the world is accidental, or intended or planned, nobody can say.

That I myself have a reasonable and provable cause is no news, but that man's existence in general has a definite and verifiable cause nobody can
say, as little as we know the reasons why there are elephants, or trees, or amoebas, or anything else.

Of course there are reasons why they exist, but they are all unpredictable facts, which means that in past geological ages nobody would have been in a position to predict the coming of mammals and incidentally of man.

People who believe that they can explain these things are just a bit muddle-headed and victims of their own illusions.

The only thing we can safely state is that all the said things do exist,
for reasons unknown.

Now when you ask why you so confidently believe in the existence of God, nobody can tell you why.

It is just a fact, a result or a fruit of your living mind.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so.

As you call something that pleases you beautiful or good, so you confess to believe in God.

As an apple tree that bears no fruit would be all wrong, so you would be all wrong if you didn't confess your truth.

It just grows in arid through you, and this great unknown thing that makes the universe tick at all, and incidentally causes ourselves to produce such thoughts and convictions, is what man since time immemorial has called "gods" or "God."

It does not matter what he calls his God, whether he gives Him the name of "first cause," "matter," "ether," "will to be," "creative urge," etc.

When somebody says that the thing he suggests is something new or other than God, he is a bit soft in the brain, i .e., he is incapable of thinking clearly.

He still believes in the magic power of words as if he were able to change something in the world by saying: "This is not God, but something else."

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf.

If you find such a belief in you, you are just natural, and we know that your mind functions properly, but equally we are unable to say why there are different kinds of birds, or why there are birds at all; we cannot find the reasons why their song exists in its particular way.

No scientist is able to tell you why we see a certain wave-length as green or red or blue, since all we can make out is only the length of the light waves, but it is a fact that we see these colours.

People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence.

You can just be glad to have such a conviction, like a man who is in a happy frame of mind, even if nobody else, not even himself, knows why, but certainly nobody could prove to him that he is unhappy or that his feeling happy is an illusion.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 252-253.

1. http://3.bp.blogspot.com/-kVcVWtg3O7Q/Vd4XgpQuSCI/AAAAAAAAXGg/6hpmargIvGE/s1600/1gods.jpg

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Carl Jung on Sigmund Freud (2015-08-27 05:12)

[1]

To Benjamin Nelson

Dear Professor Nelson, 17 June 1956

If I were younger I should take great pleasure in following your kind proposition to write a comprehensible essay about the confusing mass of opinions aroused by Freud's essential discovery: the psychological enchainment of psychopathological phenomena and its consequences for normal psychology.

But-helas-in the meantime I have reached the age of 81 years with its inevitable reduction of efficiency, its fatigue, and its necessary restrictions.

Moreover the stimulus of novelty so tempting to a writer has lost its charm, as I have done this kind of work already in an almost forgotten past, when even Freud was still a strange, unknown, or misunderstood figure.

It is only within the last decade that his psychology was really taken notice of by academic minds and has penetrated the mental tenebrosities of the greater public.

It was simply not to be expected that my criticism or my different point of view or even my attempt at a further development of psychological research should have been understood or been noticed at all.

In the 18 or more volumes of my Collected Works I have said all I could possibly think
of.

Whatever I might be able to write now would neither be new nor in any way better than the stuff I produced 30 or 40 years ago.

It is still neither read nor understood by my contemporaries.

In full ignorance of my work one is satisfied with misconceptions, distortions, and prejudices.

I cannot force people to take my work seriously and I cannot persuade them to study it really.

The trouble is that I don't construct theories one can learn by heart.

I collect facts which are not yet generally known or properly appreciated, and I give names to observations and experiences unfamiliar to the contemporary mind and objectionable to its prejudices.

Thus my chief contribution to the further development of the psychology of the unconscious, inaugurated by Freud, suffers from the considerable disadvantage that the doctors interested in psychotherapy have practically no knowledge of the general human mind as it expresses itself in history, archaeology, philology, philosophy, theology, etc., which demonstrate so many aspects of human psychology.

It is the smallest part of the psyche, and in particular of the unconscious, that presents itself in the medical consulting room.

On the other hand the specialists of the said disciplines are far from any psychological or psychopathological knowledge and the general public is blissfully unaware of all medical as well as any other kind of real and well-founded knowledge.

The topics under discussion are of a highly complex nature.

How can I popularize things so difficult, and demanding such an unusual amount of specific knowledge, to a public that does not or cannot take the trouble to settle down to a careful study of the facts collected in many volumes?

How can anyone express the essentials of nuclear physics in two words?

The comparison of modern psychology to modern physics is no idle talk.

Both disciplines [physics/psychology] have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto "transcendental" region of the Invisible and Intangible, the world of merely analogous thought.

The truth of physics can be convincingly demonstrated by the explosion of an H-bomb.

The psychological truth is far less spectacular and only visible to a mind trained in Science as well as in many other often remote disciplines, that were never envisaged from a psychological point of view except in a most superficial and incompetent way. (Cf. f.i. Freud's Totem and Taboo and The Future of an Illusion.)

I don't claim any knowledge of modern physics myself, but I have worked together with the well-known physicist W. Pauli for a considerable time and as a result we were both satisfied with the fact that there is at least a very marked mutual rapprochement between the two most heterogeneous sciences in their epistemological preoccupations, i.e., in their antinomies (f.i. light = wave and corpuscle), Heisenberg's "Unbestimmtheitsrelation,"

Bohr's complementarity, not to speak of the archetypal models of representation.

(Cf. Jung a n d Pauli: Nature and Psyche.)

The reader is by far better prepared to understand physics, whereas the psychology of the unconscious is to him a terra incognita populated by the most absurd misconceptions and prejudices-which is always the case where ignorance reigns supreme.

The worst of ignorance is that it is never aware of how ignorant it is.

Recently it happened that an academic theologian accused me of esoterism because I use the word hierosgamos (a well-known technical term in comparative religion!!).

With the same right he could accuse every other discipline of indulging in esoterics simply because he does not understand its concepts.

That is the kind of thing I am up against.

I should have to write a voluminous book for the sole purpose of explaining the fundamentals of my psychology of the unconscious.

As a matter of fact I have written a good deal about elementary presuppositions.

But the trouble is that Freud alone is already an indigestible lump that keeps them busy to the end of their days.

Why bother about further complications?

I remember the years when Freud first appeared on the scene and when I fought my first battles for him.

What a mountain of prejudice, misunderstanding and mental inertia came down upon me!

It took more than half a century to make him acceptable.

He is not even yet so far understood that people would notice where something could be added or changed in his ideas, although there is no scientific truth that represents the last word.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it.

I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw.

As my modest attempts were judged to be almost blasphemous I have no earthly chance to write anything under my own name that would not be instantly branded with the mark of Cain.

It must needs be somebody else that is willing to risk his skin.

There is only one book that has seriously tried to tackle the thankless task of describing the development of depth psychology including my own contribution in its beginnings at least.

My later and more important work (as it seems to me) is still left untouched in its primordial obscurity.

The book is by Friedrich Seifert, professor of philosophy (!) in Munich.

As far as it goes it is a remarkably clear and objective piece of work and fills the bill of a fairly popular book.

I can recommend it warmly to your attention.

As far as I know, it is not translated yet.

Concerning my own writings I mention 3 articles about Freud:

"Sigmund Freud in His Historical Setting" (Character and Personality, London, Vol. I, No. 1, Sept. 1932; German in: Wirklichkeit der Seele, 1932).

"Freud and Jung: Contrasts" (in: Modern Man in Search of a Soul, Kegan Paul, London, 1933).

"Sigmund Freud" (in memoriam, Basler Nachrichten, 1 Oct. 1939)·

The last of these articles might be of interest to you.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 306-310.

1. http://3.bp.blogspot.com/-KZ5JGiEAYzQ/Vd7T9ZBfVgI/AAAAAAAAXGw/_Rfi09C5jrY/s1600/freud.jpg

Carl Jung to his Daughter on the death of her mother, Emma Jung (2015-08-27 08:50)

[1]

To Marianne Niehus-Jung

Dear Marianne, Bollingen, 17 July 1956

Warmest thanks for your lovely letter, which was a great joy.

I am glad you weren't bored with me.

It was also a joy to be together with you for a while.

It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out.

Mama's death has left a gap for me that cannot be filled.

So it is good if you have something you want to carry out, and can turn to when the emptiness spreads about you too menacingly.

The stone I am working on (like the one I carved in the winter) gives me inner stability with its hardness and permanence, and its meaning governs my thoughts.

[2]

I will gladly read the MSS.

I hope there's no hurry.

The building is to start tomorrow if the permit arrives.

[3]

But I still have no news.

Will you be coming to Bollingen sometime?

Ruth sends best greetings,

Affectionately,

Your Father Carl Jung, Letters Vol. II, Pages 316-317.

Notes:

1. This was a stone in memory of his wife; it was set up at Bollingen.

The stone he carved in the winter of 195 5/56 consisted of three stone tablets with the names of his ancestors.

They were placed in the courtyard of the Tower (Memories, p. 232/220).

2. In Memories (p. 225/213) Jung reports how after his wife's death he felt compelled to add an upper story to the central section of the Tower, as a representation of his ego-personality: "Now it signified an extension of consciousness achieved in old age. With that the building was complete."

1. http://4.bp.blogspot.com/-wJvbbwXXCdE/Vd8HH4gOnZI/AAAAAAAAXJk/oI_Cvq3_050/s1600/1emma.jpg
2. http://3.bp.blogspot.com/-Pmznjjdi5Cg/Vd8HQ5gcEKI/AAAAAAAAXJs/i0HVL52R5h8/s1600/1stone.jpg
3. http://4.bp.blogspot.com/-LC405rFPVrA/Vd8HZcYt4II/AAAAAAAAXJ0/jIeMNMQyYqg/s1600/1bollingen.jpg

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Carl Jung: Individuation and individual existence are indispensable for the transformation of God the Creator. **(2015-08-27 15:55)**

[1]

To Elined Kotschnig

Dear Mrs . Kotschnig, 30 June 1956

It is not quite easy to answer your question within the space of a letter.

You know that we human beings are unable to explain anything that happens without or within ourselves otherwise than through the use of the intellectual means at our disposal.

We always have to use mental elements similar to the facts we believe we have observed.

Thus when we try to explain how God has created His world or how He behaves toward the world, the analogy we use is the way in which our creative spirit produces and behaves.

When we consider the data of paleontology with the view that a Conscious creator has perhaps spent more than a thousand million years, and has made, as it seems to us, no end of detours to produce consciousness, we inevitably come to the conclusion that-if we want to explain His doings at all-His behaviour is strikingly similar to a being with an at least very limited consciousness.

Although aware of the things that are and the next steps to take, He has apparently neither foresight of an ulterior goal nor any knowledge of a direct way to reach it.

Thus it would not be an absolute unconsciousness but a rather dim consciousness.

Such a consciousness would necessarily produce any amount of errors and impasses with the most cruel consequences, disease, mutilation, and horrible fights, i.e., just the thing that has happened and is still happening throughout all realms of life.

Moreover it is impossible for us to assume that a Creator producing a universe out of nothingness can be conscious of anything, because each act of cognition is based upon a discrimination for instance, I cannot be conscious of somebody else when I am identical with him.

If there is nothing outside of God everything is God and in such a state there is simply no possibility of self-cognition.

Nobody can help admitting that the thought of a God creating any amount of errors and impasses is as good as a catastrophe.

When the original Jewish conception of a purposeful and morally inclined God marked the end of the playful and rather purposeless existence of the polytheistic deities in the Mediterranean sphere, the result was a paradoxical conception of the supreme being, finding its expression in the idea of divine justice and injustice.

The clear recognition of the fatal unreliability of the deity led Jewish prophecy to look for a sort of mediator or advocate, representing the claims of humanity before God.

As you know, this figure is already announced in Ezekiel’s vision of the Man and Son of Man.

The idea was carried on by Daniel and then in the Apocryphal writings, Particularly in the figure of the female Demiurge, viz. Sophia, and in the male form of an administrator of justice, the Son of Man, in the Book of Enoch, written about 100 B.c. and very popular at the time of Christ.

It must have been so well-known, indeed, that Christ called himself"Son of Man" with the evident presupposition of everybody knowing what he was talking about.

Enoch is exactly what the Book of Job expects the advocate of man to be, over against the lawlessness and moral unreliability of Yahweh.

The recently discovered scrolls of the Dead Sea mention a sort of legendary mystical figure, viz. "the Teacher of Justice. "

I think he is parallel to or identical with Enoch.

Christ obviously took up this idea, feeling that his task was to represent the role of the "Teacher of Justice" and thus of a Mediator; and he was up against an unpredictable and lawless God who would need a most drastic sacrifice to appease His wrath, viz. the slaughter of His own son.

Curiously enough, as on the one hand his self-sacrifice means admission of the Father's amoral nature, he taught on the other hand a new image of God, namely that of a Loving Father in whom there is no darkness.

This enormous antinomy needs some explanation.

It needed the assertion that he was the Son of the Father, i.e., the incarnation of the Deity in man.

As a consequence the sacrifice was a self-destruction of the amoral God, incarnated in a mortal body.

Thus the sacrifice takes on the aspect of a highly moral deed, of a self-punishment, as it were.

Inasmuch as Christ is understood to be the second Person of the Trinity, the self-sacrifice is the evidence for God's goodness.

At least so far as human beings are concerned.

We don't know whether there are other inhabited worlds where the same divine evolution also has taken place.

It is thinkable that there are many inhabited worlds in different stages of development where God has not yet undergone the transformation through incarnation.

However that may be, for us earthly beings the incarnation has taken place and we have become participants in the divine nature and presumably heirs of the tendency towards goodness and at the same time subject to the inevitable self-punishment.

As Job was not a mere spectator of divine unconsciousness but fell a victim to this momentous manifestation, in the case of incarnation we also become involved in the consequences of this transformation.

Inasmuch as God proves His goodness through self-sacrifice He is incarnated, but in view of His infinity and the presumably different stages of cosmic development we don't know of, how much of God-if this is not too human an argument-has been transformed?

In this case it can be expected that we are going to contact spheres of a not yet transformed God when our consciousness begins to extend into the sphere of the unconscious.

There is at all events a definite expectation of this kind expressed in the "Evangelium Aeternum" of the Revelations containing the message: Fear God!

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, i .e., to decide for the Good.

Therefore God can be called good only inasmuch as He is able to manifest His goodness in individuals.

His moral quality depends upon individuals.

That is why He incarnates.

Individuation and individual existence are indispensable for the transformation of God the Creator.

The knowledge of what is good is not given a priori; it needs discriminating consciousness.

That is already the problem in Genesis, where Adam and Eve have to be enlightened first in order to recognize the Good and discriminate it from Evil,

There is no such thing as the "Good" in general, because something that is definitely good can be as definitely evil in another case.

Individuals are different from each other, their values are different and their situations vary to such an extent that they cannot be judged by general values and principles.

For instance generosity is certainly a virtue, but it instantly becomes a vice when applied to an individual that misunderstands it.

In this case one needs conscious discrimination.

Your question concerning the relationship between the human being and an unconscious paradoxical God is indeed a major question,although we have th e most impressive paradigm of Old Testament piety that could deal with the divine antinomy.

The people of the Old Testament could address themselves to an unreliable God.

By very overt attempts at propitiation I mean in particular the repeated
assertion and invocation of God's justice and this in the face of indisputable injustice.

They tried to avoid His wrath and to call forth His goodness.

It is quite obvious that the old Hebrew theologians were continuously tormented by the fear of Yahweh's un-predictable acts of injustice.

For the Christian mentality, brought up in the conviction of an essentially good God, the situation is much more difficult.

One cannot love and fear at the same time any more.

Our consciousness has become too differentiated for such contradictions.

We are therefore forced to take the fact of incarnation far more seriously than Hitherto.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods.

The Deity has taken its abode in man with the obvious intention of realizing Its Good in man.

Thus we are the vessel or the children and the heirs of the Deity suffering in the body of the "slave."

We are now in a position to understand the essential point of view of our brethren the Hindus.

They are aware of the fact that the personal Atman is identical with the universal Atman and have evolved ways and means to express the psychological consequences of such a belief.

In this respect we have to learn something from them.

It saves us from spiritual pride when we humbly recognize that God can manifest Himself in many different ways.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view.

The thought of evolution is Christian and-as I think-in a way a better truth to express the dynamic aspect of the Deity, although the eternal immovability also forms an important aspect of the Deity (in Aristotle and in the old scholastic philosophy).

The religious spirit of the West is characterized by a change of God's image in the course of ages.

Its history begins with the plurality of the Elohim, then it comes to the paradoxical Oneness and personality of Yahweh, then to the good Father of Christianity, followed by the second Person in the Trinity, Christ, i.e., God incarnated in man.

The allusion to the Holy Ghost is a third form appearing at the beginning of the second half of the Christian age (Gioacchino da Fiore), and finally we are confronted with the aspect revealed through the manifestations of the unconscious.

The significance of man is enhanced by the incarnation.

We have become participants of the divine life and we have to assume a new responsibility, viz. the continuation of the divine self-realization, which expresses itself in the task of our individuation.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well.

This means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man.

Man's relation to God probably has to undergo a certain important change:Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship of and commerce with God.

His goodness means grace and light and His dark side the terrible temptation of power.

Man has already received so much knowledge that he can destroy his own planet.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue.

Nothing shows more drastically than this possibility how much of divine power has come within the reach of man.

If anything of the above should not be clear to you, I am quite ready for further explanation.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 312-316.

1. http://4.bp.blogspot.com/-xM8x10IQZfw/Vd9p7iuXwoI/AAAAAAAAXKE/jS4ktTmPuEU/s1600/1god.jpg

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Carl Jung: The disposition or instinctual "pattern" is inherited, but not the idea itself. (2015-08-28 05:20)

[1]

To Lad is K. Kristof

Dear Herr Kristof, July 1956

Since, as you know, I am not a philosopher but an empiricist, my concept of the collective unconscious is not a philosophical but an empirical one.

I designate by this term all our experiences of "behaviour patterns" in so far as these support or cause the formation of certain ideas.

By the latter I mean mythic ideas in the broadest sense of the word, such as can be observed in mythology and folklore as well as in the dreams, visions, and fantasies of normal and psychically ill persons.

The existence and spontaneous emergence of such ideas independently of tradition and migration permit the inference that there is a universal psychic disposition, an instinct, which causes the formation of typical ideas.

The disposition or instinctual "pattern" is inherited, but not the idea itself.

This consists of recent, individually acquired elements.

While the inference of a universal psychic disposition of this kind is sufficiently assured by experience, I feel

less certain when it comes to the question of hereditary "ramifications," i.e., specific differentiations conditioned by locality or race.

It seems to me altogether possible and even probable that such differentiations really do exist (like the wingless insects of the Galapagos Islands) regardless of theoretical prejudices.

But as yet I have found no certain proofs.

In order to decide this question, one would have to undertake very extensive researches which would far exceed my capacities.

I therefore regret that I can give you no clear answer on this point.

The problem of the relation of a people or culture with the collective unconscious has nothing to do with the question of its nature or with its differentiation.

I have had ample opportunity to convince myself that the Indians and Chinese have just as little relation to the collective unconscious as Europeans.

You find a better relation only among primitives.

The development of consciousness proceeds at the cost of the relation
to the unconscious.

Primitives have evolved a number of techniques for making it conscious and in [Eastern] cultures these have reached a high degree of differentiation.

In our highly developed modern cultures these techniques are dying out and the question of the relation to the collective unconscious is becoming obsolete.

It is only modern psychology that has taken up the problem again.

It should be added that the religions, so long as they are alive, have never
ceased to foster the relation to the unconscious in one form or another.

Yours Sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 319-320.

1. http://4.bp.blogspot.com/-kSJ6J7vpGz0/VeAna_GiylI/AAAAAAAAXKk/KpmXNCAN5is/s1600/1lasc.jpg

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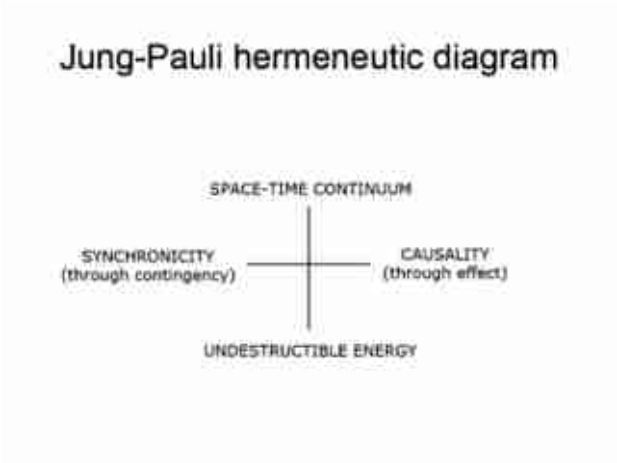
Carl Jung on Astrology and Synchronicity (2015-08-28 05:35)

[1]



To Enrique Butelman

Dear Sir, July 1956

Concerning the Spanish translation of my book Naturerkliirung und Psyche I should advise you to make use of the English version.

In comparison with the original German text there are quite a number of improvements in the English, which I think should be considered in the Spanish edition.

I think also that the appendix added by the English editors should form part of your edition.

I am very interested in the fact that you have taken up the subject of synchronicity.

My ideas in this respect seem to be highly incomprehensible, to judge from the reactions I got.

People seem to be incapable of following my conclusions

It seems that they are particularly shocked by my using astrological statistics and that I believe that nothing is explained by the words telepathy, precognition, etc . . . . Physicists are even unable to accept the fact that the term statistics presupposes the existence of exceptions to the rule, as really existent as their averages.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth.

In other words, the exceptions to causality are real facts which I try to envisage from the standpoint of their meaningful coincidence or synchronicity.

As a rule the improbability of a series of meaningful coincidences (i.e., of identical meaning) Increases with the number of its individual occurrences.

The question now is, where to find such a series.

Astrology is for the reasons indicated in my book-not a safe field for investigation.

Rhine's chance method has yielded the best results yet, but it remains sterile in view of a point of special interest.

It concerns the question: what is the psychological condition in which a synchronistic phenomenon may be expected?

Rhine's results have already shown that the test-person's lively interest is of paramount importance.

When it slackens by the test-person getting accustomed the results quickly deteriorate.

A certain affective condition seems to be indispensable.

One has therefore to look for emotional conditions.

We are actually investigating accidents, i.e., fractures with their preceding dreams and the corresponding results of other chance-methods of mediaeval origin as f.i. geomantics, horoscopy, playing cards, etc.

We have some encouraging results.

Owing to the traditional psychological nature of the said methods they permit a certain insight into the underlying unconscious constellations and their archetypal structure.

I have observed personally quite a number of synchronistic events where I could establish the nature of the underlying archetype.

The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time.

That means, it approximates to oneness and immutability.

Owing to the liberation from the categories of consciousness the archetype can be the basis of meaningful coincidence.

It is quite logical therefore that you are interested in the effect of mescalin and similar drugs belonging to the adrenalin group.

I am following up these investigations.

It is true that mescalin uncovers the unconscious to a great extent by removing the inhibitory influence of apperception and by replacing the latter through the normally latent syndromous associations.

Thus we see the painter of colours, the inventor of forms, the thinker of thoughts actually at work.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 317-319.

1. http://4.bp.blogspot.com/-U-lACr37s5o/VeArNWUt06I/AAAAAAAAXKw/faOBF6tMRes/s1600/1syn.png

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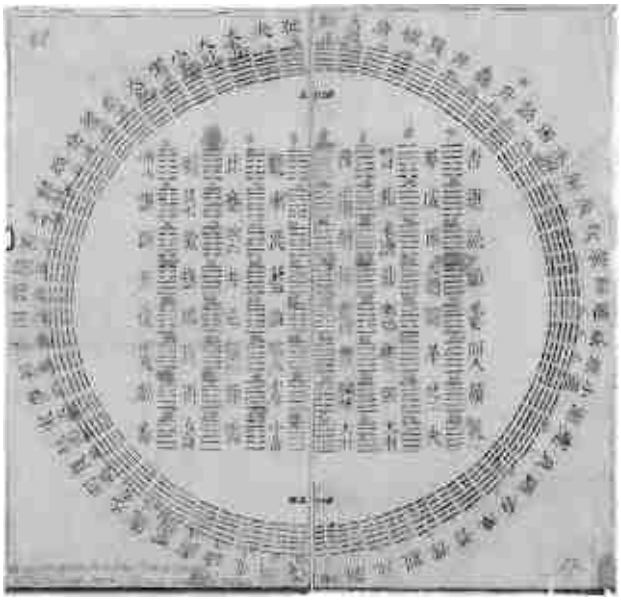
Carl Jung on the decline of traditional values in India and China. **(2015-08-28 14:52)**

[1]

654



To Adolf Keller

Dear friend, August 1956

My last letter was not meant to be a letter of farewell; it merely gave vent to my annoyance that you have failed to see how much I have struggled to understand the dogmatic conception of Christ psychologically.

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes.

Nowadays there is only a handful of Protestant theologians who have the slightest idea of what psychology could mean for them.

With friendly greetings,

Carl Carl Jung, Letters Vol. II, Page 322.

1. http://4.bp.blogspot.com/-TFHuYLFqHxE/VeCtgRrropI/AAAAAAAAXNA/mqoIZGRJhQs/s1600/1ching.jpg

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Carl Jung on a man's choice of wives (2015-08-29 05:14)

[1]

To H. J. Barrett

Dear Mr. Barrett, 1956

Sorry to be so late with my answer, but as I beat you by ten years I am presumably ten times slower than you.

Your letter not only interested but also impressed me.

The choice of your wives was characteristic.

They were temporary incarnations of what I call your anima.

I don’t know whether you are so far acquainted with my writings that you know about the female archetype each man carries in his unconscious.

The Middle Ages already knew about this peculiar psychic fact and said:o mnis vir feminam suam secum portat. ["Each man carries his woman with him."]

In practice it means that the woman of your choice represents your own task you did not understand.

There is a certain creative ability which apparently is not accompanied
by a corresponding technical gift.

Such people are pretty frequent and cannot understand that the creative man has to create and make visible in spite of the fact that he cannot do it properly.

He may be a painter who cannot paint or a musician who cannot compose, Not even play the piano.

But he ought to do it nevertheless like the Jongleur de Notre Dame and ad maiorem Dei gloriam.

Your wives were "unfortunately" (for you) gifted enough to carry out what you should have done in an incompetent way, but you were too rational and also too intelligent to waste your time on an apparently thankless task.

But there has always been the creative urge in you-at peace as long as the marriage functioned, as it was taken care of then, but appearing all by itself in a useless explosive form, namely as knockings and raps and such things after the death of your second wife.

It then became urgent for you to realize the pressure of the unconscious and its desire to produce immediately with the humble means at your disposal.

Never mind the imperfections of technique; the contents wanting to come to light are the thing that matters.

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done.

This is the non-spiritualistic explanation which I prefer in such cases.

It has to my mind the great advantage of bringing the problem home to the living individual.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 321-322

1. http://2.bp.blogspot.com/-2nZNnTBn8SE/VeF3g9-2TGI/AAAAAAAAXNY/nZNOOuTt2nI/s1600/1anima.jpg

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Carl Jung on having a house and land of your own. **(2015-08-29 05:25)**

[1]

Anonymous

Dear N., August 1956

I was very pleased to hear that you now have house and land of your own.

This is important for the chthonic powers.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

With best regards to you and your dear husband,

Always your faithful

C.G. Jung Carl Jung, Letters Vol. II, Page 320

1. http://3.bp.blogspot.com/-_Ze2ISAPbxY/VeF6I3Xm2pI/AAAAAAAAXNk/OKlSAbdmMPw/s1600/1gaia.jpg

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Carl Jung on "Perfect Individuation." (2015-08-30 10:39)

[1]

To Henry A . Murray

Dear Dr. Murray, August 1956

Thank you ever so much for your kind letter. It is a great pleasure for me to hear of you after this long time.

I thank you also for your good birthday wishes.

My correspondence with Freud will not be published in the near future.

It must wait until I have left the premises for good.

I am very interested that you are lecturing about my psychology.

I am glad to know how successful you have been in delivering your
Lectures.

It seems to be an awfully difficult subject which I did not realize at all while writing my books.

It is true that the Bollingen Press was reluctant concerning the publication of my Answer to Job.

They were afraid of its causing still more prejudice against and anger with my unconventional views.

This is another of my books that demands some careful thinking.

I have always wished to make the acquaintance of Prof. Tillich, but I have never found an opportunity.

Your questions concerning "individuation" and "individual" are
highly philosophical and impressive.

It is perfectly true that I never described an "individuated person" for the simple reason that nobody would understand why I describe such a case, and most of my readers would be bored to tears.

I am also not such a great poet that I could produce a really worthwhile picture.

A genius like Goethe or Shakespeare might hope to be able to describe the lordly beauty and the divine completeness of an individuated old oak-tree, or the unique grotesqueness of a cactus.

But if a scientist risked doing the same, nobody would understand or appreciate it.

Science is only concerned with the average idea of an oak or a horse or man but not with their uniqueness.

Moreover an individuated human being is well-nigh impossible to describe as we have no standpoint outside the human sphere.

Thus we don't know what man is.

We only can say that he is no animal, nor a plant, nor a crystal, but what he is is impossible to say.

We would need an intimate knowledge of the inhabitants of other planets, inasmuch as they can be compared with men, in order to enable us to form some idea of what man is.

From the standpoint of science the individual is negligible or a mere curiosity.

From the subjective standpoint, however, i.e., from the standpoint of the individual himself, the individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance.

It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning.

This very vital and indispensable need of each living being means very little or nothing from a statistical standpoint, and nobody outside can be seriously interested in the fact that Mr. X is to become a good businessman or that Mrs. Y is to get six children.

The individuated human being is just ordinary and therefore almost invisible.

Necessarily all criteria of individuation are subjective and outside the purpose of science.

You ask: what feeling does he have and what values, thoughts, activities and relations to his surroundings?

Well, his feelings, thoughts, etc. are just anybody's feelings, thoughts, etc.-quite ordinary, as a matter of fact, and not interesting at all, unless you happen to be particularly interested in that individual and his welfare.

He will be all right if he can fulfill himself as he was from the beginning.

He will have no need to be exaggerated, hypocritical, neurotic, or any other nuisance.

He will be "in modest harmony with nature."

As Zen Buddhism says: first mountains are mountains and the sea is the sea.

Then mountains are no more mountains, the sea is no more the sea, and in the end the mountains will be the mountains and the sea will be the sea.

Nobody can have a vision and not be changed by it.

First he has no vision, and he is the man A, then he is himself plus a vision = the man B; and then it might be that the vision may influence his life, if he is not quite dull, and that is the man C.

No matter whether people think they are individuated or not, they are just what they are: in the one case a man plus an unconscious nuisance disturbing to himself-or, without it, unconscious of himself; or in the other case, conscious.

The criterion is consciousness.

The man with a neurosis who knows that he is neurotic is more individuated than the man without this consciousness.

The man who is a damned nuisance to his surroundings and knows it is more individuated than th e man who is blissfully unconscious of his nature, etc.

The scientific standpoint is good for many things.

In the case of individuation-though it has a certain auxiliary significance-in the deciding issue it means nothing at all .

If a man is contradicted by himself and does not know it, he is an illusionist, but if he knows that he contradicts himself, he is individuated.

According to Schopenhauer man's only divine quality is his humour.

If the Pope has humour, or if Albert Schweitzer knows that he ran away from the European problem, or Winston Churchill is aware of what an insupportable bully he can be, they are thus far individuated.

But surely nobody is particularly interested in this highly subjective finesse unless he is a psychologist, or somebody fed up with his unconsciousness.

Hoping you enjoy always good health I remain, with kind regards to Christiana,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 322-325.

1. http://3.bp.blogspot.com/-aK2Br42JrsU/VeMUrz8J5fI/AAAAAAAAXQc/aoqM77fKhDY/s1600/1individu.jpg

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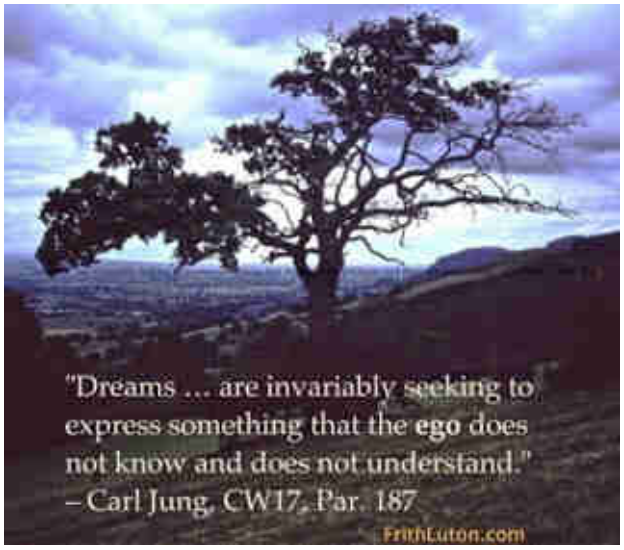
Carl Jung on the "Great Dream" of a Modern Man. **(2015-08-30 17:22)**

[1]


"Dreams ... are invariably seeking to express something that the ego does not know and does not understand."
– Carl Jung, CW17, Par. 187
FrithLuton.com

To Patrick Evans

Dear Mr. Evans, 1 September 1956

Thank you for telling me of your interesting dream.

The dream is quite remarkable in its simplicity.

It is what the primitives would call a "great dream."

Your attempt at an interpretation is not wrong, but it is a sort of sideline, though important in itself.

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots.

The first thing I would do in such a case is the following: I would try to establish the relationship of the symbolism to its historical antecedents, namely to the identical ideas that have played a role in the immediate or the remote past.

Take the first item: the Man.

The Man leads you straight to the Bible.

There the Man is Adam, then there is the "Son of Man" who is Christ.

Then you have the idea of the Primordial Man as it appears in the Kabbalah: Adam Kadmon, and the figure of the Anthropos who is described by Ezekiel, Daniel and in the Book of Enoch.

This idea of the Man played a considerable role during the whole of the Middle Ages as far as the 18th century in alchemical philosophy.

The same is true of the two other items: the Tree and the Stone.

The Stone is still alive in Freemasonry.

For more information I should advise you to study my book Psychology and Alchemy, where you can find any amount of material for your three symbols.

I also have devoted a special study to the Tree-symbol but it has not appeared in English yet.

The interesting fact is that quite independently of tradition these symbols are reproduced in dreams of many modern individuals.

They are expressions of latent archetypes inherited from time immemorial.

It is the most characteristic quality of the archetype that it is numinous, i.e., it has a sort of emotional charge that seizes consciousness whenever an archetypal image or situation occurs.

That explains the rather unusual impression the dream made upon you.

The Man means Man as he has been in the beginning and / or as he should be in the future, the complete or total Man.

The Tree expresses development, growth from the hidden roots.

The evolution towards totality.

The Stone means, particularly in the form of the Philosophers Stone, the attainment of totality and immutability for which the Stone is a very apt symbol.

As Adam, according to certain traditions, was created in the form of a lifeless statue, so the second Adam, i.e., the total Man, will become a stone, yet alive, as is said in the New Testament: transmutemini in vivos lapides.

The three symbols of your dream form the heads of columns like titles, suggesting that the empty columns have yet to be filled out by contents.

The general theme is clear.

It can be formulated as the following questions: what is Man? what is the way of his development? what is his goal?

The psychology of the unconscious has much to say in the way of answers.

My book Psychology and Alchemy or my little essay "Psychology and Religion" can give you hints in that direction.

You are quite right in assuming that these questions have somehow to do with mathematics, i.e., the theory of numbers, but in the first place it will be the symbolism of numbers that has to be understood.

You are quite right in identifying the Man with 3, or the Stone With 5 , if you think of the latter as a quincunx and not as a series of numerical units.

The 4 as Tree means the unfolding of the One in 3, since the Man (Anthropos) is the visible manifestation of the original One, i.e., God.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others.

Here Pythagoras was certainly on the right track and we modern men have forgotten this aspect of the pre-existing numbers because we were only busy manipulating numbers for the sake of counting and calculating.

But Number is a factor pre-existent to man, with unforeseen qualities yet to be discovered by him.

Hoping this may shed some light on your dream,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 325-327.

1. http://3.bp.blogspot.com/-xKljoiEGg0c/VeNzXyU1aFI/AAAAAAAAXQs/z_WfrmqhH8M/s1600/1dream.jpg

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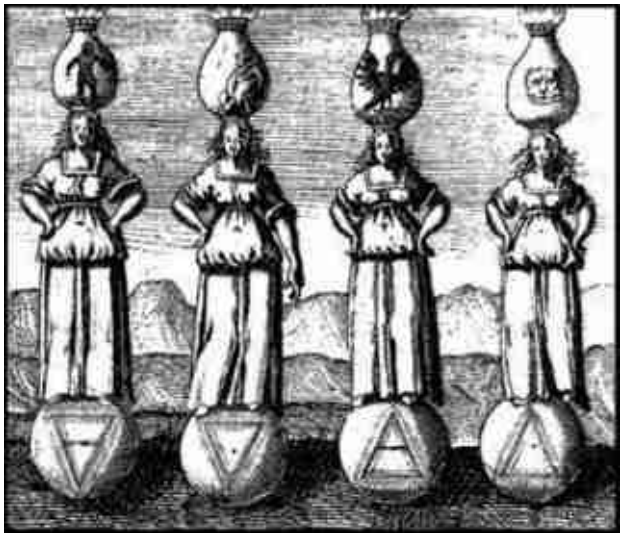
Carl Jung on the Unconscious and Properties of Whole Numbers (2015-08-30 17:36)

[1]



To Fritz Lerch

Dear Herr Lerch, 10 September 1956

Your question, concerns one of those problems that have intrigued me for years: the connection of the psychology of the unconscious with the properties of whole numbers on the one hand and the properties of matter on the other.

I first approached this knotty problem from the purely epistemological angle.

Here I must anticipate by saying that the term "epistemological" has a Psychological flavour because I am obliged by my discipline to answer, or at least bear in mind, the question: What is happening psychologically if I either stop short at the epistemological barrier, or pronounce a transcendental judgment?

Here psychological reactions take place which the epistemologist has hardly considered until now, if at all.

The reason for this is that he does not know of the existence of an unconscious psyche.

If, therefore, my cognitive process comes to a stop at one point or another, this does not mean that the underlying psychological process has also stopped.

Experience shows that it continues regardless.

When the physicist, for instance, can form no picture of the structure of the atom from the data at hand, something suddenly flashes into his mind-a model, perhaps the planetary model-as a product of unconscious associative activity.

This flash or "hunch" must be considered a psychic statement, which is ordinarily called intuition and is a common product of the external data and psychological apperception.

Wherever the inquiring mind comes up against a darkness in which objects are only dimly discernible, it fills the gap with previous experiences or, if these are lacking, with imaginative, that is with archetypal or mythic, material.

In the construction of physical theories you will therefore find the closest analogies with the psychology of the unconscious, since this too is up against the same difficulties.

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms.

When these compensations become too obvious, we naturally try to obviate them and replace them by "logical" concepts.

But this is justified only when these concepts really do give adequate expression to what we have dimly discerned.

Generally they don’t.

Hence the borderline concepts in both sciences are partly mythological.

This would be a good reason for an epistemological-cum-psychological examination of their fundamental concepts.

Unfortunately I am not in a position to demonstrate, from the physical side, facts which have clearly discernible connections or analogies with the facts of psychology.

I can do this only from the psychological side.

Broadly speaking, atoms can be described as the elementary building blocks of physical nature.

Here we have a still very problematical analogy in the psychology of the unconscious, namely in mandala symbolism, expressed in medieval terms as the quadratura circuli.

The model for such configurations is based on the spontaneous self-representation of this archetype in pictorial form.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers.

In order to see my way more clearly, I tried to compile a list of the properties of whole numbers, beginning with the known, unquestionable mathematical properties.

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units.

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype.

This, as we know, possesses a certain degree of autonomy which enables it to influence consciousness spontaneously.

The same must be said of numbers, which brings us back to Pythagoras.

When we are confronted with this dark aspect of numbers, the unconscious gives an answer, that is, it compensates their darkness by statements which I call "indispensable" or "inescapable."

The number 1 says that it is one among many.

At the same time it says that it is "the One."

Hence it is the smallest and the greatest, the part and the whole.

I am only hinting at these statements; if you think through the first five numbers in this way you will come to the remarkable conclusion that we have here a sort of creation myth which is an integral part of the inalienable properties of whole numbers.

In this respect Number proves to be a fundamental element not only of physics but also of the objective psyche.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all

their "inescapable" statements- which should be quite possible up to 10-and in this way project a biological picture of whole numbers.

For the psychologist it is not so simple.

Apart from the above-mentioned question of epistemology, the possibilities open to him are still on the level of elementary experiences.

They can be formulated as follows: What are the psychic compensations when a task confronts us with darkness?

Here the necessary material on intuitions, visions, and dreams would first have to be collected.

I do not doubt that quite fundamental connections exist between physics and psychology, and that the objective psyche contains images that would elucidate the secret of matter.

These connections are discernible in synchronistic phenomena and their acausality.

Today these things are only pale phantoms and it remains for the future to collect, with much painstaking work, the experiences which could shed light on this darkness.

Yours sincerely,

C.G. Jung

P.S. I have just seen that Rob Oppenheimer has published an article in The American Psychologist (Vol. XI, 3, 1956) on the conceptual data in physics. Carl Jung, Letters Vol. II, Pages 327-329.

1. http://1.bp.blogspot.com/-kUs4nJzpB0k/VeN2mWqZQlI/AAAAAAAAXQ4/VkJZTKWTHx0/s1600/1number.jpg

Carl Jung on Wotan and the Pied Piper **(2015-08-31 08:06)**

[1]

To Melvin J. Lasky

Dear Mr. Lasky, September 1956

Best thanks for sending me the three issues of Der Monat with James P. O'Donnell's article "Der Rattenfiinger von Hameln"and the replies by Hans Scholz and Dr. E. Schmitz-Cliever.

I have read them with great interest and can fully concur with the views of the latter two writers.

The historical facts reported by O'Donnell would never have sufficed to give rise to so strange and uncanny a legend.

In contributing-at your request-a few words to the discussion, I would like to lay stress on the reality around which the legend revolves.

H . Scholz has done this too, and rightly warned against over-looking it.

As a psychiatrist, I give due weight to the reality at work here: to a power emanating from the unconscious, the nature of which I discussed years ago in my essay "Wotan" an essay which is not always read with pleasure.

The psychic powers at whose mercy men found themselves were in former times called "gods," and this had the advantage of assuring them the necessary fear and devotion.

Wotan is a restless wanderer, an ancient god of storm and wind, unleashing passion and frenzy.

His name means literally "Lord and Maker of Fury."

Adam of Bremen wrote in 1070 or thereabouts: "Wodan id est furor."

His essence is ecstasy; he is a turbulent spirit, a tempest that sets everything in motion and causes "move-

ments."

Among these were the orgiastic midsummer's day dances mentioned by Dr. Schmitz-Cliever; the religious movements of the Middle Ages named by H. Scholz also bore the mark of this perturbing spirit.

The exodus of the children from Hamelin comes into this category.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies.

Leibniz mentioned St. Vitus's dance as a possible cause of the events at Hamelin.

In this connection I would like to draw attention to a related, though far more dangerous, manifestation of collective frenzy upon which Wotan has likewise left his mark.

This is the "going berserk" of Wotan's followers, a regular seizure that drove them to madness and gave them supernatural strength.

Not only single individuals were seized in this way, but whole crowds were swept along and infected with the "berserker rage."

It was a mass frenzy, to which other people gave the expressive name furor Teutonicus.

The exodus of the children from Hamelin may be conceived as a less brutal movement activated by the same "ecstatic" spirit.

The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy.

As to the disappearance of the children in the mountain, it should be remembered that legends often banish into a mountain certain heroes in whose death the populace cannot or will not believe, and whose return is expected, with fear or hope, in the distant future.

For the psychologist this is an apt way of saying that though the forces represented by the banished and vanished children have momentarily disappeared from consciousness, they are still very much alive in the unconscious.

The unconscious is perfectly symbolized by the dark, unknown interior of the mountain.

It scarcely needs mentioning that a reawakening of these forces has actually taken place.

Another aspect of this disappearance is the state of "being lost to the world" which is frequently reported in connection with ecstasy and more particularly with "going berserk."

According to legend, the hero becomes invisible or is transported to another place, or occasionally his double appears, as when he is seen in battle, while in reality he is sunk in trance-like slumber.

That reports like these may have to do with parapsychological phenomena should not be dismissed out of hand, for such phenomena are associated to a great extent with highly emotional states.

But as yet there is no possibility of a scientific explanation.

From a psychological point of view the motif of the rats, which seems to have been added afterwards, is an indication of Wotan's connection with the daemonic and chthonic realm, and with evil.

Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies.

The story of the Pied Piper, as well as the medieval movements mentioned by H. Scholz and Dr. Schmitz-Cliever, are symptoms of a pagan spirit working in the unconscious and not yet domesticated by Christianity.

There are other such symptoms, of a more pacific nature -alchemy is one of them-which I have investigated at considerable length in my writings.

This spirit the more readily takes possession of our consciousness the less our consciousness is willing to reflect upon its origins and roots.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 330-332.

1. http://1.bp.blogspot.com/-kpPzzULs20A/VeRCknnYedI/AAAAAAAAXRU/hm8v_gkOCSU/s1600/1pied.jpg

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Carl Jung not a member of a "Fantastical Organization." (2015-08-31 08:50)

[1]

Dear Sir, 10 October 1956

I don't know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries.

It would be a difficult task if anybody should venture to ask you for the slightest evidence in this respect.

At all events I can tell you that I am not a member of such a wholly fantastical organization.

I have not even heard of its existence, and I would not be foolish enough to believe in it even if a dozen theosophical societies declared their faith in such an obvious swindle.

Have you ever seen even one true Tibetan rimpoche?

I have, and even one that has studied for 20 years in Lhasa.

They know many interesting things, but they are miles from where we in the Western world think they are.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 332-333

1. http://4.bp.blogspot.com/--KADuY2CfEs/VeRNR8t2GLI/AAAAAAAAXRk/c5I1TydLCL4/s1600/1rinpoche.jpg

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Carl Jung: If the Reformation is a heresy, I am certainly a heretic too. **(2015-08-31 09:40)**

[1]

To the Rev. H. L. Philp

Dear Mr. Philp, 26 October 1956

Thank you very much for calling my attention to this new concoction Christian Essays in Psychiatry.

The idea that I convert people, as it were, to the new denomination "Jungianism" or better "Jungian Church" is sheer defamation.

I know a considerable number of people that have converted to the Catholic Church after they were analysed by myself.

A smaller number of Catholics that had become indifferent to the Church before felt completely out of it and adopted the standpoint more or less similar to mine, which I regard as a sort of left-wing Protestantism.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development.

If the Pope adds a new and thoroughly unhistorical dogma to Catholicism, I add a symbolic interpretation of all Christian symbols.

At least I am trying to.

If the Reformation is a heresy, I am certainly a heretic too.

There is nothing to be done about it, as once it was a heresy even to suggest that the earth turns round the sun.

It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects.

Looked at from a strictly Catholic point of view I make very heretical statements indeed; but there are plenty of reformers that have done the same thing, including the present Pope, declaring the dogma without the slightest apostolic authority and without the consent even of his own Church, which has emphatically resisted any such declaration during at least the 600 years of its early history.

The absolute number of conversions having taken place under my direct or indirect influence is insignificant in comparison with that of the people returning to their original faith, including Parsees returning to their fire-temple, Jews appreciating again the deep significance of their own religion, Chinamen and Hindus understanding again the meaning of their forgotten Taoism and their religious philosophy.

These facts have even prompted my critics to accuse me of a particular lack of character and even of betrayal of my Christian faith.

They all want me therefore to confess my definite belief in certain metaphysical statements and complain bitterly that I do not comply with their wishes.

The trouble with them is that they don’t want to think about their own beliefs.

Whereas I am insisting, with certain Fathers of the Church, that we ought to think about religious matters and that the way to the cognition of God begins with the cognition of oneself.

As nearly everybody does, they also want to circumvent this odious task of self-cognition.

But, I am afraid, we don’t get anywhere by remaining blind in this respect.

I consider it downright immoral to shut one’s eyes to the truth about oneself.

Thus far I am a Protestant in my soul and body, even if most of the Protestant theologians are just as childishly prejudiced as the Catholic priests.

I am busy dictating answers to your questions, but I am not yet

Through.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 334-335.

1. http://2.bp.blogspot.com/-4ZmOkHJ1rwY/VeRYoU_UPAI/AAAAAAAAXR0/DAbdgH-9yhA/s1600/1heresy.jpg

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1.6 September

Carl Jung on the Hungarian Revolution (2015-09-01 04:19)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 6 November 1956

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door.

The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax.

De profundis clamavi ad te Domine-In affection,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 336.

1. http://2.bp.blogspot.com/-jZ1ccStPMas/VeVfY-JSo4I/AAAAAAAAXVQ/ZWmCfWjJDf8/s1600/1arev.jpg

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Carl Jung on Teuton Man **(2015-09-01 04:30)**

[1]

To Pere Bruno de Jesus-Marie

Dear Pere Bruno, 20 November 1956

I have thought over our conversation for a long time and have come to the conclusion that, just as it is the foremost task of the individual to become conscious of himself, it should also be the chiefest concern of a gathering of distinguished personalities to become conscious of their meaning within the greater society.

As I have intimated to you, the spiritual scope of your Academy embraces the whole North , from the North Cape to the Alps, that is to say all those countries which were only partly Romanized, or not at all, and therefore had only indirect or sporadic contacts with the entirely different Mediterranean culture.

In France there is a noticeable difference between the spiritually active North and the static life of the South , which it shares with Spain and Italy.

Southern Europe remained stationary for many centuries after an initial contact had been made between the peoples of the West and the then flourishing Islamic culture.

But when the West had assimilated the remnants of classical culture that were still kept alive by Islam, a state of spiritual coexistence set in, and there were no more contacts between Islam and Christianity.

Both cultures remained mutually isolated and cross-fertilization Ceased.

For the spiritually more mobile West, i.e. , the Latin culture of the northern Mediterranean countries, had now found a different antagonist-the Teuton.

Not cast in the Latin mould, he confronted the civilized Latin peoples with all the diversity of a barbaric, tribally oriented social order.

He brought with him a primitive tradition which had developed autochthonously within his tribes, presumably from the time of the Stone Age, and which despite the curiosity of the youthful barbarian never quite succumbed to the influence of Latin culture.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and reli-

gious, which had long outgrown the locally conditioned, semi-barbarian forms of society.

Thus the "esprit latin" has secure foundations guaranteeing a relatively problematical state of consciousness.

The Teutonic man of the North, on the contrary, is driven around by the adventurous nomadic restlessness of those who have their roots in a different soil from the one they want to live on.

Whether he will or no, there is a continual conflict in him over his foundations.

He is always seeking his own, for what he usurped some 1500 years ago as a binding form of life would not harmonize with what he brought with him as a usurper.

His polydaemonism had not yet reached the level and clarity of Mediterranean polytheism, and in this state he was suddenly confronted with a religion and view of the world that had sprung from the decay of Olympus and the transformation of the gods into philosophical and theological ideas.

His still undifferentiated barbarian world, bursting with the vital seeds of possible future developments, sank down reviled but not explained.

No bridge led from one to the other.

Here, it seems to me, is the source of that Teutonic turmoil which has more than once violently forced its way to the surface.

Here is that tension of opposites which supplies the energy for physical and spiritual adventures.

This is the man who, driven by his inner conflicts, was actually the first to discover the earth and take possession of it.

At this centre of antagonistic forces lies your Academy, under whose auspices are united the most important representatives of Northern culture.

It seems to me that its most urgent task is to create a differentiated consciousness of this state of affairs and to publicize it.

It would be rendering Western man a service of which he stands in the most urgent need at present-a knowledge of himself as he actually is, and who is the cause of the tremendous spiritual confusion
of our time.

As soon as I can I will send you a copy of my "Present and Future" as a further illustration of my point of view.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 336-338.

1. http://3.bp.blogspot.com/-ekaVaz2bh74/VeVheZ28nII/AAAAAAAAXVc/wxGiILuOn5g/s1600/1teutonic.jpg

Carl Jung on Sleep and Dream **(2015-09-01 04:37)**

[1]

To H. J. Barrett

Dear Mr. Barrett, 27 December 1956

Thank you for your interesting letter. It is indeed an important question, the question of sleep and dream.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh.

Beyond that material we are also aware of things we never can realize in the flesh and not in this life.

Things belonging to the past of mankind and presumably to its future also.

The latter can be realized only very rarely as future events, because we have no means, or very few, to recognize and identify future events before they have happened, as we also cannot understand thoughts we never had before.

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations.

These formulations are probably auxiliary means supplied by our unconscious mind to express forms of psychic existence we do not really understand.

I am sorry my time does not allow me to comment in detail about your experiences.

I hope my general observations will help you to a certain extent.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 341

1. http://4.bp.blogspot.com/-glm3qNzAdL0/VeVjcvp2fuI/AAAAAAAAXVo/As4GjMDxPTA/s1600/1dream.jpg

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Carl Jung: I am concerned with the world as it is today,namely godless and spiritually disoriented. (2015-09-01 12:38)

[1]

Anonymous

Dear Mrs. N., 8 February 1957

Thank you very much for your friendly letter with its kind advice.

You can rest assured that having studied the Gospels for a life-time
(I am nearly 83!)

I am pretty well acquainted with the foundations of our Christianity.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now.

Our plight is decidedly worse, and we have to learn about things the old Fathers of the Church did not even dream of.

I am concerned with the world as it is today, namely godless and spiritually disoriented.

In history there is never a way back.

To be optimistic would mean to pull the wool over the eyes of the world.

This would lead nowhere as it would confirm the childishness of people still more.

They should realize in our days how much depends upon themselves and to what purpose they have been created.

When you are still on the battlefield you cannot think of the good things that may come afterwards.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 346.

1. http://3.bp.blogspot.com/-kuKZrDdeP-M/VeXUS8XQzWI/AAAAAAAAXV4/Ls5QFanF4Uw/s1600/1godless.jpg

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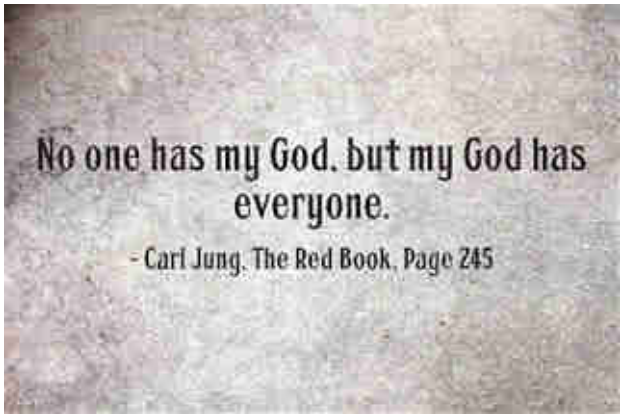
Carl Jung on God and a God-Image (2015-09-01 12:49)

[1]



Anonymous

Dear Dr. N., 2 January 1957

Many thanks for your detailed letter, the contents of which interested me very much.

I was impressed above all by the fact that in the discussion between you and Frau X there is constant talk of "God" and of what he does or what he is.

I miss any explicit recognition of the epistemological threshold.

We cannot speak of "God" but only of a God-image which appears to us or which we make.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material.

He appears to us as the world-moving spirit (= wind) and as the material of the world.

That is the image we create for ourselves of the prima causa.

But in reality we can say nothing at all about "God."

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself.

After this model we build our God-image.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine.

The split in this image is an unavoidable trick of consciousness for making us aware of anything at all.

But we cannot assert that this split actually exists in the objective world.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man.

The greater "Man" (the self) does not become identical with the empirical man in such wise that the ego is replaced by the self.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious.

Though they can be made conscious they cannot be integrated into the ego-personality, since as archetypes they are also autonomous.

They behave like the God-image, which while objectivating itself in the world nevertheless subsists of itself in the Unus Mundus.

These are problems that cannot be discussed at all if epistemology is disregarded.

They can be tackled only if you are constantly aware of epistemological criticism, in other words, if you do not forget that absolute reality can be conceived only in psychological terms.

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world.

We distinguish an organic and an inorganic world, for example.

The one is alive, the other is dead; the one has psyche, the other not.

But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal?

It seems to me that due regard for the epistemological standpoint would make discussions with Frau X considerably easier.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 341-343.

1. http://1.bp.blogspot.com/-ank0HBmO1to/VeXW0ydcWYI/AAAAAAAAXWE/qcs0X5wCClg/s1600/1my.jpg

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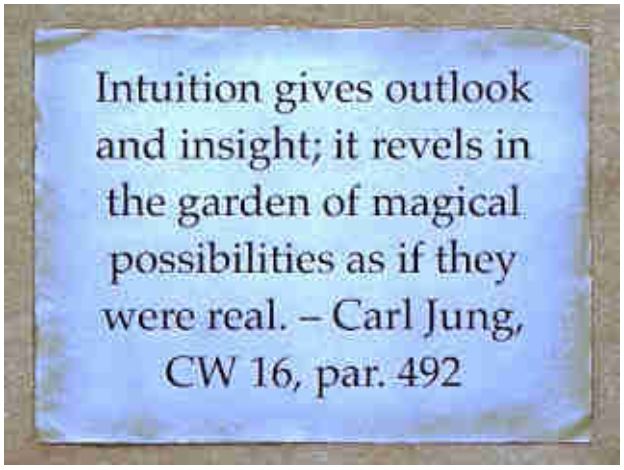
Carl Jung on Intuition and Intuitives. Anthology (2015-09-02 04:34)

[1]


Intuition gives outlook
and insight; it revels in
the garden of magical
possibilities as if they
were real. – Carl Jung,
CW 16, par. 492

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung; Memories Dreams and Reflections; Page 134.

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; "Definitions" Ibid. par. 832.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Intuition [is] perception via the unconscious. Carl Jung; "The Archetypes and the Collective Unconscious", 1950.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung; Psychology and Religion; Page 49.

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the

function of the senses. Carl Jung, Letters Volume 1, Pages 420-422.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

Intuitives don't have substance; they have inventiveness, imagination. They don't complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that

can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5; Symbols of Transformation; para. 182.

While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. Carl Jung

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

1. http://2.bp.blogspot.com/-7l0g_1kDm7w/Vea0Q8h88qI/AAAAAAAAXWY/etqWwPV_LE4/s1600/1intuition.jpg

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Carl Jung: "The archetypes have a life of their own..." (2015-09-02 05:17)

[1]

To Karl Schmid

Dear Professor Schmid, 26 January 1957

Sincerest thanks for kindly sending me your rectoral address, Neuere Aspekte der Geistesgeschichte.

I had already got some idea of its content from the report in the Neue Zurcher Zeitung, but I missed the essential details.

The complete copy of your address has now filled in all the gaps and confirmed my first impression of the very understanding way in which you have treated the social and spiritual implications of my basically medical and empirical work.

I found your differential definition of the historical and psychological approach most illuminating, and I can only agree with what you say.

I must add, however, that this applies only to a psychology which is still exclusively concerned with culture-promoting personalities and is therefore restricted to the sphere of individual phenomena.

This is an aspect of psychology which affords us the greatest insight and is at the same time the unavoidable path leading down to the deeper levels from which those biological masterpieces we call personalities are produced.

At these greater depths more general laws become discernible and more comprehensive figures stand out which eliminate the divisive factor of individual development and give psychology a homogeneity or inner coherence which raises it to the rank of a biological science.

By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life.

Seen from this level, not only is psychological experience a continuum, but the psychological approach also enables us to gain some knowledge of the inner connection between historical events

The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records.

The material I have presented there may serve to illustrate these remarks of mine.

May I take this opportunity to express the modest wish to make your personal acquaintance?

I would very much like to discuss these far-reaching questions with you sometime.

Thanking you again,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 344-345

1. http://2.bp.blogspot.com/-qG1_Uorj3ho/Vea-N26cV-I/AAAAAAAAXWo/I78XORs_KkU/s1600/1arch.jpg

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Carl Jung on Sigmund Freud's Psychological Type. **(2015-09-02 05:28)**

[1]

To Ernst Hanhart

Dear Colleague, 18 February 1957

Very many thanks for kindly sending me your offprint, which I have read with great interest.

The fate of children born of incest was most interesting and instructive.

With regard to your questions, I much regret that I am no longer in a position to see you personally.

Your letter arrived at the moment of my departure.

The question of the identity of psychological and physiological types is a complicated one.

Kretschmer's type are based primarily on somatic criteria.

My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities.

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances.

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time.

Freud was just such a case.

On the basis of an accurate knowledge of his character, I consider him to have been originally an introverted feeling type with inferior thinking.

When I got to know him in 1907 this original type was already neurotically blurred.

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character.

Freud, then as later, presented the picture of an extraverted thinker
and empiricist.

His overvaluation of thinking coupled with his irresponsible manner of
observation aroused my doubts as to his type.

The subjective overvaluation of his thinking is illustrated by his dictum: "This must be correct because I have thought it."

His irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified.

He relied on the veracity of his hysterical patients.

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life.

Experience shows that at such moments a feeling type switches over to thinking as the counterfunction, together with the compensatory overvaluation.

The original auxiliary function -in this case intuition-is replaced by a somewhat deficient "function du reel ."

This transformation has been described by the French as "simulation dans la charactere."

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function.

His "sense of values" showed itself in his love of precious stones, jade, malachite, etc.

He also had considerable intuition.

Yet the superficial picture he presented to the world was that of an extraverted thinker and empiricist who derived his philosophy of life from the man in the street, which is supposed to be modern.

This mutability of the psychological type makes the question of its relation to the somatic type an extremely complicated problem.

And when we take the results of personality development into account, the crude features of introversion and extraversion are also reversed.

The case of a man of 36 with a cardiac neurosis may serve as an example.

He was an obviously extraverted type, and his wife was introverted to a pathological degree.

They got a divorce.

He then married an extremely extraverted woman, lost his cardiac neurosis, and became a typical introvert with the feeling that this was his true nature.

He was a successful businessman who from humble beginnings had
worked his way to the top.

His originally introverted disposition was kept under by his hard struggle and energetic will, but had to be married in the form of an introverted wife and paid for with a cardiac neurosis.

I hope these few hints will show you why I regard the identity of somatic and psychological types, if not exactly as a question of incommensurables, then at least as a problem that at present remains completely unsolved.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 346-348

1. http://4.bp.blogspot.com/-VC5qQ2HOFdc/VebAwh-hkiI/AAAAAAAAXWO/gU8SPzdrqGO/s1600/1freud.jpg

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Carl Jung on “Dali’s Genius.” (2015-09-02 05:38)

[1]

To Frances G. Wickes

Dear Mrs. Wickes, 14 December 1956

I am sorry to hear that you have been laid up for a long time.

Age is indeed a pleasure with a double face.

The decreasing of physical forces is a problem one is not quite adjusted to, and one only painfully learns to settle down to an ever-increasing restriction.

I got the picture you sent me and I thank you very much for it.

It is indeed very interesting and not at all orthodox, since the figure of the Anthropos is rising from the water and the earth and denotes its corporeality by the definitely fleshly aspect of the upper part of the body.

It is also noteworthy that the head is cut off by the frame.

Thus the emphasis is on the body.

It is, though, quite understandable as the spiritus Mercurialis, the Anthropos of the alchemists.

This spirit adds the chthonic reality of the creation to a purely spiritual conception in a way that would shake the very foundations of our medieval Christianity if people only would think about what they do.

The picture could have been painted by someone who knew about the secret developments in our unconscious mind in the last 1000 years.

Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility.

This also explains the somewhat shocking and unorthodox representation of Christ as the blond Hero Thank you very much for sending me this tell-tale picture.

It is quite on the line.

Hoping your condition, whatever it is, will improve and that you will enjoy better health in the coming New Year, I remain,

Yours cordially,

C.G. Jung

P.S. I a m reasonably well and I complain only of the increasing unreliability of my memory. Carl Jung, Letters Vol. II, Pages 338-341

1. http://1.bp.blogspot.com/-e8Pthz3hEwk/VebDOqX4HgI/AAAAAAAAXXA/eBmOcf6DzAQ/s1600/1dali.jpg

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Carl Jung on "Tao" Anthology **(2015-09-02 14:02)**

[1]

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, Modern Psychology, Page 43.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and

this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

'The subtlest secret of the Tao is human nature and life.' Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies re-union with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. The Secret of the Golden Flower, Page 73.

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the center as "god." Carl Jung, Letters Vol. II, Pages 258-259.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Pages 32-35.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean

"absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

1. http://3.bp.blogspot.com/-YU6XKRj_Wu0/Vec5URnILkI/AAAAAAAAXXQ/HGn67M56UO4/s1600/1china.jpg

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Dr. Jung on Freud and Adler **(2015-09-03 05:12)**

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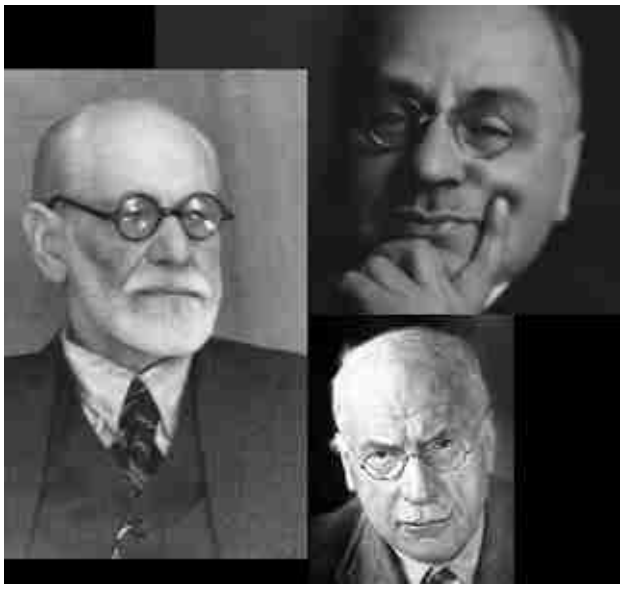

To Ernst Hanhart

Dear Colleague, 2 March 1957

Best thanks for your explanatory remarks.

With your permission, I will annotate your MS in places

I should be glad if you would treat my analysis of Freud's character with discretion.

I have communicated my views to you sub secreta medici.

Since my views spring from my intimate acquaintance with him, and in addition point to a rather delicate background for persons in the know, I would prefer discretion to prevail in this matter.

People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part.

Instead of using Freud and Adler as paradigms, you could use Nietzsche and Wagner as representing the Dionysian and Apollinian, or else Jordan's descriptions.

It should also be noted that my characterization of Adler and Freud as,
respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour.

The question of the real personal type still remains open.

I had little personal knowledge of Adler and so can say little about his real personality.

Freud, on the other hand, I knew very well.

He was unquestionably a neurotic.

As I said before, I know from experience that in neurotic cases it is often extraordinarily difficult to make out the real type, because at first and for a long time afterwards you don't know what you are observing, the conscious or the unconscious behaviour.

Freud's thinking had a definitely extraverted character, i.e., pleasure and unpleasure in the object.

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego.

As for your main question, the problem of small but decisive chance events, perhaps I may point out that I have not only never denied them but have even made them the subject of a special investigation (my essay in The Interpretation of Nature and the Psyche which I brought out with W. Pauli).

Adler, by the way, once coined the nickname "iunctim"4 for these Phenomena.

As meaningful coincidences, they present us with the quite special problem of "acausal arrangements" -if I may risk such a paradox.

As regards the tendency to self-punishment it would, for the sake of scientific accuracy, have to be divested of its ego character.

Since it operates unconsciously, no participation by the ego can be proved.

It is rather that objective processes not chosen by the ego take place, which in view of the one-sidedness of the ego have a complementary or compensatory character.

The term "self-punishment" is therefore misleading on closer examination since it imputes to the ego an intention which in reality does not exist.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 349-350

1. http://1.bp.blogspot.com/-F_4DdJXrMbU/VegOVfNufOI/AAAAAAAAXXk/PqHmRcbvilQ/s1600/1adler.jpg

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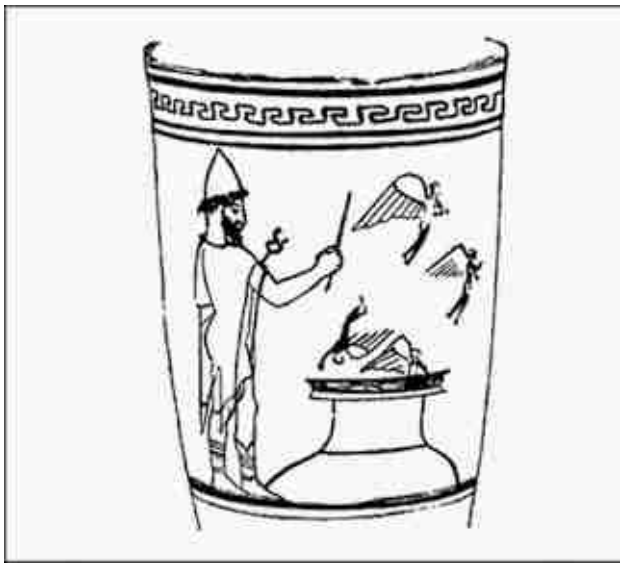
Carl Jung: Matter and psyche are thus the terminal points of a polarity. **(2015-09-03 05:24)**

[1]



To Werner Nowacki

Dear Professor Nowacki, 22 March 1957

I don’t want to miss the chance of thanking you for your thoughtfulness in sending me your interesting article.

Your ideas go back, in modern form, to the familiar world of Plato’s Timaeus, which was a sacrosanct authority for medieval science-and rightly so!

Our modern attempts at a unitary view, to which your article makes very important contributions, do indeed lead to the question of the cosmic demiurge and the psychic aspect of whole numbers.

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect.

Matter and psyche are thus the terminal points of a polarity.

The still largely unexplored area between them forms the terra incognita of future research.

Here tremendous problems open out which you have approached from the physical side.

It seems to me that for the time being I have exhausted my psychological ammunition.

I have got stuck, on the one hand, in the a causality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines.

In this respect your article is uncommonly valuable and stimulating.

I am particularly grateful to you for your appreciation of the transcendent "arranger."

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 351-352.

1. http://1.bp.blogspot.com/-TG_hAD_6Y4I/VegRKUIOIVI/AAAAAAAAXXw/fmuLoTh2srM/s1600/1psyche.jpeg

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Carl Jung & Sigmund Freud. Anthology. (2015-09-03 14:59)

[1]

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Pages 346-348

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348
People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Pages 349-350

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912.

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Adler looks forward and Freud looks back. Carl Jung, Modern Psychology, Vol. 2, Page 150.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for

me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.
You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung,Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911

And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations [Evans], Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn't need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Freud's letters in my possession are not particularly important. . Carl Jung, Letters Vol. II, Pages 40-41.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Pages 40-41.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Pages 148-150.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Pages 184-187.

The healing function is not necessarily a characteristic of individuation; it is a thing in itself. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Pages 227-229

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Pages 230-232.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it.I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

1. http://1.bp.blogspot.com/-JdkYDdNdriU/VeiYbny9y_I/AAAAAAAAXao/g0aC9PRqIGM/s1600/1afreud.jpg

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Carl Jung: I have finished painting the ceiling in Bollingen... (2015-09-03 16:32)

[1]

Dear Aniela, 18 March 1957

Here too the weather has been indescribably beautiful, and this has most effectively prevented me from writing letters, but instead I have finished painting the ceiling in Bollingen and done more work on my inscription and-last but not least-rebricked the rivulets to prevent seepage and cooked some good meals and found and bought an excellent wine.

All this has rested me and cured me of various vexations.

But I won't speak of that.

Thank heavens I have no idea how great is the disorder or order of my correspondence.

My memory has the most astonishing holes in it, so that I often catch myself forgetting not only what I have done but more especially what I have not done.

It is therefore with a sigh of relief that I see from your letter that, what with the good weather and the necessary rest, you are gradually recuperating and hold out prospects of returning to Kusnacht.

I have just got back from the timelessness of Bollingen and found your letter and the very interesting article by Nowacki!

It is of great importance.

But I must give it a thorough thinking over.

I must stop now and say goodbye till Friday (hopefully).

Go on enjoying the spring in Tessin: here the weather has changed.

With cordial greetings and best wishes,

Yours, C.G. Carl Jung, Letters Vol. II, Page 351.

1. http://2.bp.blogspot.com/-XWXBdEAj4NU/VeiuEB_tEyI/AAAAAAAAXbo/qnLbDixj0ls/s1600/1bollingen.jpg

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Carl Jung and I Ching's "Youthful Folly." **(2015-09-03 16:45)**

[1]

To Michael Fordham

Dear Fordham, 3 January 1957

I am glad to hear that your two book are ready and going to press.

My congratulations!

I will write the introduction as soon as possible.

For the time being I am nailed down to a revision of a paper I wrote in spring 1956, which should appear this month but as soon as I have finished this work I shall try to fulfil my promise.

In view of my old age I don’t trust my powers any more.

I easily get tired and my creative ability, I am afraid, has become very faint indeed.

By the way, I have just read your paper on " Synchronicity."

I must say, this is the most intelligent thing that has been said hitherto about this remote subject.

I have enjoyed it very much.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it.

It also gave me a wholesome shock and at the same time it opened wholly new vistas to me.

I well understand that you prefer to emphasize the archetypal implication in synchronicity.

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come

that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?

This is, as the above formulation shows, a thoroughly paranoid speculation which one had better not ventilate in public, but I cannot deny my fervent interest in this aspect of the problem.

My best wishes for the New Year,

Cordially yours,

C.G. Jung

Note: As he recounts in New Developments (p.49) , F. had consulted the I Ching
for clarification on a certain problem, and after getting an answer immediately consulted it again.

He obtained Hexagram 4, "Youthful Folly," where The Judgment says:

" the young fool seeks me.
At the first oracle I inform him .
If he asks two or three times, it is importunity.
If he importunes, I give him no information." Carl Jung, Letters Vol. II, Pages 343-344

1. http://1.bp.blogspot.com/-HWh4RYaI7Xs/VeixCZGkUGI/AAAAAAAAXb0/LLJBL6bSdp4/s1600/1folly.jpg

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Carl Jung: This is the truth stated by astrology... (2015-09-04 05:54)

[1]

To H . J . Barrett

Dear Mr. Barrett, 26 March 1957

Thank you for your interesting letter.

The probability of a very impressive parallelism between individuals is considerable inasmuch as the possibility of divergence and variations is rather limited owing to the fact that we belong to the species Homo sapiens and the subdivision of white man.

Beside the enormous similarity or likeness the differences are so slight that to a complete outsider they almost disappear.

So when you look at a crowd of Chinamen for the first time, they all look the same and you can only make out individual characteristics by a careful scrutiny.

If anybody is born on the same day and possibly in the same hour, he is like a grape of the same vineyard ripening at the same time.

All the grapes of the same site produce about the same wine.

This is the truth stated by astrology and experience since time immemorial.

Thus it is very probable that you have quite a lot of things in common with Mr. Percy who was born on the same day as you.

If you go critically through your list you will find a number of points in common not only with Mr. Percy but with any amount of other individuals (f.i. the Buddhist trend).

There are many contributions to the New Republic, there are also many students at Harvard, and so on.

I regard such a case not at all as a Doppelganger, which would be to me an unaccountable phenomenon, but rather as a peculiar
synchronistic fact, if anything at all.

I am not dense enough to overlook the curious fact of the considerable number of coincidences and particularly not the remarkable fact of swallowing a stone, but I hold that there are quite a number of individuals born at the same time with an equally remarkable biographical likeness to you.

I remember having read a case of a man born in the vicinity of Buckingham Palace on the same day and at the same hour as Edward VII.

His life was the most ridiculous and close-fitting caricature of the King's
life.

I don't want to offend you but I should like to call your attention to astrology, which has dealt with such phenomena for about 5000 years.

I don't know whether you know the little book I have published with the physicist Prof. W. Pauli : Nature and the Psyche, where I make an attempt to cope with phenomena of this kind.

I am afraid it is not quite simple apparently, but there are some physicists that seem to understand it.

In a Swiss journal recently an article appeared about an interesting case of coincidence: a man celebrating his

birthday; his wife had given him a new pipe as a present.

He took a walk, sitting down on a bench under a tree.

Another elderly man came along and sat down beside him, smoking the same kind of pipe. Mr. A. drew Mr. B .'s attention to the fact that they both smoked the same pipe, whereupon Mr. B. told him that he was celebrating his birthday on the same date and had received the pipe from his wife.

He introduced himself and it turned out that both had the same Christian name Fritz . - The rest is darkness!

Mr. A. had the feeling that possibly a superior intelligence was
at work.

It would be most desirable to know a lot more about the psychology of the two fellows and what the possible reason was for this coincidence.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 353-355.

1. http://1.bp.blogspot.com/-Eug-zWPNBXU/VelpukBUjNI/AAAAAAAAXcE/FC-4KyGV5nU/s1600/1grape.jpg

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Carl Jung: Here epistemology sets us absolute limits. (2015-09-04 06:10)

[1]

To Robert Dietrich

Dear Herr Dietrich, 27 March 1957

If a person knows something, or thinks he does, he can and will speak of his knowledge regardless of whether the object of his knowledge is thereby devalued or not.

Compensatory contents rise up from the unconscious precisely because they possess healing power and are necessary to consciousness.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist.

These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story."

Your remark that "the real discoveries in the field of knowledge become ever fewer" astounds me.

I have the impression that there are more and more of them, and that they become more and more difficult.

Where the determinants of all being come from is an unanswerable question before which I come to a halt, without pretending to know better or a feeling of sacred awe.

Here epistemology sets us absolute limits.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 355.

1. http://2.bp.blogspot.com/-oPoBgfRtvGo/Velt1F6ZIxI/AAAAAAAAXcQ/wBkXIZFGQ-M/s1600/1ancient.jpg

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Carl Jung: ... you have been misled by newspaper reports. **(2015-09-04 06:26)**

[1]

To Walter Cimbal

Dear Colleague, 28 March 1957

I was very glad to hear that you are following the developments in psychiatry with so much interest and attention.

I see, however, that you have been misled by newspaper reports.

I am sorry to tell you, first, that these reports were not put out into the world by me but by a person or persons unknown, and second, that they are not only mistaken but in part downright untrue.

The facts underlying these rumours are as follows:

Prof. Manfred Bleuler asked me to set down my experiences in the field of schizophrenia in a paper for the coming International Congress for Psychiatry in Zurich.

This I have done-so far as is possible in the framework of a paper-while confining myself to essentials.

In it I have mentioned only in passing the extent to which the toxin hypothesis appears probable to me.

The possibility of a toxin was already in the air 50 years ago, as you have set forth at such length.

I well remember the cobra poison reaction, which was often discussed at Bleuler's clinic.

I cannot claim to be an authority on this matter.

The question of the toxin itself interested me far less than its connection with the psychogenesis of schizophrenia.

You will find all this discussed in the multigraph I am sending you by the same post.

I cannot regret that a false rumour has led you to write your long and painstaking letter, for it has brought back many old memories of that seminal time and also of our enjoyable collaboration.

So many things were going well until the political madness severed all continuity of meaning.

With cordial thanks and kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 355-357.

1. http://4.bp.blogspot.com/-lM8RJOVEQfc/VelxWic33WI/AAAAAAAAXcc/znJ29ZyvmAQ/s1600/1carl.jpg

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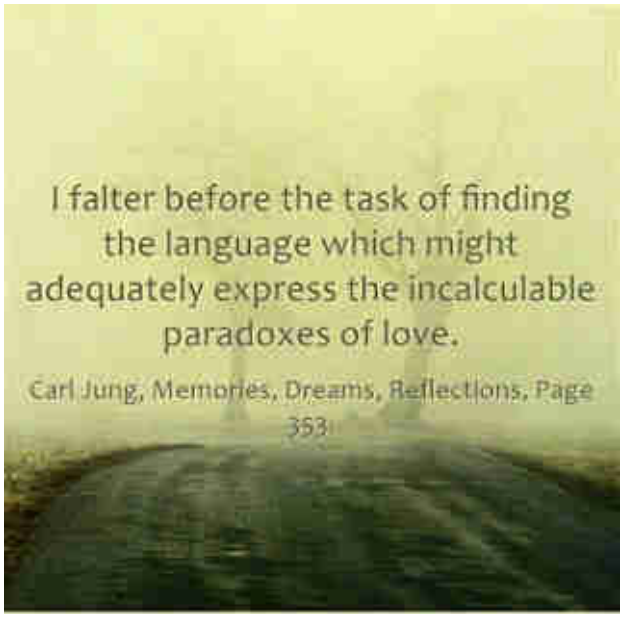
Carl Jung: I could never have published what I have discovered without a highly differentiated language
(2015-09-04 06:40)

[1]


I falter before the task of finding
the language which might
adequately express the incalculable
paradoxes of love.
Carl Jung, Memories, Dreams, Reflections, Page
353

To Traugott Egloff

Dear Herr Egloff, 23 April 1957

Many thanks for your kind letters, which I greatly enjoyed.

It would indeed be desirable if my ideas could be expressed in a simple form everyone could understand.

In conversation with certain individuals I can do this easily enough, but then it depends on the individual.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose,so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship.

I can do this only up to a point with the general public, and then I always relapse into my generalizing and very differentiated conceptual terminology, which is the medium through which and into which I can translate my thoughts.

Anyone who wanted to do what you propose would himself have to be on the same level and in the same medium as the general public.

You yourself are in an excellent position to do this, for from the letters you have written me I have never got the impression that language causes you any difficulties.

I know of course that your language would not have come out as it did if it had not caused you the greatest trouble beforehand.

But as Horace says in his Ars Poetica, the best poem is the one that does not make you aware of the difficulties of its composition, and this is also true of such writings of yours as I have seen, namely your letters.

You express yourself very clearly and simply, and I believe you when you say that you are able to reach the ear and understanding of your fellow.

I know very well that I could never do so myself, and that the man needed for this can only be found among people like you.

Why then, I ask you, don't you take up your pen and try to bring to the many what I can communicate in complicated language only to the few?

For me and people like me my language is simple and intelligible, but they are all people who have the same necessarily complicated assumptions.

With such readers I can afford the luxury of describing things with bare hints and allusions which for other readers are bound to remain obscure for the simple reason that they have never heard of them.

I see this even with my medical colleagues, for whom philosophical, historical, religious, etc. allusions are so much Chinese.

It needs in fact people like you, who are inwardly gripped by the idea and have experienced its value, to find the form of expression which everyone can understand.

I would therefore suggest in all seriousness that you make at least a tentative attempt to describe the essential features of my psychology.

I am convinced that it would lie well within your powers.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 357-358.

1. http://4.bp.blogspot.com/-qTJFBJZbDYs/Vel0yzaEG-I/AAAAAAAAXco/0UGE8uPDlB0/s1600/1love.jpg

Carl Jung: For a real understanding of the Jewish component in Freud's outlook.. **(2015-09-04 11:04)**

[1]

To Edith Schroder

Dear Colleague, April [?] 1957

In reply to your letter of the 26th inst. I must remark that many important things could be said about the theme you propose, "The Significance of Freud's Jewish Descent for the Origin, Content, and Acceptance of Psychoanalysis," if only the problem could be treated on a very high level.

Racial theories and the like would be a most unsatisfactory foundation, quite apart from the futility of such speculations.

For a real understanding of the Jewish component in Freud's outlook a thorough knowledge would be needed of the specifically Jewish assumptions in regard to history, culture and religion.

Since Freud calls for an extremely serious assessment on all these levels, one would have to take a deep plunge into the history of the Jewish mind.

This would carry us beyond Jewish orthodoxy into the subterranean workings of Hasidism (e.g., the sects of Sabbatai Zwi), and then into the intricacies of the Kabbalah, which still remains unexplored psychologically.

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation.

I had the privilege of knowing Freud personally and have realized that one must take all these facts into consideration in order to gain a real understanding of psychoanalysis in its Freudian form.

I do not know how far you are acquainted with these various sources, but I can assure you that I myself could carry out such a task only in collaboration with a Jewish scholar since unfortunately I have no knowledge of Hebrew.

In view of the blood-bespattered shadow that hangs over the so-called "Aryan understanding of the Jew," any assessment that fell below the level of these-as it may seem to you-high-falutin conditions would be nothing but a regrettable misunderstanding, especially on German soil.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer.

A true assessment of Freud's achievement would take us far afield, into dark areas of the mind which concern not only the Jew but European man in general, and which I have sought to illuminate in my writings.

Without Freud's "psychoanalysis" I wouldn't have had a clue.

I am sorry that I have nothing but difficulties to offer you, but superficiality would be worse than silence.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 358-359.

1. http://4.bp.blogspot.com/-nayk0erpAwo/VemydxnO80I/AAAAAAAAXc8/vwj8l1ysuyI/s1600/1freud.jpg

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Carl Jung and Nature answering itself **(2015-09-05 04:04)**

[1]

Anonymous

Dear Sir, 20 May 1957

Please excuse the delay in my answer.

I am a very busy man.

Many thanks for so kindly sending me your drawings.

This is one of those imaginative series which I always scrutinize in cases where an unconscious fantasy has been granted free expression.

While you were, consciously, starting out on architectural problems you constellated a reaction of the unconscious, which is characteristic in such a case.

Whenever and wherever you turn to some extent towards the unconscious it seldom or never answers as one would expect; it is rather as if nature itself were answering.

Its answer does not necessarily refer to that piece of reality you have in mind, it is reacting to the whole man and brings into sight what the whole man should know, in other words, it compensates for an insight lacking in consciousness.

Since it has to do with the whole man, its answer also concerns the whole; something fundamentally important is being imparted.

But this kind of answer is so personal and so often hits the weakest spot that no one, except during analytic treatment, can presume the right to comment upon it.

So it is on these grounds that I do not go further into the nature of the reaction.

I must leave the further exposition of the unconscious statement to your own best judgment and meditation.

With the highest regards and best thanks,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 360-361.

1. http://2.bp.blogspot.com/-XaMXDzvWxiA/Veqhvw8NfjI/AAAAAAAAXdU/0POcLZOC-5E/s1600/1mother.jpg

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Carl Jung: Nothing isolates us more than power and prestige. **(2015-09-05 04:15)**

[1]

To Mrs. C.

Dear Mrs . C., 21 May 1957

Sorry to hear that you are having such a difficult time with X.

Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you.

The more you know, the more you will grow out of the number of children needing parents.

It seems to me as if there were something fateful about the so-called misunderstandings with X. (. . .)

Such things usually occur when the time has come to give up the infantile way and to learn about the adult way, when one creates those people and those relationships one really needs.

I am sure you have some amongst your friends to whom you might be able to talk and to explain yourself.

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be.

Even the Pope has a Father Confessor who is a simple priest and by no means one of the Cardinals.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone.

Nothing isolates us more than power and prestige.

Try to come down and be humble and you are never alone!

I could easily contrive to be marvellously alone, because I never had the chance to get a superior Father Confessor.

Not being able to get the necessary help from above, I need to fetch it from below, and what I was able to do you might do also.

Try not to be tempted too much to draw help from me; it is so very much more useful to get it indirectly from yourself, from those who got it originally from yourself.

My best wishes,

Yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 361

1. http://3.bp.blogspot.com/-cEzQLW2p0fM/VeqkVbS-VPI/AAAAAAAAXdg/3yuuEPmmYUw/s1600/1alone.jpg

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Carl Jung: As at least 90% of our sins are those of omission, I am no exception! (2015-09-05 15:28)

[1]

To M. Esther Harding

Dear Dr. Harding, 30 May 1957

Your letter is a reminder that I have not written to you as I should have done about your book and thanked you expressis verbis for your very kind dedication.

As at least 90 % of our sins are those of omission, I am no exception!

As a matter of fact I began reading your book in December, but too much work of all sorts overwhelmed me and set me adrift.

The deeper reason was that I was then occupied with the English translation of a paper of mine, "Present and Future." It has since appeared this spring in German (Gegenwart und Zukunft) and I am going to send you a copy.

The English version is not yet out.

Part of it should appear in Atlantic Monthly and the whole afterwards.

The trouble is that I have to read so many manuscripts or offprints of my pupils that I simply can’t keep up any more.

The burden of 82 years is rather noticeable.

After I had accomplished the task of writing the paper that was expected from me, I indulged in the vain hope

that having fed the world of men by my paper, my own unconscious would spare me as it has done for about three years, spare me, namely, new ideas.

As a matter of fact nothing new from within has happened, as it has done so often before, but somebody lifted the iron lid that has been clamped down over my head from without and in came the question: what do you think about the Flying Saucers?

This is the thing that carried me away as soon as I had finished the other work, and again the already frightening pile of unanswered letters and unread manuscripts grew higher.

Ever since I have been busy on this new errand.

It is most adventurous and has carried me further than I ever expected.

But please keep this news under the hat.

Otherwise people get funny ideas about my senility.

I don't know why these unpopular things have this uncanny attraction for me.

Now I hope, having come to an end with this new task, I shall be able to devote my available time to your book again.

For the time being there is nothing in sight that could lure me away from a quiet and friendly occupation.

I have heard quite a little about a certain awakening in theological circles in U.S.A.

One could not say the same thing about theologians over here.

They much prefer existentialist philosophy because it is very much up to date and entirely harmless. (. . .)

Our Christianity with its Summum Bonum conception has entirely Forgotten that one of the main aspects of real religion is fear.

No charity in all the world can take away the divine terror.

It could not even do away with the H-Bomb!

Please don't mind my negligence.

The prerogative of old age is to be tolerated.

Please give my best regards to Eleanor Bertine, as well as my thanks for her book.

My best wishes to you both,

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 362-363.

1. http://4.bp.blogspot.com/-W0SK_ZXE1WU/VetBu28XImI/AAAAAAAAXgc/cmgQ7_oryH4/s1600/1sins.jpg

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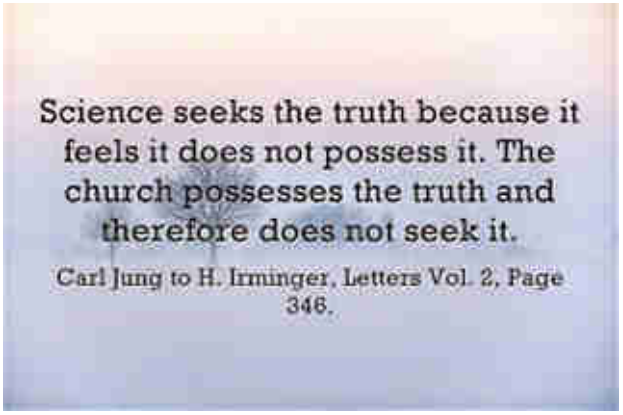
Carl Jung: Psychology as I understand it is a science and not an opinion. (2015-09-05 15:41)

[1]


Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.
Carl Jung to H. Irminger, Letters Vol. 2, Page 346.

To Bernhard Lang

Dear Colleague, 14 June 1957

Your letter astounded me.

What Buber knows of me is based exclusively on my writings, or rather only on bits of them.

He has completely misunderstood them because he has no conception of psychology.

Psychology as I understand it is a science and not an opinion.

So when we are dealing with a metaphysical statement we are dealing with the fact that the psyche makes such a statement.

A descriptive science will therefore say: it is of the nature of the psyche to make such statements, no matter what their content may be.

It doesn't matter whether it states a truth or not.

Thus when I remain within the confines of my science, the established truth consists in my proof that such statements are made, but not that they are true or untrue in the philosophical or religious sense.

Over and above this, psychology can establish in what relation these statements stand to the life of the psyche, and it will distinguish whether they are merely individual opinions or collectively valid ideas.

Taking the God-concept as an example, this is demonstrably grounded on archetypal premises corresponding essentially to the instincts.

They are given and inherited structures, the instinctual bases of psychic behaviour as well as of thinking.

These structures possess a natural numinosity (i.e., emotional value) and consequently a certain degree of autonomy.

When, for instance, a so-called epiphany occurs, it is the projected appearance of this psychic structure, that is, of an image based on the archetypal structure.

Owing to the autonomy and numinosity of the structure it appears as if it had a life of its own, different from my life.

We then say: God has appeared.

What can be established is not that God has appeared, but on closer examination the structure of an archetype.

Thus far can science go.

It cannot cross this threshold and assert that it was God himself.

Only belief can do that.

I do not appeal to this belief.

In view of my human imperfection, I am satisfied with the statement that I have seen a divine image, but I am unable to make out whether it is God himself.

Outside this image and its dynamic qualities, it is utterly impossible for me to make out anything about the nature of God.

So when I say (in "The Undiscovered Self") that the social and political independence of the individual is guaranteed only by the feeling that he is "anchored in God," I mean that he divines the relationship through this intense inner experience.

No one in his right senses would assert that the idea he has formed of a thing through his experience of it is identical with the nature of that thing.

If he did, he would immediately collide with the fact that there are thousands of other opinions about this same thing, some of them like his own, others totally different, because no man can agree with another to the point where their respective ideas would be identical.

Buber completely overlooks the existence of the individual psyche.

He also thinks he can override all other ideas of God by assuming that his God-image is the God-image.

I am far from denying the possibility that our psychic structure projects an image of something.

But there is no reason whatever to suppose that the psychic image reflects the nature of its unknowable background either completely or in part or not at all; we cannot jump over our own heads since all we can ever assert is our own conception.

No one can get round the self-limitation of human judgment; it is part of our human limitation in general.

The psyche has its own intrinsic reality which cannot be got rid of by believing in something.

What I assert is not belief but knowledge, not of God himself but of the facts of the psyche.

Apparently they are totally unknown to Buber, even though Plato has expounded this whole problem with unsurpassable clarity in his parable of the cave.

To return to the psychic structure which projects the images or makes "metaphysical statements," we do not know what it itself rests on.

We only know that something is there.

From this we may postulate that beyond the psychic structure there is something-a substrate, an ousia-about which it is impossible in principle to make any assertion because it would only be yet another conception.

Hoping I have expressed myself with sufficient clarity,

I remain,

with collegial regards,

Yours sincerely, c. G. J u N c Carl Jung, Letters Vol. II, Pages 370-372.

1. http://4.bp.blogspot.com/-gi9A_GaMBYE/VetEh50_QmI/AAAAAAAAXgo/gyLalDgtUsk/s1600/1science.jpg

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Carl Jung: I am sorry you knocked at my door in vain... (2015-09-06 05:18)

[1]

To Ralf Winkler

Dear Herr Winkler, 5 June 1957

I am sorry you knocked at my door in vain, and that my secretary may not have made the true state of affairs sufficiently clear to you.

I understand your need for people very well, also your wish to make contact with people who really have something to say.

At the age of nearly 82 perhaps I may say without being presumptuous that in my long life I have seen so many people, and also helped them, that my present seclusion seems to me well-earned and ought not to be grudged.

The obligation to be there for others must now be taken over by others who have more strength.

This has nothing to do with "lack of humanity" on my part, rather I appeal to your humanity to understand my situation.

Perhaps you also will one day understand that it is only the man who is really capable of being alone, and without bitterness, who attracts other people.

Then he doesn't need to seek them anymore, they come all by themselves, among them the very ones whom he himself needs.

With my best wishes,

Yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 366-367

1. http://2.bp.blogspot.com/-_8Etys11FCM/VewEh5__XdI/AAAAAAAAXg8/z9G7d0sjSvw/s1600/1knock.jpg

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Carl Jung: Since no human need is without a reason, (2015-09-06 07:50)

[1]

To Bernhard Lang

Dear Colleague, 8 June 1957

716

Sincerest thanks for your kind letter.

An author is always delighted to learn that his voice has been heard.

He could wish for nothing better.

I should be grateful if you would tell me again what you think Martin Buber was trying to prove to me.

I could not decipher the word.

Buber is of the erroneous opinion that a metaphysical assertion is either true or untrue, and he doesn't understand that as a psychologist and psychiatrist I regard what is said and believed primarily as a statement which, though a fact in itself, cannot be asserted to be true or untrue.

For instance, I can examine the statement that Christ rose up at Easter in the body from the psychological standpoint without at the same time maintaining it is true or untrue.

One can say of all metaphysical statements that their factuality Consists in the fact of their being asserted, but none of them can be proved to be true or untrue.

It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions.

It is a thoroughly outmoded standpoint, and has been so ever since the time of Immanuel Kant, to think that it lies within the power of man to assert a metaphysical truth.

This is and remains the prerogative of belief.

Belief in turn is a psychological fact, though it is far from being a proof.

The most it tells us is that such a belief exists, and that the belief meets a psychological need.

Since no human need is without a reason, we may also expect That the need for metaphysical assertions is based on a corresponding reason, even if we are not conscious of this reason.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so.

We shall never be able to understand other philosophies or religions if everyone thinks his conviction is the only right one.

Thus Buber blandly assumes that everyone thinks the same as he does when he says "God."

But in reality Buber means Yahweh, the orthodox Christian means the Trinity, the Mohammedan Allah, the Buddhist Buddha, the Taoist Tao, and so on.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages.

But it is the theologians of every variety who buttonhole God and Prescribe to him what he has to be like in their estimation.

This leads to no understanding between men, of which we stand in such dire need today.

My apparent scepticism is only a recognition of the epistemological barrier, of which Buber doesn't seem to possess the ghost of an idea.

When I say that God is first and foremost our conception, this is twisted into God is "nothing but our conception."

In reality there is a background of existence which we can intuit at most but cannot transpose into the sphere of our knowledge.

In any case a serious science should not succumb to this arrogance.

The relation with transcendence is certainly a necessity for us, but gives us no power over it.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 367-368

1. http://1.bp.blogspot.com/-djF2xD2sCFM/VewoDz94R1I/AAAAAAAAXhM/ne4WfrJKb1c/s1600/1carl.jpg

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Carl Jung: It is really a question of recognizing God's will and wanting to do it. **(2015-09-06 15:10)**

[1]

To Roswitha N.

Dear Miss Roswitha, 17 August 1957

Many thanks for the kind letter you sent me on my birthday.

I have heard with great sorrow of your father's illness and can only hope that it will soon take a turn for the better.

I was very interested to hear of the success of your lecture.

My little book on Job is naturally meant for older people, and especially for those who have some knowledge of my psychology.

They must also have pondered a good deal on religious questions in order to understand it properly.

Because there are very few people who meet these conditions, my book has been widely misunderstood.

They should also know something about the unconscious.

As an introduction to this I would recommend another little book of mine, "On the Psychology of the Unconscious," and, on the religious problem,"Psychology and Religion." Symbolik des Geistes and Von den Wurzeln des Bewusstseins probe rather more deeply into these matters.

You are undoubtedly right to tackle the problem of society first.

There you learn the ways of other people and are forced to find a common basis of understanding.

The question of the young architect as to what it might mean for
God if he demands Christianity of us: first one must understand what Christianity means.

This is obviously the psychology of the Christian and that is a complicated phenomenon which cannot be taken for granted.

And what something might mean for God we cannot know at all, for we are not God.

One must always remember that God is a mystery, and everything we say about it is said and believed by human beings.

We make images and concepts, and when I speak of God I always mean the image man has made of him.

But no one knows what he is like, or he would be a god himself.

Looking at it in one way, however, we do indeed partake of divinity, as Christ himself pointed out when he said: "Ye are gods."

You will find a lot about this in Answer to Job.

Your question why it is more difficult for us to do good than to do evil is not quite rightly put, because doing good is as a rule easier than doing evil.

True, it is not always easy to do good, but the consequences of doing good are so much more pleasant than those of doing evil that if only for practical reasons one eventually learns to do good and eschew evil.

Of course evil thwarts our good intentions and, to our sorrow, cannot always be avoided.

The task is then to understand why this is so and how it can be endured.

In the end good and evil are human judgments, and what is good for one man is evil for another.

But good and evil are not thereby abolished; this conflict is always going on everywhere and is bound up with the will of God.

It is really a question of recognizing God's will and wanting to do it.

The other question of what meaning the Bible ascribes to society is of great importance, for the solidarity and communal life of mankind go to the roots of existence.

But the question is complicated by the fact that the individual should also be able to maintain his independence, and this is possible only if society is accorded a relative value.

Otherwise it swamps and eventually destroys the individual, and then there is no longer any society either.

In other words: a genuine society must be composed of independent individuals, who can be social beings only up to a certain point.

They alone can fulfil the divine will implanted in each of us.

The paths leading to a common truth are many.

Therefore each of us has first to stand by his own truth, which is then gradually reduced to a common truth by mutual discussion.

All this requires psychological understanding and empathy with the other's point of view.

A common task for every group in quest of a common truth.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 383-384

1. http://3.bp.blogspot.com/-LEGxUEtCKvQ/VeyOwdTQgqI/AAAAAAAAXhc/t8QaGQHMUaY/s1600/aegypt.jpg

Carl Jung on "Sin." **(2015-09-07 06:20)**

[1]

The meaning of sin is that it teaches humility; the Church says, felix culpa.
Carl Jung, Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

To the Rev . H. L. Philp

Dear Mr. Philp, 11 June 1957

The question about "sin" etc. you ask me seems to me difficult to answer, as I don't understand where you see a difficulty in my way of using these "theological" terms.

I beg your pardon, but speaking of "sin" or "evil" can be quite colloquial, at least this is the case with myself.

I talk of them in a quite ordinary way so that everybody can understand what I mean.

The same is the case when I mention the "Fall."

It is Adam's story as we read it in Genesis.

Thus I mean by "sin" an offence against our moral code, by "evil" the black fiend ever working in man's nature, and by "Fall" the disobedience against, and the deviation of the primordial Man from, God's command.

These terms designate simple and recognizable psychological situations forever repeating themselves in all human lives.

The "Fall" f.i. covers the regular experience that I find myself deviating from the prescribed way from the very start.

I am tempted and even possessed by evil forces (like St. Paul) time and again, and sin is nolens volens mingled with my daily bread.

You find such statements moreover everywhere in all imaginable forms.

It is f.i. bad and even evil to step on the chief's shadow or over a sleeping man.

It is sinful to scrape a skin with an iron knife instead of a flint.

Whoever has bothered himself about the eternal problem of whence evil has invented the story of a primordial awkwardness.

A modern man with a yellow streak will explain himself f.i. by the fact that his grandfather's brother suffered from epilepsy and the alienist will nod his head: "I told you so."

The terms "sin" and "evil" are under no conditions "meaningless"and they are in no way in need of any particular framework, as little as the terms "good" and "bad," since they are merely emphatic expressions of an emotional, negative reaction in their colloquial or everyday use.

However, where strong affects are in question we can expect unmistakable traces of a religious framework, i.e., a "theological"
system of reference.

But anybody, provided he is mad enough, can say "God damn it" without being conscious of a particular framework beyond colloquial habits.

When I speak of "original sin" I mean what the doctrine of the Church calls the peccatum originale, Adam's sin, i.e., man's Disobedience clearly visible in everybody's life, his inevitable Deviation from the state of grace, where there has been no sin yet.

The latter begins with the dawn of consciousness, which implies "conscience," i .e., moral awareness and discrimination.

Cases in which this function is absent are pathological (moral insanity).

Of course I am unable, as anybody is, to define what evil is in itself.

There is nothing which at times cannot be called evil.

It is a subjective qualification supported by a more or less general consent.

Deviation from the numen seems to be universally understood as being the worst and the most original sin.

This is, as I hope, an elucidation of my approach to the matter in question.

The early part of October would suit me perfectly.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 369-370

1. http://2.bp.blogspot.com/-68GPRI3KCig/Ve1kOEFYSQI/AAAAAAAAXh0/7SzlVFRCy_M/s1600/1sin.jpg

Carl Jung on Rainer Maria Rilke **(2015-09-07 06:35)**

[1]

To Ellen Gregori

Dear Fraulein Gregori, 3 August 1957

I have read with much interest your essay on "Rilke's Psychological Knowledge in the Light of Jungian Theory."

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious.

He as a poet or visionary, I as a psychologist and empiricist.

I hope you will allow me-as a token of my esteem for your work-to add a few remarks that came into my head as I was reading.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary.

Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft.

Often he reminds me of a medieval man: half troubadour, half monk.

His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals.

But he doesn't have what it takes to make a man complete: body, weight, shadow.

His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection.

Perfection, it seems to me, would have broken him.

I wish somebody could be found who would set the inner and outer data of this life in order and interpret it with the necessary psychological understanding.

It would certainly be well worth doing.

Again with best thanks for your essay and kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 381-382.

1. http://3.bp.blogspot.com/-fYPNGAvPHiA/Ve1n4F2hhjI/AAAAAAAAXiA/JRLyR4_0nKU/s1600/1ran.jpg

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Carl Jung: I am dependent on God's verdict, not he on mine. **(2015-09-08 05:35)**

[1]

To Aniela Jaffe

Dear Aniela, Bollingen, 9 July 1957

Unlike me, you torment yourself with the ethical problem.

I am tormented by it.

It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God.

Since it is always stronger than mine, I find it always confronting me; I do not hurl myself upon it, it hurls itself upon me; I put up no resistance yet am compelled to fight against it, for God's power is greater than my will.

I can only be its servant, but a servant with knowledge who can make infinitesimal corrections for better or worse.

I am dependent on God's verdict, not he on mine.

Therefore I cannot reason about ethics.

I feel it unethical because it is a presumption.

God presents me with facts I have to get along with.

If he doesn’t reject them, I cannot.

I can only modify them the tiniest bit.

Good holidays!

Yours, C.G. J. Carl Jung, Letters Vol. II, Pages 379-380

1. http://4.bp.blogspot.com/-18xjdlJ46p0/Ve6rT-NrzLI/AAAAAAAAXiU/qTZvOHYieiE/s1600/1verdict.jpg

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Carl Jung: Perfectly normal people can have visions in certain moments. **(2015-09-08 13:11)**

[1]

To J . G. Thompson

Dear Mr. Thompson, 23 July 1957

If somebody has a vision it doesn’t mean that he is necessarily
insane.

Perfectly normal people can have visions in certain moments.

St. Paul was definitely not insane nor was his vision extraordinary.

I know quite a number of cases of visions of Christ or auditions of a voice from within.

Being a highly religious man St. Paul was almost expected to have such experiences, as he had also received his Gospel through immediate revelation.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul.

Being a rather old man I am not capable of answering any letters.

If you should have some more questions, important to your spiritual welfare, my secretary will be answering them.

Faithfully yours, C.G. Jung Carl Jung, Letters Vol. II, Page 380.

1. http://1.bp.blogspot.com/-mx_bjzxJlQ8/Ve8WYJQFNTI/AAAAAAAAXmI/4YgvkdqJRY8/s1600/1hilde.jpg

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Carl Jung: There is no difference in principle between the animal and the human psyche. (2015-09-09 05:24)

[1]

To J. C. Vernon

Dear Sir, 18 June 1957

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind.

As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to an animal archetype.

But the hypothesis is that they are the same.

This simply because there is no reason, or at least we don't see one, why it should be otherwise.

If I say that we do not know "the ultimate derivation of the archetype," I mean that we are unable to observe and describe the archetype in its unconscious condition.

When I say that archetypes evolve from instincts, I describe no facts.

It is a mere hypothesis-albeit a likely one.

But actually the facts of this origin are unknown in detail, although we may trace some lines leading into our animal ancestry.

Thus f.i. the religious factor you mention.

It is of course, as you say, an absurdity to isolate the human mind from nature in general.

There is no difference in principle between the animal and the human psyche.

The kinship of the two is too obvious.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 372-373

1. http://2.bp.blogspot.com/-CYUMP_SzLtM/Ve_6X1Nj_mI/AAAAAAAAXmc/qmG-zvqt1HI/s1600/1animal.jpg

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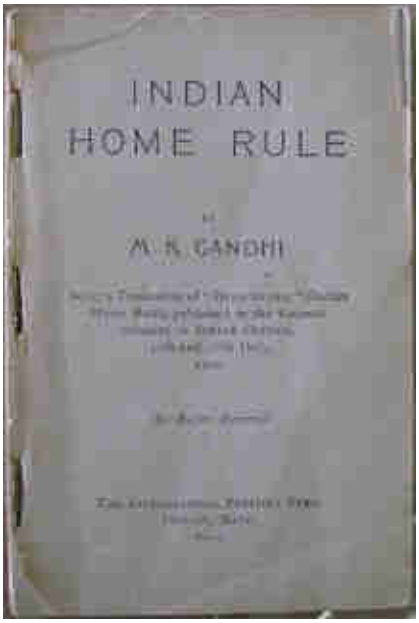
Carl Jung: "Your spiritual situation in India,…." (2015-09-10 05:45)

[1] 

Dear Sir, August 1957

I have looked in your interesting little book Yoga-the Way of Self-Fulfilment.

I also have read your letter with attention.

Your spiritual situation in India, where I have been nearly 20 years ago, before she got home rule, is practically the same as it is with us, although our history is very different.

We are both at the cross-ways: in a time when the old-established meaningful ways have become obsolete, no matter whether it is welcome or unwelcome, right or wrong, true or false, it is so, as it is.

We are confronted with the onslaught of disrupting powers, either from this or from the other side.

The two poles, the pairs of opposites, are represented by
America and Russia.

They are not the true agents but the main victims of the
separation of opposites in the man of today.

He has gradually come down from the unity of being he had reached on the summit of his medieval culture, and fascinated by the ten thousand things he has fallen into the opposites.

He is no more nirdvandva but torn between the opposites by his desirousness.

Thus he is split into two halves, the one is conscious of the one thing, and the other of the other thing, and they do not see their other side any more.

The trend of the time is one-sidedness and disagreement, and thus the dissociation and separation of the two worlds will be accomplished.

Nothing will prevent this fact.

We have no answer yet that would appeal to the general mind, nothing that could function as a bridge.

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time.

But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep.

Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet.

"By whatsoever consciousness, whatsoever compounds, whatsoever individuality he may be denoted-all that is finished, cut off at the root, made like a baseless palm tree, made non-becoming, of a nature to arise no more in the future. Freed from consciousness, from the compounds, from individuality is the Tathagata."

"Tathagata" literally translated means the "thus going-one."

This passage describes the effect we shall undergo in order to be Liberated from our illusions.

Over against our consciousness we must learn to live as it were unconsciously, only thus are able to fulfil the superior will, following the path of a Tathagata.

If you are consciously the one and unconsciously the other, you don't know any more who you are. But you are nevertheless, and you are Tathagata.

Thus there is no question whether women have children or not,whether you have a car or not, whether you are this or that-you are the self, which is greater than yourself.

Circumstances will teach us this truth without fail.

My greeting to you!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 385-386.

1. http://2.bp.blogspot.com/-2ehiK1HHJ1o/VfFQkl3HN2I/AAAAAAAAXmw/affQkO-KzJA/s1600/1india.jpg

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Carl Jung: Real poets create out of an inner vision (2015-09-10 06:08)

[1]

To Attila Faj

Dear Doctor Faj: September 1957

M y best thanks for your kindness in sending me your article on the Madach question in Osservatore letterario and the German abstract "Word and Truth" in the Monatsschrift fur Religion und Kultur.

I do not know Madach's work "The Tragedy of Man," and your statements regarding its contents have enabled me to understand what these visions mean to the Hungarian people.

The fact is that real poets create out of an inner vision which, being timeless, also unveils the future, if not in actualities at least symbolically.

It is interesting that such an urgently warning voice was raised just when, in the middle of the last century, the "age of technology" really began.

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development.

Perhaps someday there will appear a poet courageous enough to give expression to the voices of the "mothers."

So far only one has come within my sight-to be sure, not to whom one can ascribe world-dimension-namely the Austrian emigrant Hermann Broch.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 386-387

1. http://2.bp.blogspot.com/-7m0iEMUYN-M/VfFWT_d3jPI/AAAAAAAAXnA/3mLIICap_no/s1600/1poet.jpg

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Carl Jung on "concentration of attention" and "devotion." (2015-09-10 10:57)

[1]

To A. Gerstner-Hirzel

Dear Herr Gerstner-Hirzel, September 1957

Unfortunately it is impossible for me to answer your questions in a few words; the problem is too complicated.

First of all I must emphasize that patterns of this kind always seem to occur where meditation and other such exercises are
practised.

Psychologically, these can be summed up under the concept "concentration of attention" (in plain English, "devotion").

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea.

[2]

This situation is frequently met with in primitive or barbarous societies, and also on a higher level when the hitherto existing
order is about to decay and a new order has to be firmly centred.

The new dominant idea is then depicted in the form of a symbol, and the chaotic currents and cross-currents are tamed, we might
say, by rhythmical ornamentation.

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive
society under the influence of Islam.

[3]

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms.

The same purpose is served by the often very complicated mandalas of neurotics and psychotics, or of normal

persons
who have collided headlong with the fatal disorientation of our time.

You will find examples in the book I brought out with Richard Wilhelm, The Secret of the Golden Flower, and in my Gestaltungen des Unbewussten.

I would also draw your attention to H . Zimmer's Kunstform und Yoga im indischen Kultbild (Berlin, 1926).

I have observed especially the skein motif among modern people,and it always signifies an intense effort to concentrate or else to suppress and transform violent emotions.

In all such cases I found it was an effective method of self-therapy.

The same may also be true of the mentality of the Irish monks.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer,"
though this way of looking at it is admittedly one-sided.

On the other hand it should be noted that the harmonization of the swirling lines is arranged round an ideal centre, or represents it directly in the symbolic form, for instance, of a richly ornamental
cross.

In primitive societies even objects of daily use are often thought of as animated and numinous in themselves; they are receptacles for the projection of emotional processes and, as such, are elaborately ornamented.

They represent household gods, i .e., autonomous psychic dominants.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality.

In the hope that these few hints may have answered your questions,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 387-388.

1. http://4.bp.blogspot.com/-2SKDyzyp8EA/VfGZR3kv6nI/AAAAAAAAXnQ/5mJ7SedQ6bg/s1600/1d.jpg
2. http://4.bp.blogspot.com/-_fqLhKAQfyg/VfGZeSTnK1I/AAAAAAAAXnY/urO4MgaOMpk/s1600/1b.jpg
3. http://4.bp.blogspot.com/-_nlhENCCO08/VfGZsRDdEOI/AAAAAAAAXng/jXnLAF8WAag/s1600/1c.jpg

Carl Jung: It cannot be assumed that everyone possesses the religious genius of Paul. **(2015-09-10 11:18)**

[1]

To Pastor Hans Wegmann

Dear Pastor Wegmann, September 1957

For a long time I have been meaning to answer your letter and thank you for your sermon but this summer has been so brimful of work that I simply haven't got round to it.

I hope you will make allowances for my old age.

I am glad that you pointed out in your sermon how necessary it is to disregard the ego and its will, and that you go back to St. Paulas a great example.

But, by your leave, exactly how do your flock set about distinguishing the ego from the non-ego-especially in such matters of daily importance as those you mention?

It cannot be assumed that everyone possesses the religious genius of Paul.

I, at any rate, know from my medical practice that nothing is more Difficult than to make this subtle distinction.

It cannot be done by extinguishing the ego, and anyone who reflects at all constantly finds himself in the difficult position of having to safeguard his ego and at the same time lend an ear to the non-ego.

It is just in this conflict that he proves his humanity, or so it seems to me.

I am glad you have taken up The Secret of the Golden Flower again.

The East often knows the answer to questions which appear insoluble to us Christians.

Again with thanks and best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 391-392

1. http://4.bp.blogspot.com/-vgAhRAONrwk/VfGfAXzrGII/AAAAAAAAXnw/puudCrH61mE/s1600/1paul.jpg

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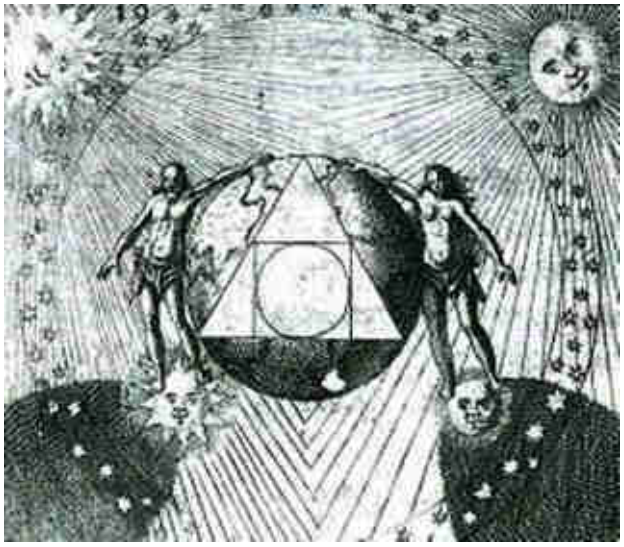
Carl Jung: The archetype is ageless and ever present. (2015-09-10 12:04)

[1]



To John Trinick

Dear Mr. Trinick, 1 October 1957

First of all I must ask your forgiveness for having caused this long delay of my reaction.

My plan was to study your MS1 in my summer vacation with the necessary leisure.

But the god of chance had another idea and crammed any amount of disturbances and obligations into my holidays and on top of everything I had to finish a little book and I was forced to lose a certain amount of time with the International Psychiatric Congress in Zurich.

Thanks to your generous permission to keep your MS for the time being, I have been able to read it with attention not only once but in several parts twice.

Such a continuous argument as your "enquiry" demands some concentration, as in certain places at least it is no easy reading.

This is of course only an external difficulty.

The real reason for the inevitable slowing down of the reading process is the controversial and enigmatic nature of the subject itself.

While reading one must pay close attention not only to what you say but also to the disturbing upsurge of unconscious reactions in one's self.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery.

On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons.

This background begins to stir when one reads your paper.

Your erudite disquisition has taught me quite a few things, especially your careful analysis of Eirenaeus Philalethes who indeed deserves special treatment.

It would have been within the scope of my book to pay special attention to his work but he is a problem in himself, like Andreae and Die Chymische Hochzeit (the model for Faust II, insufficiently treated by Mr. Gray in his book: Goethe the Alchemist).

I am glad you have taken up the challenge of Philalethes.

He is remarkable, and your analysis does justice to him.

I was deeply impressed by your care and tactful handling of the material and by your unusual knowledge of, and your profound insight into, the significance, implications and innuendos of this central alchemical problem.

It is astounding how a young man like Philalethes succeeded in producing such an extraordinary presentation of the problem; yet we encounter a similar miracle in Andreae's case and to a certain extent in Goethe's too, viz the main parts of Faust.

For the explanation of this fact, I have to point out the archetypal nature of the coniunctio on the one hand and the youthful intuition of archetypes on the other.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents.

This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age.

They yield most astounding results, as they show an apparent knowledge of archetypes quite inexplicable in the individual case.

I think that something along that line explains Philalethes' and Andreae's precocity.

The archetype is ageless and ever present.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness.

On this side of the epistemological barrier we have to separate the opposites in order to produce comprehen-

sible speech.

You have to state that a is not b, that above is not below, that the perfume of the Spiritus Sanctus is not the malus odor sepulchrorum sive inferni and that the nuptiae spirituales are not the carnal union of bodies.

Yet in the archetypal unimaginable event that forms the basis of Conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum.

The alchemists were more or less aware of this shocking state of affairs, although rarely explicitly so.

Usually, whether consciously or not, they tried not to commit themselves, yet they also did not avoid symbolic allusions or pictures of an alluring kind.

They expressed f.i. shock at the idea of incest, yet they could not refrain from using the term, just as little as undoubtedly Christian poets did, f.i. Chretien de Troyes: "Dieu qui fit de Sa fille Sa mere."

The fact is that the figures behind the epistemological curtain, i.e., the archetypes, are "impossible" unions of opposites, transcendental beings which can only be apperceived by contrasts.

Good can only be understood by "not bad," "day" by "not night," etc.

Alchemy tries to express the Good, the Splendid, the Light, the Gold, the Incorruptibile et Aeternum by the materia vilis and is therefore forced to speak of Death, Putredo, Incineratio, Nigredo, Venenum, Draco, Malus Odor, P estilentia, Leprositas, etc.

Since the coniunctio is an essentially transcendental, i.e., archetypal process and since our mental attitude is still essentially Christian we emphasize the Spirit, the Good, the Light, the Above, the spiritualized, i.e., subtle body, purity, chastity, etc. and separate all that from the contrary, which we have to mention nevertheless, even by explicitly denying, disregarding and condemning it.

It will be there, because it belongs inevitably to the transcendental, archetypal reality.

Good cannot exist without Evil, nor luminositas sine nigredine Mysteria revelata vilescunt.

In trying to reveal that which no mortal being is able to conceive, we distort and say the wrong things. Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt.

Instead of opening a way, we barricade it by an inextricable snarl of paradoxes.

"In Mercurio" spirit and matter are one.

This is a mystery nobody is ever going to solve.

It is real, but we are unable to express its reality.

An alchemist very wisely said: Artifex non est magister Lapidi sed potius efus minister.

When the artifex speaks, he will always say the wrong things, or at least things that are also wrong.

It is neti-neti in other words: beyond our grasp, although it is a definite experience.

It is said of the Stone: habet mille nomina, which means that there is not one name expressing the Mystery.

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable.

The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumabulatio of and an approximation to the Centrum.

We are not liberated by leaving something behind but only by fulfilling our task as mixta composita i.e., human beings between the opposites.

The spiritualism of a Berdyaev and others is only the contrary of materialism, one half of the truth.

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both.

That was the great discovery of Mater Alchimia.

Your opus ought to be published, as it is a link in the Aurea Catena reaching through twenty centuries down to our benighted present.

With all my good wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 392-396.

1. http://2.bp.blogspot.com/-4Ql_A15QQ1U/VfGo9hJXj_I/AAAAAAAAXoA/X_HjvbrdcBM/s1600/1stone.jpg

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Carl Jung: ...it is the role of the individual that especially concerns me. (2015-09-10 12:43)

[1]

[Carl Jung: Well, at the moment, thank God, I have no new work in view.]

To Martin Flinker

Dear Herr Flinker, 17 October 1957

You have been kind enough to ask me what I am working on now and what questions and problems concern me most.

Well, at the moment, thank God, I have no new work in view.

The works I completed this year have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers.

Within the political and social sphere it is the role of the individual that especially concerns me.

Improbable as this may sound, it is only the individual who is qualified to fight against the threat today of international mass-mindedness.

In this very unequal-looking struggle the individual does not by any means occupy a lost outpost if he succeeds in seriously getting down to the old Christian injunction to see the beam in his own eye and not worry about the mote in his brother's.

My views on the problem of the individual and the mass, with all its political and religious implications, are set forth in my essay "The Undiscovered Self."

In my proper field of work, psychiatry, I have dealt with the theory of schizophrenia and the still unresolved question of its aetiology in a long report to the International Congress for Psychiatry, Zurich 1957.

Here the recent researches into the possible influence of a toxin seem to me just as interesting and important as the continued investigation of the images and visions appearing in the fantasies of schizophrenics.

As I have always been intrigued by what is off the beaten track and is usually ridiculed or simply shrugged off with a joke, I have, after studying the available literature for many years, undertaken to interpret the myths that have grown up around the reports of "flying saucers."

This inquiry is now in the press, with the title Ein modemer Mythus von Dingen, die am Himmel gesehen werden.

This, too, is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology,physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman.

The intimation of forms hovering in a background not in itself knowable gives life the depth which, it seems to me, makes it worth living.

Please would you let me know whether these lines will be published in German or French in your Almanac.

If in French, I would be glad of an opportunity to review the translation.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 396-397

1. http://1.bp.blogspot.com/-lEOpbzVh2WY/VfGyk1mzF9I/AAAAAAAAXoQ/sJYPr_-IfYA/s1600/1individual.jpg

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Carl Jung: Well, at the moment, thank God, I have no new work in view. **(2015-09-11 04:30)**

[1]

To Martin Flinker

Dear Herr Flinker, 17 October 1957

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Within the political and social sphere it is the role of the individual that especially concerns me.

Improbable as this may sound, it is only the individual who is qualified to fight against the threat today of international mass-mindedness.

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C.G. Jung Carl Jung, Letters Vol. II, Pages 396-397

1. http://3.bp.blogspot.com/-OvYRltQVNuM/VfKQlQAKKKI/AAAAAAAAXog/TtnS34Y2uf0/s1600/1carl.jpg

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Carl Jung on “Objective” and “Non-Objective” Time. (2015-09-11 11:33)

[1]

To Stephen Abrams

Dear Mr. Abrams, 21 October 1957

Your letter leads into the centre of a very complicated problem.

Being a scientist I am rather shy of philosophical operations, particularly of conclusions reaching beyond the limits of experience. F.i. I would not go as far as to say that the categories of space and time are definitely non-objective.

I would rather ask, on which level or in which world are space and time not valid?

In our three-dimensional world they are certainly and inexorably objective, but we have the definite experience that occasionally-presumably under certain conditions-they behave as if they were relatively subjective, that is relatively non-objective.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space.

This conclusion is fairly safe as we have, to my knowledge, no known reasons to assume that it is the action of time and space which enables the psyche to perform an act of precognition.

They are in our experience, apart f.i. from parapsychology, unchangeable.

However, Einstein's relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved and that time necessarily depends upon the stand-point and the speed of the observer.

Such considerations support the idea of their relative validity.

Parapsychological experience definitely shows their uncertain behaviour under psychic influence.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. In other words: this factor is

expected to manifest the qualities of time- and spacelessness, i.e., "eternity" and "ubiquity."

Psychological experience knows of such a factor; it is what I call the archetype, which is ubiquitous in space and time, of course relatively speaking.

It is by the presence of matter in space, thus setting up a gravitational field a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided Psyche the ancients called anima mundi or the psyche toukosmou.

This is no metaphysical speculation but an observable fact, and therefore the key to innumerable mythologies, that is, to the manifestations of unconscious fantasy.

From this observation it does not follow that this factor is one and the same thing [inside] and outside the psyche, as it were.

It may be, from a psychological point of view, a mere similarity and not a unity in essence.

This question cannot be decided by ordinary psychology, but here Parapsychology comes in, with its psi-phenomena that unmistakably show an essential identity of two separate events, as f.i. the act of prevision and the objective precognized fact.

These experiences show that the factor in question is one and the same inside and outside the psyche.

Or in other words: there is no outside to the collective psyche.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche.

In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished.

This is about as far as we can go safely.

I see no way beyond, since we are not capable of functioning in a four-dimensional system at will; it only can happen to us.

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects.

Experiment in the ordinary sense therefore becomes impossible.

We can only hope for occasional observations.

From this argument it follows that we should expect an operative archetype.

I have carefully analysed many parapsychological cases and I have been satisfied with the fact that there are indeed operative archetypes in many cases.

I could not say: in all cases, I call them exceptions because they are very curious indeed.

I don’t want to enter into this point here.

I only want to state my general experience: perhaps in most of the cases there is an archetype present, yet there are many other archetypal situations in which no parapsychological phenomenon is observable, and there are also cases of psi-phenomena where no archetypal condition can be demonstrated.

There is no regularity between archetype and synchronistic effect.

The probability of such a relation is presumably the same as that of the Rhine results.

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche.

Here one gets into deep waters, at least I myself must confess that I am far from having sounded these abysmal depths.

In this connection I always come upon the enigma of the natural number.

I have a distinct feeling that Number is a key to the mystery,since it is just as much discovered as it is invented.

It is quantity as well as meaning.

For the latter I refer to the arithmetical qualities of the fundamental archetype of the self (monad, microcosm, etc.) and its historically and empirically well-documented variants of the Four, the 3 + 1 and the 4 – 1.

It seems that I am too old to solve such riddles, but I do hope that a young mind will take up the challenge. It would be worthwhile.

I have already heard some rumours about the foundation of a Parapsychology Club at the University of Chicago.

I accept with pleasure and gratitude the honour of honorary membership.

It is none too early that somebody in the West takes notice of synchronicity.

As I have been informed, the Russians have already caught hold of my paper.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 398-400

1. http://4.bp.blogspot.com/-0pWJbMaDXYI/VfLzMdYQOSI/AAAAAAAAXsE/Q6f9VuajnoU/s1600/1time.jpg

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Carl Jung: In reality his soul is his sphinx, and he should try to solve the riddle. **(2015-09-12 04:59)**

[1]

744

Anonymous

Dear Dr. N., 12 November 1957

What you told me is a typical story of what I call the projection of the anima into a woman and of the animus into a man.

Anima is the soul-image of a man, represented in dreams or fantasies by a feminine figure.

It symbolizes the function of relationship.

The animus is the image of spiritual forces in a woman, symbolized By a masculine figure.

If a man or a woman is unconscious of these inner forces, they appear in a projection.

The psychiatrist calls you "his equal," and that feeling of relationship shows that you carry the image of his soul.

Since he is unable to see you as a real woman behind his projection, you seem to be a "sphinx."

In reality his soul is his sphinx, and he should try to solve the riddle.

You are wrong in assuming that he alone needs help.

You need help as well.

You call yourself a woman of a "very ordinary intellectual capacity" who has "never delved very deep into any metaphysical subject."

As your story shows, the projection of the animus into a "psychiatrist of international repute" happened because you should get more psychological knowledge.

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. In the second half of life one should begin to get acquainted with the inner world.

That is a general problem.

Your world seemed to be a happy one.

But the strange happenings showed that something ought to be changed.

The projection of anima and animus causes mutual fascination.

Phenomena which you describe as "telepathic" happen when one gets emotional, i.e., when the unconscious has an opportunity to enter consciousness.

You really ought to know a bit more about the psychology of the unconscious.

It would help you to understand the situation, which-by the way-should be understood.

There is a little book by Frieda Fordham: Introduction to Jung's Psychology (Pelican Books), which I recommend to you.

Faithfully yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 402.

1. http://4.bp.blogspot.com/-1SUDIDYWwuE/VfPpGS2E9FI/AAAAAAAAXsY/Awm9BKWLCu4/s1600/1anima.jpg

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Dr. Jung answers questions on UFO's (2015-09-12 05:22)

[1]

To Charles B . Harnett

Dear Sir, 12 December 1957

Your interest in the hitherto unquenchable lore of Ufos meets with my full approval.

The story is a most fascinating mental symptom of our time-if anything.

I answer your questions1 in the following way:

1. I do not believe and do not disbelieve in the existence of Ufos.

I simply do not know what to think about their alleged physical existence.

2. The information at the disposition of the public is so scant that one just does not know enough to decide with certainty about the physical existence of Ufos.

The only tangible fact seems to be the radar echo, but I am informed by experts on radar that such observations are not beyond reasonable doubt.

It is very difficult in spite of all the reported visual observations to obtain reliable photos.

To my knowledge it has never been seriously attempted to examine the psychology of the UFO-witnesses thoroughly, i.e., with all the modern means of personality analysis.

The question whether those witnesses are under the influence of certain unconscious contents has not even been raised.

3. As it is questionable in how far Ufos are physical facts, it is indubitable that they are psychological facts.

They have a definite and very meaningful psychology.

I have made it the object of a psychological research, the results of which I have laid down in a little book that is soon to appear.

Its German title is: Ein moderner Mythus von Dingen, die am Himmel gesehen werden (Rascher Verlag, Zurich).

An English translation is forthcoming in 1958.

I am utterly unable to explain the Ufos' physical nature.

I am not even sure that it is a matter of machines; they could be anything,even animals, but I would not dare to contradict statements as to their physical reality.

4. This question is answered by the above.

5. As concerns the physical reality, many people are already too eager to confirm it by every available means.

I am only competent to advise on the psychic side.

There I think it would be a definite step forward if a competent psychologist would take the trouble to examine the conscious and unconscious mentality of Ufo-witnesses, in order to learn something about the possibility of the Ufos being psychic projections of unconscious contents.

6. No special comment.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 403-404.

1. http://3.bp.blogspot.com/-s6E37vjzBHI/VfPudHFxFQI/AAAAAAAAXso/OvDARm8Icgw/s1600/1ufo.jpg

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Carl Jung on his contribution to Mathematics (2015-09-12 05:39)

[1]

To Philip Wylie

Dear Mr. Wylie, 22 December 1957

Despite your protestation I will write to you if only to tell you how grateful I am for your kind letter.

I have got so much human disregard that I began to understand-finally-that it was a just punishment for my own faults in the same respects.

It has taken me too long to discover the greatest thing, i.e., Man and what he means and why.

Thus there is no need at all for you to feel yourself as exceptional.

Like every one of us you were part of the great dimness overshadowing the greater part of mankind, in the first place the western so-called Christian man.

To discover Man is a great adventure.

I am glad and grateful that people like yourself begin to see the dawn.

Don’t worry about my mathematics.

I never dreamt of adding anything to mathematics, being myself utterly "amathematikos."

My affiliation to it consists only in the equation 3 + 1 = 4 which is a psychological fact indicating the fundamental relation between psychology and mathematics.

This is-it may seem ridiculous to a mathematician-the mystery of the psychologist.

To the former, number is a means of counting; to the latter, it is a discovered entity capable of making individual statements if it is given a chance.

In other words: in the former case number is a servant, in the latter case an autonomous being. It is the same difference as between the general, the professor, the stockbroker on the one hand and the human being on the other.

Well, I thank you, because you are the only one who admits that I am the petra scandali.

From this fact I have formerly concluded that I am an exceptionally unpleasant person. In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble.

I have not "eaten of the herb of bitterness," but I am astonished at the power of prejudice and superficiality of the "clercs. "

My best regards to Mrs. Wylie and my cordial wishes for a happy New Year,

I remain,

Yours gratefully,

C.G.J. Carl Jung, Letters Vol. II, Page 404-405.

1. http://1.bp.blogspot.com/-YL5KIXxrYOA/VfPyYz06pvI/AAAAAAAAXs0/CAT8E7SUxp0/s1600/1math.jpg

Carl Jung: I am watching the setting sun. **(2015-09-12 06:00)**

[1]

To T. Yagisawa

Dear Sir, 24 December 1957

Thank you ever so much for your kind letter.

You are the first representative of the Japanese nation from whom I hear that he has read my books.

So your letter is a memorable fact in my life.

It shows how slow mental travelling is: it took me more than 30 years to reach Japan but I have not even arrived yet at the University of my own town.

It is indeed most gratifying and encouraging to me to know that I have readers in Japan, since I know how specifically European most of my works are.

It is true, however, that I have tried to demonstrate the universal character of the psyche as well as I could.

But it is an almost superhuman task: "Art is long, and our life is short."

I am now in my 83rd year and my creative work has come to an end.

I am watching the setting sun.

Many thanks and my best wishes for a happy New Year,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 405

1. http://4.bp.blogspot.com/-RR6Agn4RK1o/VfP3VreQdPI/AAAAAAAAXtE/3NJsMwpUFVE/s1600/1setting.jpg

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Carl Jung on why he would not write an Autobiography (2015-09-13 04:32)

[1]

To Gustav Steiner

Dear friend, 30 December 1957

Your assumption that I already have more than enough to occupy me is only too true.

I drown in floods of paper.

You are quite right.

When we are old, we are drawn back, both from within and from without, to memories of youth.

Once before, some thirty years ago, my pupils asked me for an account of how I arrived at my conception of the unconscious.

I fulfilled this request by giving a seminar.

During the last years the suggestion has come to me from various quarters that I should do something akin to an autobiography.

I have been unable to conceive of my doing anything of the sort.

I know too many autobiographies, with their self-deceptions and downright lies, and I know too much about the impossibility of self-portrayal, to want to venture on any such attempt.

Recently I was asked for autobiographical information, and in the course of answering some questions I discovered hidden in my memories certain objective problems which seem to call for closer examination.

I have therefore weighed the matter and come to the conclusion that I shall fend off my other obligations long enough to take up at least the very first beginnings of my life and consider them in an objective fashion.

This task has proved so difficult and singular that in order to go ahead with it, I have had to promise myself that the results would not be published in my lifetime.

Such a promise seemed to me essential in order to assure for myself the necessary detachment and calm.

It became dear that all the memories which have remained vivid to me had to do with emotional experiences that stir up turmoil and passion in the mind-scarcely the best condition for an objective account!

Your letter "naturally" came at the very moment when I had virtually resolved to take the plunge.

Fate will have it-and this has always been the case with me-that all the "outer" aspects of my life should be accidental.

Only what is interior has proved to have substance and determining value.

As a result, all memory of outer events has faded, and perhaps these "outer" experiences were never so very essential anyhow, or were so only in that they coincided with phases of my inner development.

An enormous part of these "outer" manifestations of my life has vanished from my memory-for the very reason, I now realize, that I was never really "in" them, although it seemed to me then that I was participating with all my powers.

Yet these are the very things that make up a sensible biography: persons one has met, travels, adventures, entanglements, blows of destiny, and so on.

But with few exceptions they have become phantasms which I barely recollect, for they no longer lend wings to my imagination.

On the other hand, my memories of the "inner" experiences have grown all the more vivid and colourful.

This poses a problem of description which I scarcely feel able to cope with, at least for the present.

Unfortunately I cannot, for these reasons, fulfil your request, very much to my regret.

With best wishes for the New Year,

Your old fellow Zofinger,

Carl Carl Jung, Letters Vol. II, Pages 406-407

1. http://1.bp.blogspot.com/-KPSinuMzXcc/VfU0E3fnF2I/AAAAAAAAXtU/SDKLWm6dBuk/s1600/1auto.jpg

Carl Jung: You must bear with my peculiar mental state. **(2015-09-13 04:43)**

[1]

Dear N., 9 January 1958

You must bear with my peculiar mental state.

These days my thoughts were caught in a circumambulation of an entirely new proportion to me, namely an order from within to write up my earliest recollections.

This command made necessary a new attitude of mind, consisting in an acceptance of a sort of autobiographical interest violently resisted hitherto.

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world.

Yours affectionately,

C.G. Carl Jung, Letters Vol. II, Page 408

1. http://4.bp.blogspot.com/-p-v678g4Q6A/VfU2_nCmi3I/AAAAAAAAXtg/eASB1_6hNTs/s1600/1garg.jpg

Carl Jung: Thus on New Year's Eve I had a great dream about my wife **(2015-09-13 13:04)**

[1]

To Aniela Jaffe

Dear Aniela, 4 January 1958

Hearty thanks for the News Letter and best wishes for the New Year! I am glad you have done your best for X.

It really is a problem:

Why the suffering? Why the torment of dying?

Why does anything good have such difficulty in appearing?

Why the painful separation from the dead?

Occasionally a gleam of goodness breaks through.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime.

It seems that individuation is a ruthlessly important task to which everything else should take second place.

Evidently I still don't know this well enough, even now.

Hoyle's book has arrived and I've finished it already.

It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the Ufo problem.

What a pity my little book is already in print!

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering.

But it is extremely stimulating!

I am a bit less tired, but it's slow going.

All the best!

Your faithful

C.G. Carl Jung, Letters Vol. II, Page 408.

1. http://3.bp.blogspot.com/-aWFOdK6erlY/VfWsNrL8HzI/AAAAAAAAXxI/Cw3ewidvmKg/s1600/1emma.jpg

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Carl Jung: the anima is an allurement to an intensification of life (2015-09-14 05:05)

[1]

Anonymous

Dear Herr N., 13 March 1958

Thank you for your kind letter of 7.2. 58. You have rightly recognized that the encounter with the anima logically leads to a great expansion of our sphere of experience.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

Here you are confronted with the whole problem of the present and, in particular, with the question you raise concerning the nature of religious experience.

The greater part of modern humanity is satisfied with the Church and with belief in the ecclesiastical sense.

Another part demands the convincing primordial experience.

Theology, precisely because it is ecclesiastical, naturally knows very little of this and has developed an understandable resistance

to it.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "con-vinces" because it is "overpowering."

But this is something you can't easily talk about.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all.

Its nature is such that it is readily understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence.

A logion says: "He that is near me is near the fire. He that is far from me is far from the kingdom."

I think I understand ecclesiastical Christianity but the theologians do not understand me.

Their raison d' etre consists in the very fact of belonging to a Church, and mine in coming to terms with that indefinable Being we call "God."

Probably no compromise is possible except that of "coexistence," each allowing the other his say.

At any rate, again and again the allegory is repeated of the strait and steep path trodden by the few and the broad path trodden by the many, though with no guarantee that the few will necessarily get to heaven and the many go down to hell.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence.

The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 423-424

1. http://1.bp.blogspot.com/-pGKaSExe5ms/VfaNLDEo_bI/AAAAAAAAXxc/Lm1LkTSqAug/s1600/1anima.jpg

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[Carl Jung: Our Christian theology is obviously not based "on the total religious experience."] **(2015-09-14 05:20)**

[1]

To the Rev. H. L . Philp 10March1958

Dear Mr. Philp,

I am bewildered by your questions.

It is surely obvious to everybody why I am concerned with theology: I am asked a hundred theological questions by my patients, anxious to get an answer they were unable to obtain from their priest or parson.

I myself, as you know, could not get an answer to the question about the identity of the Old Testament and New Testament conception of God.

The archetype is the psychological interpretation of the Theologoumenon "God" and this has obviously to do with theology.

I am very much concerned with theological teaching, since I am seriously occupied with the urgent questions of my patients and-last but not least-of myself.

Our Christian theology is obviously not based "on the total religious experience."

It does not even consider the ambivalent experience of the Old Testament God.

Being based on faith, it is only remotely conditioned by the immediate archetypal experience.

If it were acquainted with it, theologians would not have the least difficulty in understanding my argument.

You know better than I do through how many discussions and through what labour pains the dogma of Trinity came into existence.

There is no evangelical or apostolic evidence for this dogma with the exception of the “Thrice Holy” formula.

One can only say that it was an archetypal experience inasmuch as it was a pre-Christian, pagan image, the famous wvala of father God, Ka-mutef, and Pharaoh.

This was the age-old Egyptian model of the Trinity, not to mention the numerous pagan triads.

If I remember correctly, the term opova appears first with the Egyptian Gnostic, Basilides.

It is indeed the Trinity dogma where one can see clearly the Influence of the archetype on theological formulation.

Another most striking example is Artemis, the Ephesian Magna Mater, resurrecting as OwroKo<;; at the Concilium of Ephesus,r and glorified as Queen of Heaven and Mistress of All Created Things, as a real Dea Natura, in the Assumptio B.V.

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology.

It is by no means an original Christian experience, but presumably a dim reminiscence.

We don't know when the knowledge of the hieroglyphs completely vanished, but it is quite likely that it lasted down to Ptolemaean times and even later.

I must admit that I do not understand the purpose of your questions.

Why-indeed-do we discuss theological questions at all?

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 422-423.

1. http://1.bp.blogspot.com/-T5idHwGw8Gc/VfaQb655ooI/AAAAAAAAXxo/7jSlg-ZUHEs/s1600/1religio.jpg

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Carl Jung on Causality, Synchronicity and a Horoscope (2015-09-14 05:32)

[1]

To Hans Bender

Dear Colleague, 6 March 1958

I have looked through the galleys as requested.

I quite agree with you that the word "effect" should really always be put in quotation marks or, better, avoided altogether.

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result.

If, for instance, we examine Rhine's experiments critically,we cannot avoid the conclusion that they include a causal factor in so far as they are repeatable.

We think this causal factor is to be found in the known emotional condition, i.e., in the archetypal situation.

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so.

In this emotional condition a syndrome occurs which has no causal explanation, but it does not occur of necessity and does not occur regularly, only with a certain frequency that exceeds mere probability.

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality.

This is most obviously the case with precognitions.

If we succeed in producing an archetypal situation experimentally, we create an opportunity for such occurrences to produce themselves, though they need not.

According to Leibniz and Schopenhauer these lateral connections of events are necessary events, i.e., they

must occur under certain conditions.

But this is not borne out by experience.

Nevertheless, Rhine's experiments prove that their probability is lower than the mathematical probability.

The situation is undoubtedly complicated and at every step one risks falling back into the causal view again.

There is also-and this point must always be kept in mind-the possibility of certain physical factors which we simply know nothing about at present.

In the existing state of our knowledge, anyway, it seems utterly Impossible to reverse causality, as in precognition, where a future event, apparently not yet in existence, causes an event in the present.

Even so it should be noted that Heisenberg considers a reversal of the time flow in the microcosm thinkable.

The microcosm, however, coincides with the unconscious.

The hypothesis of a fabric of order would fit the Leibniz-Schopenhauer Theory perfectly, according to which correspondences must occur at the points of intersection between the meridians and the parallels.

But for this, as I have said, there is no evidence.

Everything, at least so far as my experience goes, indicates that undeniable correspondences do occasionally occur, which I call "synchronistic" just because of their temporal simultaneity, i.e., their coincidentia.

With regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be.

Regarding my secretary's letter I would like expressly to authorize the publication of my first letter as well as any use you might care to make of this one.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 420-421

1. http://4.bp.blogspot.com/-QRMeuX8T-u0/VfaTgqJ3ouI/AAAAAAAAXx0/dZIDCzm7jdA/s1600/1horo.jpg

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Carl Jung: True to my nature-loving bias, I have followed the call of the wild... (2015-09-14 10:19)

[1]

To Karl Schmid

Dear Professor Schmid, 25 February 1958

Please excuse my long silence!

Meanwhile I have submitted your two kind gifts to an attentive reading.

You can scarcely imagine what an encouragement it is for me to see someone making a sensible use of my ideas.

Forgive me for stressing this egocentric viewpoint.

The truth is that I have not been exactly spoiled in this respect and have often had to ask myself whether I have any "contemporaries" at all.

I was especially interested in your "Versuch tiber die schweizerische Nationalitiit," a subject to which I have devoted some thought.

This by way of necessity, since I have knocked about a bit in the world And so could not help becoming conscious of myself as a Swiss.

True to my nature-loving bias, I have followed the call of the wild, the age-old trail through secluded wildernesses where a primitive human community may be found.

In my youth I made a discovery which was confirmed for me many years later by the inhabitants of the savannahs of Mt. Elgon.

There we came across people who had never seen any white men before.

We had to communicate with them through three languages.

We asked them what they were called.

They named their individual names-most unexpectedly, because all the tribes we had met till then had, without being asked, called themselves by the name of their tribe.

With visible effort and much hemming and hawing the Elgonyis came out with an obviously embarrassed answer which sent my black bearers into fits of laughter.

My headman, a long thin Somali, told me the "natives" were so stupid that they didn't even know what they were called.

They said they were called "the people who are there."

I found this very enlightening.

In my youth I "got at" Switzerland from four different directions:from Germany, from the Franche Comt, the Vorarlberg, and the Plain of Lombardy.

From the heights of the Black Forest you look across the Rhine into a wide bowl between the Jura Mountains and the Alps; from France you wander through gently rolling hills up to the steep precipices descending into this bowl.

From Italy you climb over the high Alpine crest which forms, as it were, the hinge of the mussel-shell, and from the Vorarlberg the Lake of Constance and the deep valleys of the Rhine and the Landquarts finish off the oval.

The people who sit in the shell and round its rim are the Swiss and that's me.

Having to speak a different language depending on the locality becomes second nature and is a trifle compared with the overwhelming fact of the mussel-shell we are housed in.

We are "the people who are there" and need no name.

They are called "Swiss" only by accident.

Even the earlier name "Helvetii" did not sit with them naturally.

No other people could live here as they would then have the wrong ancestral spirits, who dwell in the earth and are authentic Swiss.

This feeling of primordiality seems to me the beginning of all
things.

Everything that happens "outside" is echoed in the "resonant" Swiss who is my neighbour or even lives in the same house.

Usually I hear through him what is happening outside.

Strange or incomprehensible it may be, but not hatefully antagonistic.

One can talk with him about it, for as a Swiss, a fellow inhabitant of the mussel-shell, he is only half besotted by it and only fooled up to a point.

He may even be my cousin or brother-in-law and "in our family," etc.

So everything that comes from outside is divided by or 3 and is always balanced by an "on the other hand."

For this reason we are a constant stumbling-block to all the tomfooleries and excesses of the outside.

Sitting in the central mussel-shell, we are the "sons of the mother."

Hence the old astrological tradition says that our zodiacal sign is Virgo.

However, there is no unanimity on this score, since the other version says that our sign is Taurus.

It is a virile, creative sign, but earthly like Virgo.

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples.

The stolidity, inaccessibility, obstinacy and whatever else of the kind the Swiss are accused of are all marks of the feminine element Virgo.

The union of male and female alludes to the principium individuationis as a supreme union of opposites, as you too have proclaimed in the confusion of the present, at least for those that have ears to hear.

For this I am especially grateful to you. It is all so exceedingly delicate and yet so important that I cannot refrain from wishing it might yet be discussed by us Swiss, anyway under our breath, and an incontestable monument to the esprit Helvetien be erected, which would serve as a far-shining beacon to the rudderless Western world and would above all else enlighten our own darkness.

From those "outside" we should not expect too much at present.

After all, they have no nephews and nieces who speak a different language, nor do they live in the mussel-shell of the “Mother of All, the genetrix omnium.

I have reaped a rich harvest from your essay and I hope your book will find many eager readers .

Again with best thanks,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 418-420

1. http://2.bp.blogspot.com/-zhE_-Hne6jA/VfbWWyQe-iI/AAAAAAAAXyE/qt6dDwHcIY0/s1600/1call.jpg

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Carl Jung and Psychology is concerned with living forces, living opinions which determine human behaviour. **(2015-09-14 10:32)**

[1]

To Baroness Vera von der Heydt

Dear Baroness, 13 February 1958

My remark about the Resurrection is simply an allusion to the kind of popular phraseology that goes: Christ has proved to us by his Resurrection that we also shall rise again.

And so he has shown us that the hope of immortality is a justified belief-as though nobody had believed in immortality before.

This is surely a layman's view which can easily be swept away with theological arguments.

But for that very reason it still persists with the public, just like the Marxist theory which has been refuted hundreds of times, though this still doesn't prevent so-and-so many hundreds of millions of people from holding Communist views.

It is also the general view that the event at Easter has a general significance and is not merely the local opinion that the disciples had to be given an ocular demonstration of the Lord's continued existence.

Taken in its biblical context this opinion is certainly correct but it doesn't reflect the general view at all.

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour.

Whether these opinions are right or wrong is another matter altogether.

One critic, for instance, has taken me to task for having chosen to comment on such an inferior text as the Amitayur-DhyanaSutra; there were much better Pali texts for elucidating the essence of Buddhism.

But in Japan and the Mongolian areas of Buddhism this Sutra enjoys the highest authority and is far better known than the Pali Canon.

For me, therefore, it was much more important to comment on this Sutra than on the undoubtedly more correct views of the Canon.

It is the same with the Christian doctrine: if we wish to discuss it in its present form we can only do so in terms of the current opinions and not on the basis of the best textual editions and the best possible theological explanations.

Otherwise we would be theologizing and that is decidedly off my beat.

I am concerned with the real man here and now, quite particularly so in an essay like "The Undiscovered Self."

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 416-417

1. http://4.bp.blogspot.com/-LpkElUOJqVk/VfbZ3Wd5twI/AAAAAAAAXyQ/2bK2WqxR2ZO/s1600/1lion.jpg

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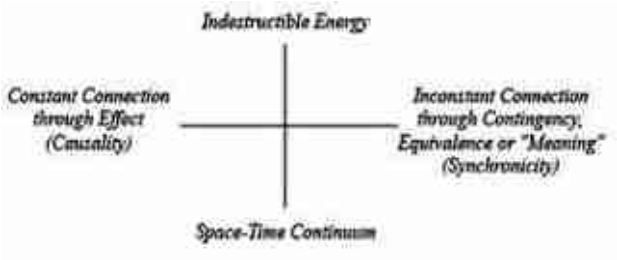
Carl Jung: Chance is an event, too, and if it didn't exist causality would be axiomatic. **(2015-09-15 04:17)**

[1]


Indestructible Energy
Constant Connection through Effect (Causality)
Inconstant Connection through Contingency, Equivalence or "Meaning" (Synchronicity)
Space-Time Continuum

To Hans Bender

Dear Colleague, 12 February 1958

Your prefatory note on synchronicity is perfectly adequate up to the point where you speak of the "synchronistic effect that was sought."

This effect was, if I may be permitted the remark, not sought at all but found, and it was found probably because the experiment was so arranged that the restrictions were reduced to a minimum;in other words, wide room was left for the play of chance.

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted and the synchronistic "effect" thereby hindered.

The synchronistic phenomenon in my experiment consists in the fact that the classical expectations of astrology were confirmed in all three batches [of marriage horoscopes], which is extremely improbable although taken individually the figures are not significant.

Such a result has in principle nothing whatever to do with astrology, but could occur just as well in any other set of statistics.

The astrological experiment is by its very nature a lucky hit; were it not so it would have to be casual.

But presumably it is causal only in the most minimal degree.

You could therefore dismiss it as a mere lusus naturae if nobody wondered about the so-called chance.

The psychologist, who is concerned with the processes in the unconscious, knows that these remarkable "chances" happen chiefly when archetypal conditions are present, and it often looks as if the inner psychic disposition were reflected either in another person or in an animal or in circumstances generally, thanks to a simultaneous and causally independent parallel disposition.

Hence the accompanying phenomena in cases of death: the clock stops, a picture falls off the wall, a glass cracks, etc.

Until now such phenomena were furnished with ad hoc explanations and with names like telepathy, clairvoyance, precognition, psychokinesis, and so on.

But that explains nothing, even when certain of these phenomena are compared with radar.

I have never yet heard of a radar beam that could pick up a point in the future.

It is probably better, therefore, not to put forward any such ad hoc analogies or special fantasy hypotheses of this kind, but to lump together all these phenomena, which exceed the range of physical probability, under the uniform aspect of the meaningful "lucky hit" and to investigate under what emotional conditions these coincidences occur; and then, following Rhine, to demonstrate the existence of these phenomena with the largest possible numbers.

My line of inquiry aimed at the psychic conditions of their occurrence,and I rejected any semi-physicistic explanations in terms of energy.

I hope I have expressed myself clearly.

There is, if I may be permitted the further remark, no particular meaning in investigating marriages.

You could just as well observe a beehive and then, under a particular psychic condition, statistically determine the number of bees flying in and out, or watch a stony slope and see how many pebbles roll down.

It is obvious that, if you choose an experimental set-up that allows chance the least possible play, you will, if you conduct it skillfully, also get the least possible chances out of it; that is, you have effectively prevented a synchronistic "effect" from taking place.

It seems to be very difficult to form a picture of the Geulincx Leibniz lateral connection of events and to rid oneself of the causal hypothesis.

Chance is an event, too, and if it didn’t exist causality would be axiomatic.

Meaningful coincidences present a tremendous problem which it is impossible to overestimate.

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality.

With friendly greetings and best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 414-416

1. http://3.bp.blogspot.com/-K_cPgwOW3H8/VffTdq96rMI/AAAAAAAAXyg/Be2iTOJijAI/s1600/1cause.jpg

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Carl Jung: For me every book is a kind of fate,.. (2015-09-15 04:27)

[1]

To Kurt Wolff

Dear Mr. Wolff, 1 February 1958

Best thanks for your kind letter.

Frau Jaffe has told me that she has written to you that I am engaged in setting down the memories of my early childhood.

It is indeed true that while I was recounting my memories to her I myself got the desire to delve more deeply into them sometime.

Often we do not sufficiently appreciate what we are carrying around in us.

I realize that in a certain sense I am coming into collision with Frau
Jaffe's work, but I think this difficulty can be obviated by our entering into a collaborative relationship.

I would contribute my bit, so to speak.

Since the whole thing is still in a fluid state at present, any technical publishing problems have not yet become acute.

These will arise only when the general make-up of the book has to be considered.

I myself don't know how far my preoccupation with my early memories will lead me.

At the moment I feel I would like to carry my account of them only up to the point where they join up with my scientific work.

For me every book is a kind of fate, and for this reason I cannot say with any certainty where the boundary line will set itself.

You may rest assured, however, that I have no desire to publicize my present activities unnecessarily.

I have always observed this principle whenever I was preparing a book.

While it is in the making I forbid myself all speculations about its future.

So if you want to discuss the situation with me sometime, your next visit to Europe will be soon enough.

For the time being there is no need for a definitive arrangement on my side.

I had a very amiable letter from Cary in which she expressed a very positive opinion on what she had read, and I have already answered
her.

Meanwhile I remain, with best greetings,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 413-414

1. http://2.bp.blogspot.com/-9pLQTDK_Lgg/VffWGnvNK7I/AAAAAAAAXys/F5yoOkb3-OE/s1600/1fate.jpg

Carl Jung: The Trinitarian archetype seems to characterize all man's conscious constructs, (2015-09-15 04:39)

[1]

To Max Imboden

Dear Professor Imboden, 30 January 1958

First of all, I must thank you very much for giving me the opportunity to study your essay "Die Struktur des Staates als Symbol und als Wirklichkeit."

I must apologize for the delay in returning it to you, together with my answer.

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading.

Your essay is uncommonly stimulating and leads down into the depths.

I entirely agree with your conception of the symbolic character of the threefold structure of the State.

Seen in historical perspective, this does in fact have its origin in the trinity motif.

But since I, as a psychologist, am mainly concerned with the trinitarian archetype, it seems to me that the historical sequence of events merely gives the appearance of a causal nexus and that in reality the trinitarian archetype is always present everywhere and consequently forms the basis of every triad that manifests itself in human constructs.

Originally it may well be that the triad was at the same time a religious as well as a political configuration.

We can still see this in the ancient Egyptian idea of the triunity of God, ka-mutef, and Pharaoh.

Historically, too, this configuration was the model for God the Father, the Holy Ghost or procreator, and the Son = man on the religious level.

On other levels it underlies all trinitarian doctrines.

The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth.

(In alchemy this is known as the "Axiom of Maria,"4 where the fourth element signifies at the same time the unity of them all.)

As a human construct it is only natural that the political structure should take on a trinitarian form intended and created by man.

But from the standpoint of the natural psyche this structure is not a totality, since it lacks a Fourth.

As a triad it is not a natural form but is artificially carved out of Nature.

Something is missing. In the case of the religious triad the Fourth is obviously the devil, a metaphysical figure missing in the Trinity.

If a totality of sorts can be ascribed to the triad, the same is also true of the Fourth.

That is to say, the so-called "upper," b right, conscious triad is opposed by another, "lower" triad, examples of which would be the three-headed Hecate or Dante's Satan.

The Fourth therefore appears as an inversion of the Three-an inversion of God's or the State's sovereignty.

In the purely psychological domain, four functions characterize the orientation of consciousness.

We know from experience that these functions are variously differentiated in the individual.

Dream symbolism shows that three of them are capable of becoming conscious, but the fourth function remains torpid in the darkness and eludes conscious differentiation, or else it offers the greatest resistance.

In its unconscious condition it is contaminated with the collective unconscious, and if, in order to put it to some conscious use, one tries to drag it out of its unconsciousness, the whole archaic background of the psyche is pulled up along with it, since the two cannot be separated.

This reminds one of the myth of Hercules who went down to the underworld to free Theseus.

But Theseus had grown fast to the rocks, so that when Hercules tried to wrench him free he caused a mighty earthquake.

This myth, it seems to me, describes the world situation today.

With the Fourth it's always the whole that's at stake.

To the world as a whole one can only hold out a unitary view of the world, and that's what we lack today.

The result is the great schism between West and East.

The West has its trinitarian, constitutional State, the East its archaic lawlessness under a chieftain.

I was quite particularly interested to see that you substitute the "people" for the Fourth.

In psychological parlance, this would correspond to the collective unconscious, and the political situation in Russia would mean an invasion by the collective unconscious.

In psychopathology this means a psychosis.

Your inclusion of the people, as you rightly emphasize, logically involves the necessity of integrating the whole within the individual.

Without this the people would be nothing but an a morphous mass, like the inarticulate plebs of Russia.

You know how deeply we are agreed on this point.

Again with best thanks and kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 411-413

1. http://4.bp.blogspot.com/-nA1UMics3V0/VffYf3D4-wI/AAAAAAAAXy4/0ckG7tUbDuk/s1600/1trinity.jpg

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Carl Jung on memories and his own subjectivity (2015-09-15 14:31)

[1]

To Cary F. Baynes

Dear Cary, 24 January 1958

Thank you very much for your kind and beautiful letter.

As I am continuously in doubt about my subjective material it has given me a bit more confidence in my actual work: it consists in the most peculiar and to me unexpected fact that I try to work out the history of my early days, seen as I have seen it in my youth without knowing what it meant and unable then to express it in words.

Now I have the memories and the words but I am continuously disturbed by my own subjectivity.

It is curious how one has an absolutely certain feeling of value on the one side and on the other an equally certain doubt about its value.

Hoping you all right,

I remain,

Yours very cordially,

C.G. Carl Jung, Letters Vol. II, Pages 410-411

1. http://1.bp.blogspot.com/-6YZrT-cCc4w/VfhjrNadXfI/AAAAAAAAXzM/2rCuA47zkg8/s1600/1carl.jpg

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Carl Jung: synchronistic experiences were interpreted by schizophrenics as delusions. **(2015-09-15 14:50)**

[1]

To L. Kling

Dear Colleague, 14 January 1958

Your question concerning synchronicity and ideas of reference is very interesting indeed.

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions.

Since archetypal situations are not uncommon in schizophrenia, we must also suppose that corresponding synchronistic phenomena will occur which follow exactly the same course as with so-called normal persons.

The difference lies simply and solely in the interpretation.

The schizophrenic's interpretation is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance.

The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind.

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice.

What this might be is provisionally indicated by the dreams.

We certainly shouldn't think we know what good advice to offer or what,

if anything, ought to be done.

On the contrary we must endeavour to find out what the unconscious Thinks and adjust our attitude accordingly.

If synchronicities occur in these cases it is because an archetypal situation is present, for whenever archetypes are constellated we find manifestations of the primordial unity.

Thus the synchronistic effect should be understood not as a psychotic but as a normal phenomenon.

Ideas of reference arise as a concomitant symptom of the patient's wrong understanding, and consequent repression, of his psychic situation.

Then what should normally have been an expression of the sympathy of all things turns into a pseudo-rationalistic attempt to explain the missing sympathy, so in place of the uniting Eros he feels a divisive fear or a hatred which is its opposite.

The pathological factor is that the original participation in all things is perverted into a negation on rational or other plausible grounds which seem obvious enough to the average intelligence.

Not only is no account taken of the significance of this sympathy, but the religious attitude is also lacking which sees in it a divine will that has to be served accordingly.

Thus the erotic relationship, no matter how unconventional it may be, would have to be understood as an opus divinum, and the perhaps necessary sacrifice of this relationship as a thysia, a "ritual slaughter."

Naturally these things can hardly be instilled into unintelligent
people.

An adequate capacity to understand is essential, for without a considerable degree of subtler intelligence they will only be misunderstood.

Unfortunately one must abandon from the start any attempt to make such things clear to one's scientifically minded colleagues.

A scientific education does not by any means go hand in hand with higher intelligence.

The therapeutic possibilities are consequently limited and the whole operation remains a difficult and delicate affair.

You would do best to adapt to the level of the patient's understanding.

How much you can expect of him is shown by the dreams.

In such cases I always carefully feel my way along by the dreams and assiduously avoid having better ideas about them.

The only important thing is that he should understand and not I.

In the hope that I have clarified the situation,

I remain,

with collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 409-410.

1. http://1.bp.blogspot.com/-8347JI47keM/Vfhn-Cy3PkI/AAAAAAAAXzY/casgHlLheZI/s1600/1del.jpg

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Carl Jung on Prof. Pauli's collaboration with Heisenberg **(2015-09-16 06:14)**

[1]

To F. Fischer

Dear Herr Fischer, 23 March 1958

In reply to your letter of March 18th I can only tell you that though Prof. Pauli has informed me of his collaboration with Heisenberg he did not-for understandable reasons-give me the details of this collaboration.

Unfortunately I am unable to express an opinion on Heisenberg's formula because, firstly, as said, I don't know the details, and secondly, I would not be in a position to follow the mathematical argument.

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions.

This relationship of the expected to the unexpected can be considered compensatory on heuristic grounds.

It is not improbable that a unitary formula would recognizably include the quaternity principle, but because of my ignorance of the actual state of affairs I would not venture any statements on this subject.

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory.

By far the greatest number of polarities that occur in nature are compensatory in this sense.

This "world model" would indeed mean an incalculable upheaval in our understanding of the cosmos.

The upheaval has begun in any case with the posing of this question, Even though it cannot yet be answered with certainty.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 425-426

1. http://2.bp.blogspot.com/-iW71JlIifk0/VflAt1aPvcI/AAAAAAAAXzo/E81-yjXB--A/s1600/bohr.jpg

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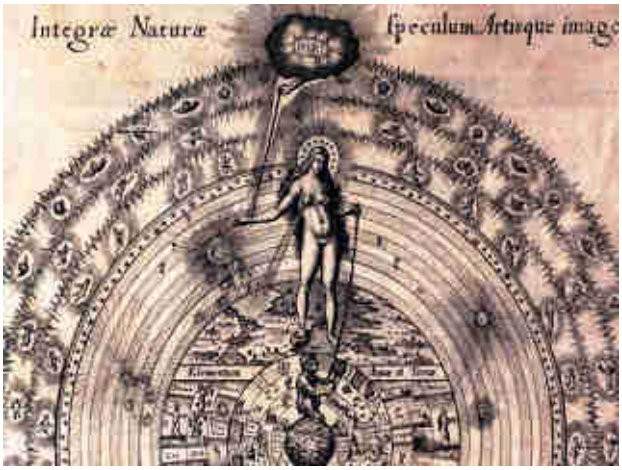
Carl Jung on the Horoscope and Causality (2015-09-16 06:28)

[1]



To Hans Bender

Dear Colleague, 10 April 1958

Very many thanks for so thoughtfully sending me your report on Ufo observation.

I shall read it soon and will then return it to you.

It is indeed very difficult to explain the astrological phenomenon.

I am not in the least disposed to an either-or explanation.

I always say that with a psychological explanation there is only the alternative: either and or!

This seems to me to be the case with astrology too.

The readiest explanation, as you quite rightly point out, would seem to be the parallelistic view.

It is in line with the GeulincxLeibniz theory of collateral correspondences which you will find formulated most clearly in Schopenhauer.

My objection to this theory is that it presupposes a strict causality,or rather, is founded on an axiomatic causality.

Accordingly, the correspondence would have to conform to law.

This is to some extent so with very large numbers, as Rhine has shown; but nevertheless so seldom that the limits of mathematical probability are exceeded only by a little.

From this we could conclude that in the realm of smaller numbers the correspondence lies within the limits of probability and so cannot be rated a phenomenon that conforms to law, as your clock and watch simile demonstrates.

You set your watch by the clock, and this amounts to a causal independence, just as in Leibniz's monadology all the monadic watches were originally wound up by the same creator.

The synchronicity concept discards this harmonia praestabilita, or parallelism, because if this principle operated there would necessarily be a far greater and more regular number of correspondences than is the case in reality.

Making due allowance for errors, one gets the impression that these "lucky hits" occur relatively seldom.

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope), it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events.

So even if we ascribe only a limited meaning to the horoscope, we are already assuming a necessary connection between the event and the heavenly constellation.

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrolqgical determination of time is purely symbolic.

Even so, the rough correlation with the actual seasons remains unimpaired, and this is of great significance so far as the horoscope is concerned.

There are, for instance, spring births and autumn births, which play an especially important role in the animal world.

Then, besides the seasonal influences there are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life.

These are all causally explicable influences and argue in favour of astrological correlations that conform to law.

To that extent, therefore, I would be inclined to rank astrology among the natural sciences.

On the other hand, astrological observation yields cases where one hesitates to maintain the validity of a purely causalistic explanation.

Cases of astonishing predictions, for instance, give me at any rate the feeling of a meaningful "lucky hit," a meaningful coincidence, since they seem to me to make excessive demands on a causal explanation by their extreme improbability, and to that extent I would rather adduce synchronicity as an explanatory principle.

An historical example of this kind is the reputed coincidence of Christ’s birth with the triple royal conjunction in Pisces in the year 7 B.C.

As I have said, astrology seems to require differing hypotheses, and I am unable to opt for an either-or.

We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of the intellectual categories of thought.

Should you care to make use of these remarks you are quite free to do so.

Hoping I have made my perplexity clear to you, I remain,

Yours very sincerely,

C.G. Jung

P.S. I am taking the liberty of sending you by the same post a copy of my little book Ein moderner Mythus. Carl Jung, Letters Vol. II, Page 428-430.

1. http://4.bp.blogspot.com/-UuV79-6rutA/VflDeaKJK8I/AAAAAAAAXz0/3griRCMHBGE/s1600/1horosco.jpg

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Carl Jung on the Shadow of one's National Character (2015-09-16 14:57)

[1]

To F.V. Tischendorf

Dear Colleague, 19 April 1958

You have posed a rather ticklish question for where "national character" is concerned the most unlikely people become sensitive and sometimes even go to the length of asserting that no such thing exists.

Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself.

At any rate, remarks on national character, particularly when they are to the point, are the least appreciated and are fought tooth and nail.

Furthermore, a psychology that takes its stand on nationality does not yet exist, or is only in its most tentative beginnings.

For this a mind is required that is not only not blinded by national prejudice but is also capable of seeing

other nationalities objectively, that is,not in terms of its own national bias.

This prerequisite is most exacting and is seldom if ever met with.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes.

In so far as I am to some extent international and well acquainted with the Anglo-Saxon world, and have also learned a thing or two about Oriental cultures, I might almost fancy myself capable of saying something almost to the point.

But on the other hand I must admit that the limited horizon of the Swiss Can be effectively preserved only thanks to a national prejudice.

We experience nationality as a peculiar factor that differs essentially from the national feeling of other peoples.

The strength of the prejudice depends very much on whether one belongs to a numerically small or large nation.

These prejudices are unavoidable and, I would say, of almost superhuman proportions.

That is why no useful work has yet been done on the psychology of nations.

With special regard to "road behaviour," a psychological approach to this problem would first of all have to concern itself with the psychology of the persons suffering and causing accidents, and only then seek to establish the more general conditions to which individual modes of behaviour can be reduced.

The primarily personal causes of negligence or recklessness derive from a whole series of more or less typical attitudes which are well known to the characterologist.

Less known are those causes which are not traits of character or behaviour but derive from general assumptions.

Here we enter the realm of assumptions underlying national psychology, general consciousness of the law, religious ideas, etc.

Investigation of these conditions then necessarily leads to observations on national differences.

One of the most important points in this respect is one’s attitude towards emotionality, and to what extent an affect is held to be controllable or not.

The English believe in controlling emotions and bring up their children accordingly.

Having emotions is "bad taste" and proof of "bad upbringing."

The Italians cultivate their emotions and admire them, for which reason they become relatively harmless and at most absorb too much time and attention.

The Germans feel entitled to their manly anger, the French adore analysing their emotions rationally so as not

to have to take them seriously.

The Swiss, if they are well brought up, do not trust themselves to give vent to their emotions.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra.

Thus, in Ceylon, I once saw two peasants get their carts stuck together, which in any other part of the world would have led to endless vituperation.

But they settled the matter by murmuring the mantra "aduca anatman" (passing disturbance-no soul).

The high figures for motoring accidents, relatively the same in all
countries, show that none of these attitudes is an adequate palliative.

Only the way in which accidents come about or are dealt with displays certain differences.

With the exception of the English and the Buddhists, nobody is aware that an affect is in itself a morbid condition.

The well-known fact that the Englishman feels at home everywhere comes out in the story of the Austrian and the Englishman.

The Austrian says to him: "I see you're a stranger here."

The Englishman replies: "Of course not, I'm British!"

This kind of prejudice can make a motorist very careless and reckless.

The German feels a stranger everywhere because he suffers from a national feeling of inferiority.

Consequently, he lets himself be far too much impressed by foreign ways and habits, and at the same time feels obliged to protest against them, thus making himself thoroughly unpopular.

The Italian will tell you a lie because he doesn't want to make a disagreeable impression.

The well brought up Frenchman is extremely polite in order to keep you at a distance.

The American is a problem in himself.

It is his national prejudice to be as harmless as possible, or at least to appear so.

He has the unpleasant task of having to assimilate primitive cultures in his midst, and to do this he has to believe pre-eminently in himself in order to escape infection.

As a result, he is always animated by the best motives and is profoundly unconscious of his own shadow.

You see from these examples that all sorts of apen;us can be arrived at, but they lack any kind of system because the subject is too large.

National prejudice is something bigger than the individual and is answered by compensations coming from the

collective unconscious.

This causes almost insuperable difficulties for the rational intellect.

Hence, too, the old idea that every country or people has its own angel, just as the earth has a soul.

And in the same way that nations lead lives of their own, the unconscious compensation has an existence of its own which manifests itself in a special development of symbols.

It can be seen in religious and political developments as well-for instance, loss of monarchy and difficulties in establishing a democracy; or, as in England, retention of monarchy and a correspondingly smoother course of democratic development.

The French have never got over the murder of their king.

For France as well as Germany democracy is not a uniting bond but an unleashing of regional interests having all the marks of an infantile condition.

The fact that one can go on with these aperqus ad infinitum Demonstrates the unwieldiness of the problem.

Thanks to my profession and my clients, I have an intimate knowledge of modern man in his national setting.

But for that very reason I could in no circumstances muster up the courage to tackle this problem.

If the psychology of individuals is still only in its beginnings, how much more so is the psychology of nations-not to mention the psychology of mankind.

We are still a long way from being able to frame generally valid theories, let alone construct a system.

Even if, undeterred by age, I tried to fulfill the task you have set me, this tour de force would nonetheless be impossible to bring off because the difficulty of the problem far exceeds my powers.

All the same, I am extremely interested that you have recognized its existence so clearly.

I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 430-433

1. http://4.bp.blogspot.com/-HH24bJ7taYU/Vfm6g83C1RI/AAAAAAAAX0I/A80aL3d_aRM/s1600/1nation.jpg

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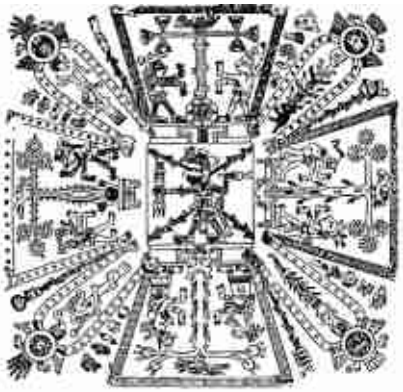
Carl Jung on old Mexican symbolism (2015-09-17 05:27)

[1]



Aztec mandala (world plan), from a codex: see Burland, 7 Apr. 58

To Cottie A . Burland

Dear Mr. Burland, 7 April 1958

I am most obliged to you for sending me your interesting account of the Fejervary-Mayer time-mandala.

As I am unfortunately a complete layman in rebus Mexicanis I can only admire your insight into old Mexican symbolism.

My general and non-specific knowledge of symbolism enables me however to appreciate the remarkable parallelism between old Mexico and the rest of the world, including the unconscious of modern European man.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order.

I have tried to deal with it many a time and particularly in my book Aion (not yet translated into English).

The first steps in this direction you will find in The Secret of the Golden Flower.

It is a difficult subject, I admit, but it is the basic phenomenon in many religions.

I am glad to know that you appreciate the I Ching.

The European mind often finds it difficult to follow the movements of Tao.

In this respect dream analysis has helped me very much, as it has taught me to consider the psyche as an objective entity and not only as a willful product of my consciousness.

The summit of European hybris is the French phrase: "faire un reve."

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 426-427

1. http://2.bp.blogspot.com/-IbRqg_DTRxA/VfqHKswplqI/AAAAAAAAX0Y/UWj51tIpHbU/s1600/483%2BMexico.png

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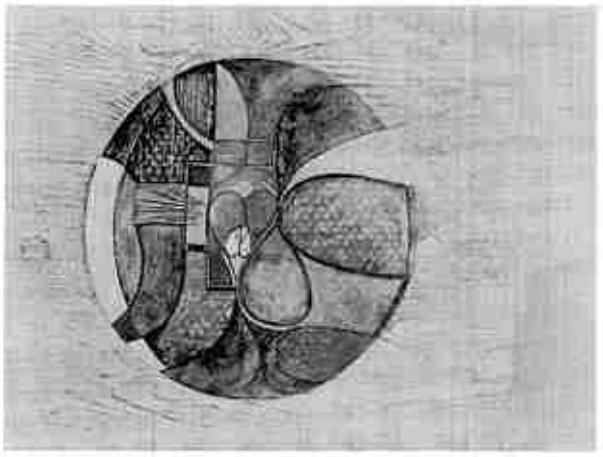
Carl Jung: I have no relation whatever to modern art unless I understand a picture. **(2015-09-17 05:36)**

[1]



Ceri Richards. Study for Black Apple of Gower: see Richards, 21 May 58

To Ceri Richards

Dear Sir, 21 May 1958

Mrs. F. has kindly brought me your picture, for which I owe you many thanks.

It came as a great surprise to me.

I must confess, however, that I have no relation whatever to modern art unless I understand a picture.

This is occasionally the case and is also the case with your picture.

Purely aesthetically I appreciate the delicacy of the colours.

The background (wood) points to matter and thus to the medium in which the round thing is to be found and with which it contrasts.

The round thing is one of many.

It is astonishingly filled with compressed corruption, abomination, and explosiveness.

It is pure black substance, which the old alchemists called nigredo, that is: blackness, and understood as night, chaos, evil and the essence of corruption, yet the prima materia of gold, sun, and eternal incorruptibility.

I understand your picture as a confession of the secret of our time.

Many thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 440.

1. http://3.bp.blogspot.com/-kBQHtrp1Rt8/VfqJNekfr3I/AAAAAAAAX0k/GeE3pH1OYqo/s1600/496%2BBlack%2BApple.png

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Carl Jung on the Guatamala UFO (2015-09-17 05:45)

[1]

To James Kirsch

Dear Kirsch, 29 April 1958

Thank you for your letter and the additional information about the Guatemala Ufo!

I am glad at least to have made an understatement and not the contrary.

(Here I notice that I am quite needlessly answering you in English, due to the fact that by now I have come to speak more English than German.)

0 quae mutatio rerum!

It is characteristic that in your dream it is the Russians who send the Ufos (white discs), for Russia represents the other side which complements the West.

I wish you good luck and patience for your theological talks.

I know only a few theologians who understand the difference between image and original and take it seriously.

Too little humilitas and too much hybris!

And what about the psychologists?

V ae scientibusf

I am getting along fairly well, growing older all the time.

With best regards,

Yours ever,

c. G. J U N G

Carl Jung, Letters Vol. II, Pages 433-434

1. http://4.bp.blogspot.com/-WuEcsMFb5lY/VfqLWzs3rnI/AAAAAAAAX0w/nzBjmJvLgxQ/s1600/1bra.jpg

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Carl Jung: We know as little of a supreme being as of matter. **(2015-09-17 06:03)**

[1]

To the Rev. Morton T. Kelsey

Dear Mr. Kelsey, 3 May 1958

Thank you very much for your kind letter.

I appreciate it indeed, since it is the first and only one I got from a Protestant theologian [in the U.S.A.] who has read Job.

I can’t help feeling that I am beneath consideration.

All the more I value your kind effort to write to me.

The psychology of the Book of Job seems to be of the highest Importance concerning the inner motivation of Christianity.

The fact that none-as far as I am able to see-of the existing commentaries has drawn the necessary conclusions has long since been a cause of wonder to me.

Occasional outbursts of shortsighted wrath didn't surprise me.

The almost total apathy and indifference of the theologians was more astonishing.

As you realize, I am discussing the admittedly anthropomorphic image of Yahweh and I do not apply metaphysical judgments.

From this methodological standpoint I gain the necessary freedom of criticism.

The absence of human morality in Yahweh is a stumbling block which cannot be overlooked, as little as the fact that Nature, i.e., God's creation, does not give us enough reason to believe it to be purposive or reasonable in the human sense.

We miss reason and moral values, that is, two main characteristics of a mature human mind.

It is therefore obvious that the Yahwistic image or conception of the deity is less than [that of] certain human specimens: the image of a personified brutal force and of an unethical and non-spiritual mind, yet inconsistent enough to exhibit traits of kindness and generosity besides a violent power-drive.

It is the picture of a sort of nature-demon and at the same time of a primitive chieftain aggrandized to a colossal size, just the sort of conception one could expect of a more or less barbarous society-cum grano salis.

This image owes its existence certainly not to an invention or Intellectual formulation, but rather to a spontaneous manifestation, i.e., to religious experience of men like Samuel and Job and thus it retains its validity to this day.

People still ask: Is it possible that God allows such things?

Even the Christian God may be asked: Why do you let your only son suffer for the imperfection of your creation?

The image of God corresponds to its manifestation, i.e., such religious experience produces such an image.

There is no better image anywhere in the world.

For this reason Buddha has placed the "enlightened" man higher than the highest Brahman gods.

This most shocking defectuosity of the God-image ought to be
Explained or understood.

The nearest analogy to it is our experience of the unconscious: it is a psyche whose nature can only be described by paradoxes: it is personal as well as impersonal, moral and amoral, just and unjust, ethical and unethical,

of cunning intelligence and at the same time blind, immensely strong and extremely weak, etc.

This is the psychic foundation which produces the raw material for our conceptual structures.

The unconscious is a piece of Nature our mind cannot comprehend.

It can only sketch models of a possible and partial understanding.

The result is most imperfect, although we pride ourselves on having "penetrated" the innermost secrets of Nature.

The real nature of the objects of human experience is still shrouded
in darkness.

The scientist cannot concede a higher intelligence to theology than to any other branch of human cognition.

We know as little of a supreme being as of matter.

But there is as little doubt of the existence of a supreme being as of matter.

The world beyond is a reality, an experiential fact.

We only don't understand it.

Under these circumstances it is permissible to assume that the Summum Bonum is so good, so high, so perfect, but so remote that it is entirely beyond our grasp.

But it is equally permissible to assume that the ultimate reality is a being representing all the qualities of its creation, virtue, reason, intelligence, kindness, consciousness, and their opposites, to our mind a complete paradox.

The latter view fits the facts of human experience, whereas the former cannot explain away the obvious existence of evil and suffering.

"Wence Evil"? -this age-old question is not answered unless you assume the existence of a [supreme] being who is in the main
unconscious.

Such a model would explain why God has created a man gifted with consciousness and why He seeks His goal in him.

In this the Old Testament, the New Testament, and Buddhism agree.

Master Eckhart said it: "God is not blessed in His Godhead, He must be born in man forever."

This is what happens in Job: The creator sees himself through the eyes of man's consciousness and this is the reason why God had to become man, and why man is progressively gifted with the dangerous prerogative of the divine "mind."

You have it in the saying: "Ye are gods," and man has not even begun yet to know himself.

He would need it to be prepared to meet the dangers of the incarnatio continua, which began with Christ and the distribution of the "Holy Ghost" to poor, almost unconscious beings.

We are still looking back to the pentecostal events in a dazed way instead of looking forward to the goal the Spirit is leading us to.

Therefore mankind is wholly unprepared for the things to come.

Man is compelled by divine forces to go forward to increasing consciousness and cognition, developing further and further away from his religious background because he does not understand it any more.

His religious teachers and leaders are still hypnotized by the beginnings of a then new aeon of consciousness instead of understanding them and their implications.

What one once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition.

The real history of the world seems to be the progressive incarnation of the deity.

Here I must stop, although I should like to continue my argument.

I feel tired and that means something in old age.

Thank you again for your kind letter!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 434-436

1. http://1.bp.blogspot.com/-VI4Pe4I7bmM/VfqOzfyfLYI/AAAAAAAAX08/X5-pCf7dhYM/s1600/1amatter.jpg

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Carl Jung: the archetype it is a psychoid content... (2015-09-17 12:49)

[1]

To H. Rossteutscher

Dear Herr Rossteutscher, 3 May 1958

Your reflections are eminently philosophical.

I myself do not belong to this fraternity, being a mere empiricist who is content with makeshift models.

But I do expect such a model to take adequate account of the nature of the phenomenon in question.

One characteristic that leaps to the eye is the absence of any demonstrable causation, or rather the impossibility of a causal hypothesis.

Hence the concept of "effect" falls to the ground, and its place is taken by the simple postulate of coincidence, which need not in itself have any causal connotation.

A second characteristic is the equivalence of meaning, which Gives mere coincidence the appearance of an interconnection.

Accordingly I chose the name synchronicity, as it brings out the relative simultaneity of such phenomena and supplements it with the conjecture of meaningful coincidence.

As you see, my hypothesis is not an explanation but only a designation.

It does however take due account of the fact that causality is a statistical truth which necessarily allows for exceptions.

The term "synchronicity" is first and foremost a proposed name which at the same time stresses the empirical fact of meaningful coincidence.

For the empiricist it is only a makeshift model, but it does not rule out the possibility of other hypotheses such as your "reciprocal effect."

I would object at most to the term "effect" since it carries a causal flavour.

I am ready at any time to accept the idea of a reciprocal effect if anyone can demonstrate by empirical methods how this effect comes about.

You mention the archetype as a basis, and as a matter of fact an archetypal basis can be demonstrated in most cases of meaningful coincidence.

But no causal nexus is thereby expressed, since from what we know of the archetype it is a psychoid content which cannot with certainty be said to exert a simultaneous effect on external events.

We have only a very remote conjecture that psychic patterns fall in with the fundamental forms of the physical process in general. ("Psychoid" archetype!)

But this is a possibility that must remain open.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 436-437

1. http://1.bp.blogspot.com/-FYWmRS2LkUo/VfruieszN_I/AAAAAAAAX4o/d0BCE1HOeqw/s1600/1archetypes.jpg

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Carl Jung and synchronistic phenomena (2015-09-17 12:59)

[1]

To H . Rossteutscher

Dear Herr Rossteutscher, 20 May 1958

My remarks about the concept of "reciprocal effect" as a causalistic premise naturally do not imply that the reciprocal effect and/or causality is absolutely out of the question in the realm of parapsychological phenomena.

The explanation depends entirely on the experience itself.

It is altogether possible that cases which we today explain as synchronistic will tomorrow turn out to be causal in a manner that cannot yet be foreseen.

I must confess, however, that I wouldn't expect such a surprise in the case of precognition.

The classic example of reciprocal effect is surely complementarity.

Should it turn out that the majority of synchronistic phenomena are by their very nature reciprocal effects, then the term synchronicity would become manifestly superfluous.

But this proof has still not been furnished at present and, as I have said, in the case of precognition it is even more improbable.

On the other hand, we know with sufficient certainty that the so-called causal law is a statistical truth, and accordingly there must be exceptions for which a causal explanation is, shall we say, valid for only 40 % of them, the remaining 6o % coming into the category of acausality, just like precognitive phenomena.

Obviously there would be no parapsychological phenomena whose very nature presupposes a reciprocal effect if such an effect were to be ruled out from the start.

But at present we have-and this is my premise-no sufficient empirical grounds for assuming that parapsychological phenomena are in all cases based on reciprocal effect.

This is not to say that there is no reciprocal effect whatever, but merely that this is not the decisive factor.

Here you have the justification for my hypothesis of a principle which is based not on causality but on the equivalence of the meaning of events.

This whole question should be thoroughly immunized against philosophical speculations.

Experience alone can help us forward.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 436-437

1. http://4.bp.blogspot.com/-Sm6VpXgcCAc/Vfrw30UV-KI/AAAAAAAAX40/LPoDc3pEPFo/s1600/1syn.jpg

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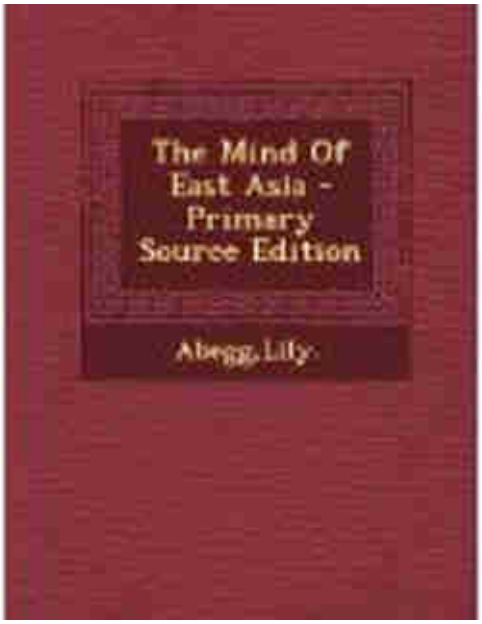
Carl Jung: There is no psychology worthy of this name in East Asia (2015-09-18 05:56)

[1]



To Karl Kotschau

Dear Colleague, 16 May 1958

There is no psychology worthy of this name in East Asia, but instead a philosophy consisting entirely of what we would call psychology.

Hence there is no psychoanalysis either, for what Freudian analysis endeavours to unearth is already included in the totalistic thinking of the East.

Your conjecture that the totalistic order has largely been abandoned in the West is in best agreement with the facts.

Accordingly everything must needs be for the best in the East.

But this is by no means so, because the totalistic attitude, which is of the greatest importance for us, imposes upon the East the immense burden of totality.

This can be seen even in the smallest details.

For instance I once had a talk with Hu Shih, then the ambassador of the Kuomintang in Washington, and the foremost modem Chinese philosopher.

I noticed that he was completely exhausted after two hours although I had confined myself to a few simple questions concerning specific points.

But I saw that this form of questioning was extraordinarily difficult for him; it was as though I had asked him to bring me a blade of grass and each time he had dragged along a whole meadow for me, which of course made his exhaustion perfectly comprehensible.

Each time I had to extract the detail for him from an irreducible totality.

For us this totalistic view of things naturally has something very wonderful about it.

But for the Oriental it results in a curious detachment from the world of concrete particulars we call reality.

He is so weighed down by the totality that he can scarcely get hold of the details.

Therefore-and this explains the tremendous upheaval going on in the East-he has a profound need for mastery over the concrete, with the result that America's gadget-mania works on him like a devastating bacillus.

Our childish passion for ever faster cars and aeroplanes is for him a dream of bliss.

No wonder the old Chinese wisdom is dying out even more rapidly than the philosophical apathy of yoga in India.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books.

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism.

The dialogue with the East is therefore extraordinarily important for us as well as for them.

In this respect Lily Abegg's book is one of the most instructive I know.

With collegial regards,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 438-439

1. http://3.bp.blogspot.com/-UP25T8g6pSI/VfvfLLfhq6I/AAAAAAAAX5I/5hvY6k0sszY/s1600/1mind.jpg

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Carl Jung on "this unscrupulous chatterer. **(2015-09-18 06:12)**

[1]

To Gerhard Adler

Dear Dr. Adler, 3 June 1958

It was very kind and equally responsible of you to have reached for your pen and given the proper answer to this unscrupulous chatterer.

I appreciate it all the more that for once one of my pupils has broken a lance for me, and moreover in such a venomous affair.

My task of having to say unpopular things is difficult enough as it is, so that it is truly not necessary to add to the pile of prejudices.

The weariness that comes with old age and my forgetfulness are Increasing slowly but surely and I feel procul negotiis for this and other reasons, while the world does everything it can to begrudge me otium cum or sine dignitate.

Fortunately since my "Modern Myth" I have not been plagued by any more new ideas.

Incidentally, John Wyndham's The Midwich Cuckoos (1957) is a good saucer story and introduces a new version of the Holy Ghost.

With many thanks and cordial greetings,

Yours ever,

C.G. Jung Carl Jung, Letters Vol. II, Pages 443-444

Note: The London New Statesman of 1 7 May 5 8 had published a long letter by an American, A. D . Parelhoff, in which he spoke of "the long-known aberrations of Jung" and attacked him for his "anti-semitic theories," using misquotations and distortions of meaning.

A. wrote a detailed reply, published in the same journal on 24 May, pointing out Parelhoff's falsifications and mistranslations, and giving at the same time a true picture of Jung's highly critical attitude to Nazi Germany.

1. http://3.bp.blogspot.com/-euUu_aPLjuY/VfvjS-J1MzI/AAAAAAAAX5U/VGbayBFOYmo/s1600/1chatter.jpg

Carl Jung: I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, (2015-09-18 10:29)

[1]

To Edward J . Steiner

Dear Dr. Steiner, 5 June 1958

No doubt it would be an excellent scheme to have a machine for recording the voices of spirits.

Unfortunately there are no cases on record where spirits had the good grace to present themselves as test persons.

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don’t know in which way one can prove it, as such a proof is outside of our human possibility.

Your idea that any kind of phenomenon needs must represent a certain quantity of energy is-as far as our energy-concept goes-perfectly correct.

It is certainly true for the world of causal connections; but suppose, for the sake of the argument, an acausal arrangement of events, which is equally possible, since even causality is a statistical truth and not an axiom.

In that case we will try in vain to catch as much as a quantum of energy.

This whole question of so-called "occult phenomena" is nothing one could be naive about.

It is an awful challenge for the human mind.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 444.

1. http://4.bp.blogspot.com/-BNv7QtGf-IM/VfwfVDl8rCI/AAAAAAAAX5k/NmeyTvr4r2M/s1600/1ghost.jpg

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Carl Jung: It is good therefore, as a rule, to keep at least one foot upon terra firma. **(2015-09-18 11:11)**

[1]

To Edward Thornton

Dear Thornton, 20 July 1958

The question you ask me is-I am afraid-beyond my competence.

It is a question of fate in which you should not be influenced by any arbitrary outer influence.

As a rule I am all for walking in two worlds at once since we are gifted with two legs, remembering that spirit is pneuma which means "moving air."

It is a wind that all too easily can lift you up from the solid earth and can carry you away on uncertain waves.

It is good therefore, as a rule, to keep at least one foot upon terra firma.

We are still in the body and thus under the rule of heavy matter.

Also it is equally true that matter not moved by the spirit is dead and empty.

Over against this general truth one has to be flexible enough to admit all sorts of exceptions, as they are the unavoidable accompaniments of all rules.

The spirit is no merit in itself and it has a peculiarly irrealizing effect if not counter-balanced by its material opposite.

Thus think again and if you feel enough solid ground under your feet, follow the call of the spirit.

My best wishes,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 459-460

1. http://4.bp.blogspot.com/-FshjQ4nspR0/VfwpUzH66II/AAAAAAAAX50/su3BvOoGwxw/s1600/1foot.jpg

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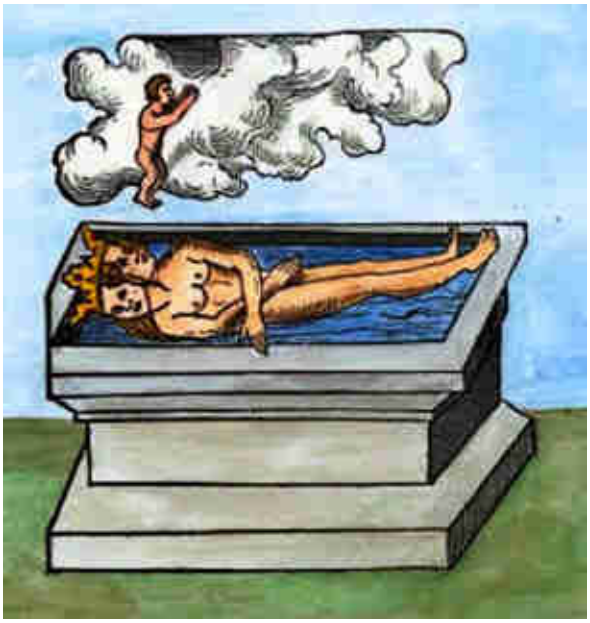
Carl Jung: ... the psyche is up to a certain point not subject to corruptibility. **(2015-09-19 05:02)**

[1] 

Dear Mrs. Milbrand, 6 June 1958

I have often been asked the question you put to me: whether I have any reason to believe in a survival.

As it means very little to me when somebody says "I believe this or that," I assume that it would be pretty futile to say "Yes, I believe in survival. "

I dislike belief in every respect, because I want to know a thing, and then I don't have to believe it if I know it.

If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary.

I think one ought to have at least some more or less tangible reasons for our beliefs.

One should have some knowledge at least that makes a hypothesis probable.

Your experience f.i. is not a convincing reason, since we have no means of establishing whether it is a hallucinated piece of memory or a real ghost.

In other words, I would dismiss neither the one nor the other possibility.

The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter.

This fact proves a relative independence of the psyche from time and space.

This means that the two elements of time and space, indispensable for change, are relatively without importance for the psyche.

In other words: the psyche is up to a certain point not subject to corruptibility.

That's all we know.

Of course one can have experiences of a very convincing subjective nature which need no support through scientific possibilities.

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival.

I remain, dear Mrs. Milbrand,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 445

1. http://4.bp.blogspot.com/-N1oqobZ3-bs/Vf0kHuDbQAI/AAAAAAAAX9A/ZHkmbN-lSCU/s1600/1sub.jpg

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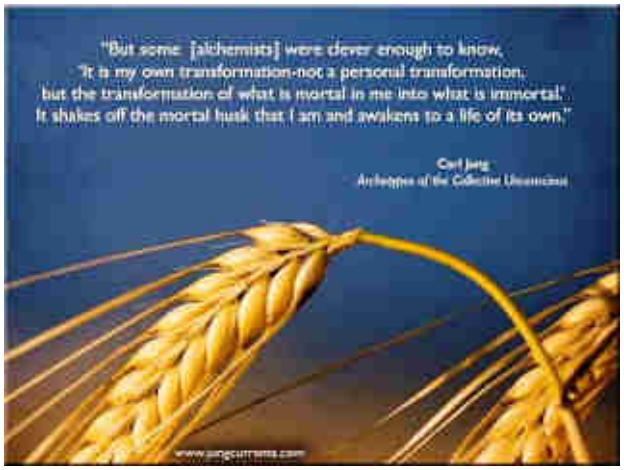
Carl Jung: ...: the freedom appears in the non-predictability of synchronistic phenomena. **(2015-09-19 16:00)**

[1]


"But some [alchemists] were clever enough to know,
'It is my own transformation-not a personal transformation,
but the transformation of what is mortal in me into what is immortal.'
It shakes off the mortal husk that I am and awakens to a life of its own."
Carl Jung

To Karl Schmid

Dear Professor Schmid, 11 June 1958

Frail Jaffe has laid before me the questions you have raised in your very kind letter to her.

Your questions are of such a nature that I have to answer them myself, so I must apologize for officiously intervening in the discussion.

The difficulty you are up against has to do with the real nature of empirical thinking.

For instance, when you ask about the "organizing archetype," this is a philosophical and speculative question far removed from empirical thinking, which is primarily concerned with facts, though the empiricist too is an inquisitive fellow with a bent for speculation.

I forbid myself to ask such a question because it is not underpinned by a sufficient number of facts for us to be able to answer it.

First of all we have to ascertain the facts of the so-called "organization" or arrangement.

We have taken the first tentative steps in this direction by setting up the hypothesis that in very many cases there exist recognizable archetypal models upon which the whole arrangement appears to be constructed.

This is a formal statement of the same kind as the characterization "synchronicity."

Nothing substantive has been said about the nature of this arrangement; in other words, no theological or any other speculative hypostasis has been made.

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms.

The archetype of the "mother," for instance, manifests itself in infinitely many forrns and yet the one common characteristic of the mother-idea always remains intact.

The same is true of the "father."

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself.

Thus it can appear as the image of the real mother but also as Sophia, or matter, which, as the name shows, also contains the mother-idea although it refers to a scientific concept.

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events.

The concept "event" cannot be included under the concept "form," since form and event cannot be made to coincide.

Hence you cannot describe synchronicity as an archetype but only as a modality sui generis.

The concept of synchronicity says that a connection exists which is not of a causal nature.

The connection consists firstly in the fact of coincidence and secondly in the fact of parallel meaning.

It is a question of meaningful coincidences.

Therefore it would only be confusing to throw together two entirely different concepts.

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown.

Starting from the equation the unconscious = the unknown, he can determine that one aspect of it is the archetype.

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something
to do with synchronicity.

These two aspects are joined together by the hypothesis that
synchronistic phenomena are very often connected with archetypal constellations.

This much can be determined by experience.

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena.

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm.

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories- a relativity of being and of the seemingly axiomatic existence of time and space.

The expression "type" is applicable only to the archetypes, since they are in fact typical.

It cannot be applied to synchronicity, since the only typical thing that can be determined about it is the mean-

ingful coincidence.

So far as our experience goes, all that can be determined about synchronicity at present is a boundless variety of phenomena even though a number of synchronistic events could be characterized as typical.

Typical characterizations have therefore been chosen, for instance telepathy, precognition, clairvoyance, etc.

But these characterizations are not types of meaning such as the archetypes are.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena.

It is possible only where no causal nexus is present, as is by definition the case with synchronicity.

Time and space are present for the empiricist, and causality likewise, which is not possible without them.

For the empiricist it is unthinkable that they are mere categories of understanding and would not exist at all outside it.

But he knows that causality is only a statistical truth and accordingly there must be exceptions, i.e., legitimate instances of acausality where time and space are relative or absent and something nevertheless occurs.

Research has shown that such unconditioned or absolute events do occur within the field of archetypal constellations and in the form of meaningful coincidences.

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world.

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality.

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding.

Modern physics is in a similar situation, as it can make no valid statements about what is substantive.

Not, at any rate, to the extent that it can about those modalities which are expressible in equations, whereas we have no means of visualizing the nature of light, or can grasp it only by means of a paradox, i.e., as wave and particle.

No more than we can determine what psyche or matter is can we recognize what the "organizing principle" is.

Naturally we can postulate that there is "something" hidden behind these phenomena, but this gets us no forrader since it is impossible for us to conceive what that "something" would have to be like in order to appear now as causality and now as synchronicity.

I have just read that modern physicists have coined a name for it: the terrifying expression "universon," which is at the same time "cosmon" and "anti-cosmon."

Such extravaganzas get us nowhere.

This is where mythology begins.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased speculation but rather from the unfathomable law of nature herself.

The result is a legitimate mythology and not an arbitrary universon-fantasy.

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter.

This natural need is a legitimate occasion for further conceptualizations which, precisely because the question is all-embracing, cannot be the product merely of the conscious intellect but must necessarily proceed from the total man, i.e., from the co-participation of the unconscious.

Thus, starting from the principle unus est lapis, the medieval alchemists inferred the unity of human nature, and for them the synthesis of the stone harmonized with the synthesis of our human components; hence they equated the Vir Unus with the Unus Mundus. (Microcosm = macrocosm.

In India : personal atman-purusha = supra personal atman-purusha.)

This far-reaching speculation is a psychic need which is part of our mental hygiene, but in the realm of scientific verification it must be counted sheer mythology.

Although there is a psychic need to postulate things like "universon," "matter," "anti-matter," etc., no scientifically responsible knowledge is gained thereby.

So if I occasionally speak of an "organizer," this is sheer mythology since at present I have no means of going beyond the bare fact that synchronistic phenomena are "justso."

The same is true of the inherent "knownness" of things (there are many examples of this in biology!).

The ’absolute knowledge’ which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence.

Such a form of existence can only be transcendental, since, as the knowledge of future or spatially distant events shows, it is contained in a psychically relative space and time, that is to say in an irrepresentable space-time continuum."

This statement, too, is mythology, like all transcendental postulates.

But this particular statement is a psychic phenomenon which also underlies the "subjectless" consciousness in yoga philosophy.

Hoping I have given some sort of answer to these difficult questions,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 445-449

1. http://4.bp.blogspot.com/-2ZVOXTH59z4/Vf29Oqd1q8I/AAAAAAAAX9Q/iXGAd2M5Ndw/s1600/1alchemy.jpg

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Carl Jung: “Of course you can dream of the sun!” (2015-09-19 16:16)

[1]

To K. Neukirch

Dear Frau Neukirch, 13 June 1958

Of course you can dream of the sun!

Here is an example: a lady I was treating dreamt that she saw a sunrise.

She saw the sun rising up, half hidden behind the roof of my house.

Above it, as though written in the sky, was the Latin word exorietur:
"It will rise."

The point is that a great light had dawned on her during the treatment.

The only odd thing is how anybody could get the idea that you
can’t dream of the sun!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 449-450

1. http://1.bp.blogspot.com/-bcfDM_FUbnI/Vf3CVgkmTQI/AAAAAAAAX9k/d8Ymf7KOujw/s1600/1sun.jpg

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Carl Jung: Why should the psyche be the only living thing that is outside laws of determination?
(2015-09-19 16:31)

[1]

To Michael Fordham

Dear Fordham, 14 June 1958

I don't flatter myself on having a theory of heredity.

I share the ordinary views about it.

I am convinced that individual acquisitions under experimental conditions are not inherited.

I don't believe that this statement could be generalized, since changes in individual cases must have been inherited, otherwise no change would have come about in phylogenesis; or we would be forced to assume that a new variety, or a new species, was shaped by the creator on the spot without inheritance.

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!).

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body.

It would be highly miraculous if that were not so.

Why should the psyche be the only living thing that is outside laws of determination?

We follow archetypal patterns as the weaver-bird does.

This assumption is far more probable than the mystical idea of absolute freedom.

It is true that I have set aside hitherto general biology.

This for good reasons!

We still know far too little about the human psychology to be able to establish a biological basis for our views.

In order to do that, we ought to know far more about the psychology of the unconscious and what we know about consciousness cannot be connected with biological viewpoints directly.

Most attempts in this direction are rather futile speculations.

The real connections with biology are only in the sphere of the unconscious, i .e., in the realm of instinctive activities.

We gain the necessary material on the one hand from the explanation of individual cases and on the other hand from historical and comparative research.

Only by this work we can establish the existence of certain instinctual patterns that allow a comparison with the facts of biology.

For our purposes it is highly indifferent whether archetypes are handed down by tradition and migration or by inheritance.

It is an entirely secondary question, since comparable biological facts, i.e., instinctual patterns with animals, are obviously inherited.

I see no reason to assume that man should be an exception.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition.

Instincts are not taught, as a rule.

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes.

As a matter of fact we have practically no evidence for inherited representations (although even this statement is not quite safe), but we have plenty of proof that archetypal patterns exist in the human mind.

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four?

The child belongs to a little bourgeois family in a little town and certainly she has never had the slightest possibility of hearing and understanding the name "Barbelo," meaning: "in the four is God."

The doubt in the existence of archetypes is merely an affair of ignorance and therefore a lamentable prejudice.

For many scientific reasons it is far more probable that there are such forms than that there are not.

My reasons are not philosophical ones, they are statistical.

Hoping that I have explained myself satisfactorily,

I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 450-451

1. http://2.bp.blogspot.com/-4D8PfPAPGIw/Vf3FdTkmFgI/AAAAAAAAX9w/2cGa78KUe3c/s1600/1fate.jpg

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Carl Jung: ..if only you will stand by yourself and endure things as they are without grumbling. **(2015-09-20 05:54)**

[1]

To Frau V.

Dear Frau V., 28 June 1958

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error.

The experience of wholeness is, quite to the contrary,an extremely simple matter of feeling yourself in harmony with the world within and without.

If you have attained this simplicity, you will not let yourself be upset either by your son's awkward family circumstances or by the loss of your "book of voices."

You don't have your roots in this book of voices nor are you your son, who must and will have a life of his own despite the fact of your clinging to him.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling.

You should always tell yourself : that's how it is, and there's nothing Ican do about it.

Everything that will or must be comes without your doing, and you have only to hold your own in order to come through the darknesses of human existence.

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world.

With best wishes,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Page 456.

1. http://4.bp.blogspot.com/-usBxEyeLHvQ/Vf6BwvUlFuI/AAAAAAAAX-E/57P_Su_zG6o/s1600/1grumble.jpg

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Carl Jung: For me life was something that had to be lived and not talked about. **(2015-09-20 06:12)**

[1]

To Kurt Wolff

Dear Mr. Wolff, 17 June 1958

Best thanks for your letter of June 3rd.

Your wish that I should expatiate at greater length on psychotherapy
seems to me unfulfillable because I have already written a whole lot on this subject from the scientific standpoint and none of it i s suitable for a biography.

I would have to expose a mass of empirical material which was very important to me personally, but unfortunately medical discretion forbids me to make use of it.

Some of the patients are still alive, and if dead they have relatives who could easily recognize from my account, if it were reliable, whom it concerned.

I have to be extremely careful in these matters.

As for my meeting with William James, you must remember that I saw him only twice and talked with him for a little over an hour,but there was no correspondence between us.

Apart from the personal impression he made on me, I am indebted to him chiefly for his books.

We talked mostly about his experiments with Mrs. Piper which are well enough known, and did not speak of his philosophy at all.

I was particularly interested to see what his attitude was to
so-called "occult phenomena."

I admired his European culture and the openness of his nature.

He was a distinguished personality and conversation with him was extremely pleasant.

He was quite naturally without affectation and pomposity and answered my questions and interjections as though speaking to an equal.

Unfortunately he was already ailing at the time so I could not press him too hard.

Aside from Theodore Flournoy he was the only outstanding mind with whom I could conduct an uncomplicated conversation.

I therefore honour his memory and have always remembered the example he set me.

Incidentally I have discussed James at some length in my book on types.

If I were to write an appreciation of James from my present standpoint it would require an essay in itself, since it is impossible to sketch a figure of such stature in a few words.

It would be an unpardonable exercise in superficiality if I presumed to do so.

I regret that my biography, as I envisage it, is in many respects Unlike other biographies.

It is utterly impossible for me, without expressing value judgments, to remember the millions of personal details and then have such a conceit of them in retrospect as to tell them again in all seriousness.

I know there are people who live in their own biography during their lifetime and act as though they were already in a book.

For me life was something that had to be lived and not talked about.

Also, my interest was always riveted only by a few but important things which I couldn’t speak of anyway, or had to carry around with me for a long time until they were ripe for the speaking.

In addition I have been so consistently misunderstood that I have lost all desire to recall "significant conversations."

God help me, when I read Eckermann' s Conversations even Goethe seemed t o me like a strutting turkey-cock. I am what I am-a thankless autobiographer! With friendly greetings,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 451-453

1. http://3.bp.blogspot.com/-npShNhgxy7k/Vf6FskYX_sI/AAAAAAAAX-Q/QY2iXAt-ZA4/s1600/1carl.jpg

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Carl Jung: Meister Eckhart is about the first where the self begins to play a noticeable role. **(2015-09-20 06:23)**

[1]

To Herbert E . Bowman

Dear Dr. Bowman, 18 June 1958

Thank you ever so much for your kind and refreshing letter.

Believe me: there are rather few of this kind in my mail-bag.

As to your question "Why has the Self gone undiscovered?"

I must tell you that my American publisher had the grace to invent this title.

I would never have thought of it, as the self is not really undiscovered, it is merely ignored or misunderstood; but for the American public it seems to have been the right term.

The self is known in ancient and modern Eastern philosophy.

Zen philosophy is even fundamentally based on the cognition of the self.

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role.

After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness.

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place.

In the course of my psychiatric and psychological studies I could not help stumbling upon this very obvious fact and I therefore began to speak of the self again.

For about 1900 years we have been admonished and taught to project the self into Christ, and in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum.

He blissfully does not know the meaning of the term.

If you are interested in the secret peripeteia of the spiritual development of Western man, I might mention to you my volume Aion (Rascher Verlag, Zurich, 1951), in which you find two essays, the one by M.-L. von Franz,concerning the transition of the antique mind into Christian form, and an essay of mine in which I deal with the transmutation of the Christian mind towards the end of the Christian aeon.

(The English version is on the way and is going to be printed by the Bollingen Press, New York.)

Thanking you again for your kind interest,

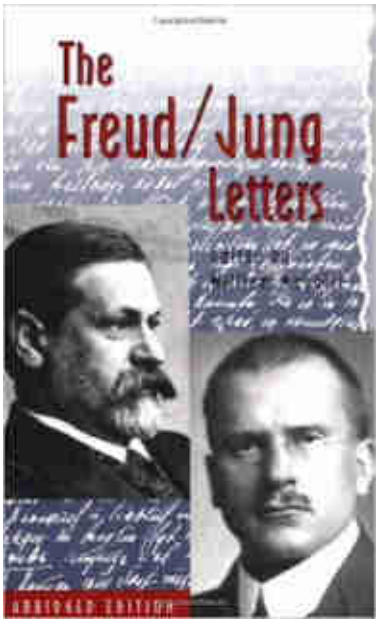
I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 453-454.

1. http://2.bp.blogspot.com/-jMxN3NCgd_w/Vf6IHKAwqII/AAAAAAAAX-c/iv4lu605FhY/s1600/1meister.jpg

Carl Jung on correspondence with Freud **(2015-09-21 06:04)**

[1] 

To K. R. Eissler

Dear Dr. Eissler, 20 July 1958

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent- an earlier publication of the whole correspondence.

Such a change of my will is not a simple matter.

First of all I don't know how you feel about such a proposition and secondly I couldn't permit an earlier publication without a necessary revision of my letters.

My letters were never written with any thought that they might become broadcast.

As a matter of fact many of them contain unchecked and highly objectionable materials as they are produced in the course of an analysis and shed a most one-sided and dubious light on a number of persons whom I don't want to offend in any manner whatever.

Such material enjoys the protection of the secretum medici.

These people or their descendants are still alive.

I should be deeply obliged to you if you would kindly inform me of your feelings in this matter, especially if you would agree with an earlier publication under strict observation of the rule of discretion and the risk of libel.

Faithfully yours,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 458-459

1. http://4.bp.blogspot.com/-4UicLo-Dxds/Vf_VzwntZ2I/AAAAAAAAYAk/GI7yNrFB4ic/s1600/1freud.jpg

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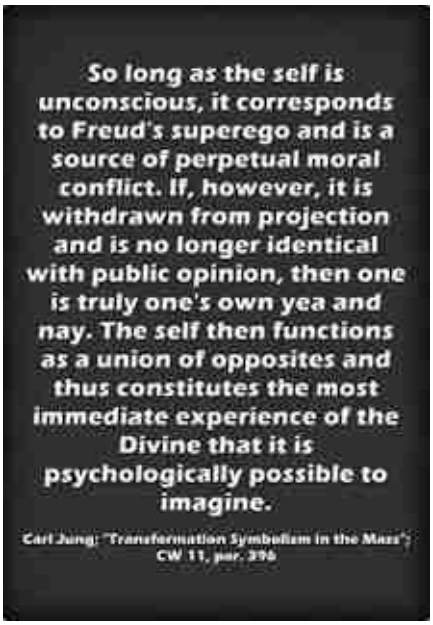
Carl Jung on Freud's Super-Ego **(2015-09-21 06:22)**

[1] 
So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine.
Carl Jung: "Transformation Symbolism in the Mass"; CW 11, par. 396

To Wilhelm Bitter

Dear Colleague 12 July 1958

The concept of Freud's super-ego is complicated by the fact that no proper distinction is made between conscious ethical decision and the customary virtually unconscious reaction on the part of our conscience.

What Freud calls the super-ego is the operation of a complex which from ancient times has found expression in the moral code, and therefore surely appertains to the general and traditional
consciousness.

When he seeks the origins of the moral reaction in man's hereditary disposition, this contradicts his assumptio!

That such reactions stem from the experiences of the primal horde, When the primal father created the Oedipus situation through his own willfulness.

Either it was the tyranny of the primal father which created morality, or, if it was already implanted in human nature, it was also present in the primal father, who by his very constitution bore the moral law within him.

The question cannot be resolved empirically because it is in the highest degree improbable that a primal father ever existed and, furthermore, we ourselves were not around when the first moral reactions took place.

"Age-old phylogenetic experience" -this is approximately what I have termed the collective unconscious.

Freud, as you know, rejected my view, and this complicates the situation still further.

For him conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level.

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial.

Freud's view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that conscience is made up of ancestral experiences.

Of course you can maintain that morality, as the word "mores" shows, derives from conscious memories handed down by tradition.

But then it cannot at the same time be an inherited instinct.

If it is an inherited instinct, then the experiences in question do not represent a beginning but are the outcome of that instinct.

I seem to remember that I mentioned the example from Zschokke's Selbstschau because it demonstrates the infectiousness of guilt feelings.

I do not know whether it evoked a feeling of guilt in Zschokke himself.

Some psychological truths can be established by scientific methods, others not.

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements.

The only sure thing is that man does make such statements.

This is the only validity they possess and the only possibility we have of approaching them scientifically.

We can only establish that the animal Man makes them and that they have considerable psychological value.

These statements are anthropomorphic, and it cannot be established whether they give grounds for a possible metaphysical reality.

We shall never be able to jump over the epistemological barrier.

I hope we shall meet again at the coming Congress.

With collegial greetings,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 457-458

1. http://1.bp.blogspot.com/-G6lvJrNm6Mw/Vf_ZOw-z64I/AAAAAAAAYAw/nn1Gz3ktRLM/s1600/1ego.jpg

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Carl Jung: One gains more peace through losing power. **(2015-09-21 08:41)**

[1]

To Mrs. C.

Dear Mrs. C. 3 November 1958

If power symptoms creep into the work that is done round you, then diminish your own power and let others have more responsibility.

It will teach you a very sound lesson.

They will learn that more power and more influence bring more suffering, as you yourself are learning under the present conditions.

One should not assert one's power as long as the situation is not so dangerous that it needs violence.

Power that is constantly asserted works against itself, and it is asserted when one is afraid of losing it.

One should not be afraid of losing it.

One gains more peace through losing power.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 463.

1. http://1.bp.blogspot.com/-74ETl8ksP_8/Vf_6UQjq1zI/AAAAAAAAYBA/guXVExnTDP4/s1600/1power.jpg

Carl Jung: Astrological "truths" as statistical results are questionable or even unlikely. **(2015-09-21 09:27)**

[1]

To Robert L. Kroon 15 November 1958

Astrology is one of the intuitive methods like the I Ching, geomantics, and other divinatory procedures.

It is based upon the synchronicity principle, i.e., meaningful coincidence.

I have explored experimentally three intuitive methods: the method of the I Ching, geomantics, and astrology.

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations.

While studying astrology I have applied it to concrete cases many times.

There are remarkable coincidences, e.g., the position of Mars in the zenith in the famous horoscope of Wilhelm II, the so-called "Friedenskaiser."

This position is said already in a medieval treatise to mean always a casus ab alto, a fall from the height.

The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are.

If intelligently used the experiment is useful in cases where it is a matter of an opaque structure.

It often provides surprising insights.

The most definite limit of the experiment is lack of intelligence and literal-mindedness of the observer.

It is an intelligent apercu like the shape of the hand or the expression of the face-things of which a stupid and unimaginative mind can make nothing and from which a superstitious mind draws the wrong conclusions.

Astrological "truths" as statistical results are questionable or even unlikely.

(Cf. my paper "Synchronicity: An Acausal Connecting Principle" in Jung-Pauli: The Interpretation of Nature and the Psyche, Bollingen Series LI, New York 1952. Pag. 83 ff.)

The superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy.

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid.

The reason for this is that astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality.

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use.

It is an apt tool only when used intelligently.

It is not at all foolproof and when used by a rationalistic and narrow mind it is a definite nuisance. Carl Jung, Letters Vol. II, Pages 463-464

1. http://1.bp.blogspot.com/--agp5GJCctM/VgAFAfjrImI/AAAAAAAAYDs/4JrlJWdbRVQ/s1600/1astro.jpg

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Carl Jung: As the term "unconscious" denotes, we don't know it. **(2015-09-21 14:58)**

[1]

To Harold Lloyd Long

Dear Sir, 15 November 1958

The derogatory interpretations of the unconscious are usually due to the fact that the observer projects his primitivity and his blindness into the unconscious.

He thereby pursues the secret goal of protecting himself against the inexorable demands of nature in the widest sense of the word.

As the term "unconscious" denotes, we don't know it.

It is the unknown, of which we can say anything we like.

Not one of our statements will be necessarily true.

The reason why the unconscious appears to us in such a disagreeable form is because we are afraid of it, and we revile it because we hope that by this method we can free ourselves from its attractions.

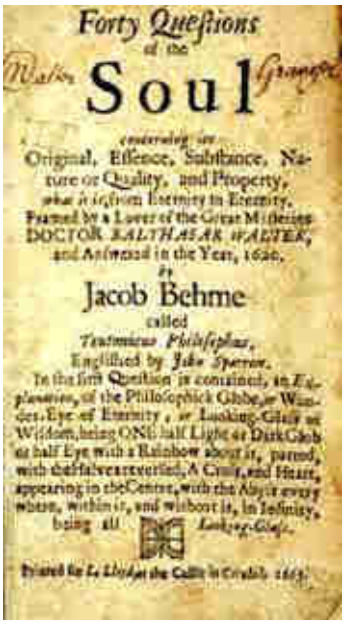
It is a puzzler-! admit-to anybody who occasionally indulges in thinking.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 464-465

1. http://2.bp.blogspot.com/-1npXfaUMzBA/VgBS41yY_LI/AAAAAAAAYEM/NaoUblffoaw/s1600/1uncous.jpg

Carl Jung: I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. (2015-09-21 15:15)

[1] 
Forty Questions
of the
Soul
Jacob Behme
called
Teutonicus Philosophus,
Englished by John Sparrow.
Printed for L. Lloyd at the Gallie in Cornhill. 1647.

To Karl Schmid

Dear Professor Schmid, 8 December 1958

Having been prevented by various circumstances I am thanking you only today for your book Hochmut und Angsfl now that I have perused its contents.

I am still under the impact of the treasures displayed in it, which are indeed so vast that an effort is needed to grasp their profusion.

I own the first English edition of Bohme's 40 Questions Concerning
the Soul, 1647.

In it as a mandala or "Eye of ye Wonders of Eternity, or Looking-Glass of Wisdom," comprising Man, God, Heaven, World, and Hell.

Your book is another such looking glass of wisdom.

Not only does it mirror the countless facets of our contemporary
world, it is also an intelligent and interpretive magnifying glass which brings the barely comprehensible into sharp focus.

You hold a mirror up to the world in which it can recognize its own image, or rather could do so did not the well-intentioned reader usually think: "Yes, that's what people-other people-are like."

Only a very few readers seem to know that they themselves are also the others.

What then is to be said of the ill-intentioned?

A good many will admit that self-knowledge and reflection are needed, but very few indeed will consider such necessities binding upon themselves.

As a critique of European culture your book goes very deep, as pages 139-140 show.

A lot more could be said about that.

What is the question that the world-shaking phenomenon of Naziism answered, and what does it mean for the German psyche, and not for it alone but also for the psyche of humanity, particularly that of the West?

The East has been churned up by it to its very foundations.

But what is the reaction of the West?

Here it is not even realized that the answer has not been given.

Ostensibly it is the Russians who leave us no time for it.

We have got brainlessly stuck on the defensive.

Your book is therefore extremely timely.

One can only wish that it will be widely read and that somebody will start drawing conclusions.

This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect.

In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds.

It is an interesting historical process which-fundamentally-no longer affects me.

But I am thankful to hear another voice that has taken over the Function of one crying in the wilderness.

Very cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 465-466

1. http://2.bp.blogspot.com/-qPOkECB5i20/VgBWjyvPWsI/AAAAAAAAYEY/XbLycP_kCnI/s1600/140.jpg

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Carl Jung on “Satori.” **(2015-09-22 05:33)**

[1]

To James Kirsch

Dear Colleague, 10 December 1958

Best thanks for your kind and interesting letter of December 2nd.

The satori experience of your friend, Dr. K., is a typical mandala vision.

If there are people in the East who claim to have had an imageless experience, you must always remember that the report is as a rule highly unpsychological.

It is the tradition that a satori experience is imageless and they
therefore say it was imageless.

That it cannot possibly have been imageless is proved by the fact that they remember something definite.

Had it been totally imageless they could never say they remember something, since the memory is an image of something that has been.

But this simple reflection does not come to the Oriental, and for the same reason he can assert that he passed into an imageless condition when he received an illumination.

He knows it was an imageless condition and this in itself is already an image, but these people can't see that.

I have never really succeeded in convincing an Indian that if no conscious ego is present there can be no conscious memory either.

The comparison they always make with deep sleep when all memory is extinguished is a condition in which no memory whatever can come into existence precisely because nothing is perceived.

But in the satori experience something is perceived, namely that an illumination or something of the sort has occurred.

This is a definite image which can even be compared with the tradition and brought into harmony with it.

I therefore regard this assertion of an imageless condition as an uncritical and unpsychological statement due to lack of psychological differentiation.

This lack also explains why it is so difficult for us to have any real contact with such people, and it is no acci-

dent that the only person who was able to give you a satisfactory answer is himself an observant psychologist.l

It is simply not to be comprehended how an experience can be established as having happened if nobody is there who has had it.

This "nobody" who establishes it is always an ego.

If no ego is present nothing whatever can be perceived.

Even with us there are people who make such assertions; for instance a Christian can assert that he has been redeemed by Christ, although it is easy enough to prove to him that in reality he has been redeemed from nothing.

He has merely experienced a change of mind and sees certain things differently from before.

But the situation is fundamentally the same as it always was.

With my best wishes for the New Year,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 466-467

1. http://2.bp.blogspot.com/-03lrz9fdMfY/VgEf8Tket5I/AAAAAAAAYEo/2Xy_IggAXtw/s1600/1satori.jpg

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Carl Jung: You only can teach or change the heart of an individual. (2015-09-22 05:47)

[1]

To: James Gibb

Dear Mr. Gibb, 1 October 1958

Thank you for your interesting letter.

It is indeed as you say: one could speak of a pool of good and a pool of evil.

But this statement is a bit too simple, because good and evil are human opinions and therefore relative.

What is good for me can be bad for somebody else and the same with evil.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind.

The opposition good - evil is universal in our experience, but one must always ask to whom?

This is a great difficulty.

Otherwise the situation would be quite simple if you could make general statements about good and evil.

You could then clearly designate the things that are good and the things that are evil.

As this is not the case, the question is the human individual, namely, the latter is the decisive factor because it is the individual that declares something good and something evil.

It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad.

Thus our attention must be given to the individual that decides and not to the question of good or evil, which we cannot make out for other people.

That is the reason why you cannot tell whole nations what is good for them.

You only can encourage the individual to make ethical decisions, with the hope for general consent.

What a whole nation does is always the result of what so many individuals have done.

You also cannot educate a nation.

You only can teach or change the heart of an individual.

It is true that a nation can be converted to good or bad things, but in this case the individual is merely acting under a suggestion or under the influence of imitation and his actions are therefore without ethical value.

If the individual is not really changed, nothing is changed.

This is unwelcome news and because it is so, the helpful attitude, I do suggest, is not perceived by the ear of a nation.

Therefore one says it is not popular.

In other words: it does not agree with people.

They will do it when everybody else is doing it.

And everybody is waiting for everybody to do it.

So nobody begins.

One is either too modest or too lazy, or too irresponsible to think that one can be the first to do the right thing.

If everybody felt the same thing, there would be at least a vast majority of people thinking responsibility a good thing.

Under those circumstances the major evils of mankind would have been dealt with long ago.

I call your attention to a little book I have written not long ago,where you will find some considerations about the same subject.

It is Answer to Job.

You will find it either in Psychology and Religion (Bollingen Series, New York) or as a small volume published in England (Routledge and Kegan Paul, London).

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 461-462

1. http://3.bp.blogspot.com/-XVl_8L79AtE/VgEjBSCsV5I/AAAAAAAAYE0/Pl433eIY52A/s1600/1heart.jpg

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Carl Jung: Mature youth begins, as one says, at seventy... (2015-09-22 06:03)

[1]

To Charles H. Tobias

Dear Sir, 27 October 1958

A bird has whistled to me and told me that you have reached your 70th year of life.

Although I do not know you, I assume you are quite satisfied with this achievement.

It is something.

I can talk with some authority, as I am in my 84th and still in passably good form and-looking back, as you probably do on this day of celebration and congratulation-! see following behind myself the long chain of 5 children, 19 grandchildren, and about 8 or 9 great-grandchildren.

(The latter number is not quite safe as at frequent intervals a new one drops from heaven.)

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood.

Let us hope that in your case the latter part of the sentence will confirm itself.

My best wishes,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 462-463

1. http://3.bp.blogspot.com/-nmKNy6KVWrE/VgEm_ZM0WAI/AAAAAAAAYFA/oznBuXIcR6M/s1600/1carl.jpg

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Carl Jung on a Referendum to give women the right to Vote. **(2015-09-22 16:37)**

[1]

To Claire Scheuter

Dear Fraulein Scheuter, 10 January 1959

Your question regarding the unconscious reactions which might influence the referendum on February 1st is

complicated and not easy to answer in a few words.

As a basis for prediction we really need statistics showing the frequency and intensity of male resistance to greater emancipation for women.

Unfortunately it is impossible to obtain such statistics without a Gallup poll of large numbers of men.

We therefore have to make do with vague estimates which, in their turn, are subject to our own prejudices.

Judging by our medical experience of marriage psychology and of the relations between the sexes in general, one can count on a considerable amount of resistance.

The so-called objective judgment of many men is influenced to a large extent by unconscious resentments, prejudices, and resistances, so much so that the crucial factor in this referendum is:

how many men will look into themselves and seriously reflect whether their vote is an objective one or is swayed by their mood?

Since self-knowledge is one of the more difficult arts, it is scarcely to be hoped that many men will take the trouble to search their conscience and consider how much their decision depends on their subjective relations with women.

Male prestige on the one hand, which is of the utmost value in the struggle for existence, is a sensitive thing, and on the other hand a man's weakness, his emotional susceptibility, his proneness to feminine influence are sometimes so great that it is difficult for him to estimate the true importance of these factors.

What is more, in planning this referendum far too little stress was laid on how eminently psychological the whole thing is.

All honour to rational arguments!

But in this question, I should say, it is just the irrational imponderables of a psychological nature that have to be taken into account.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 475-476

1. http://1.bp.blogspot.com/-EhraqiEx5v8/VgG7m7k3kxI/AAAAAAAAYFU/wwhSsiObKHo/s1600/1swiss.jpeg

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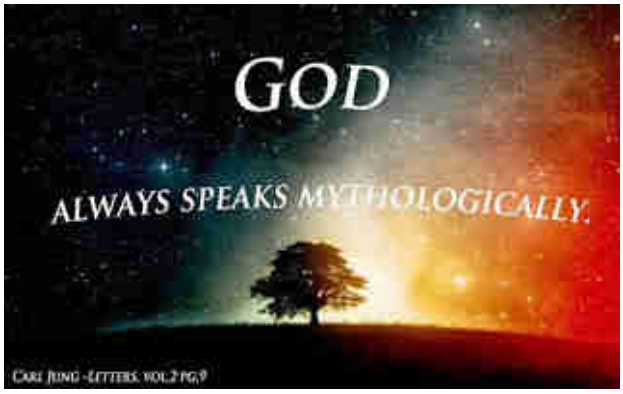
Carl Jung: ... in my psychology the "mythological" aspect means "religious attitude." (2015-09-23 04:36)

[1]



To K. W. Bash

Dear Colleague, 12 December 1958

Best thanks for your expose.

I fully agree with it, only I would ask you to state explicitly that in my psychology the "mythological" aspect means "religious attitude."

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude.

The absence of a unitary view of the world is just what is deplored by many people today and is said to be a sad loss, unlike earlier times when people had a general Anschauung that was a bulwark against the difficulties of life.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its

modern usage mythology simply means "it is nothing," since myths are unrealistic.

My whole endeavour has been to show that myth is something very realbecause it connects us with the instinctive bases of our existence.

The astronomer Hoyle offers an instructive example in this respect: he emphasizes that astronomy can't find any God and that therefore there isn't one, yet writes a novel in which a cosmic cloud represents this very God.

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment.

With cordial greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 468

1. http://4.bp.blogspot.com/-O-2Hn_iZhOM/VgJkJMNJMeI/AAAAAAAAYFk/L1R8mb7E9kM/s1600/1myth.jpg

Carl Jung: From such discussions we see what awaits me once I have become posthumous. **(2015-09-23 04:49)**

[1]

To Baroness Vera von der Heydt

Dear Baroness, 22 December 1958

Your question evidently emanates from an atmosphere in which many words are buzzing about.

The real situation cannot, however, be clarified by mere concepts but only by the inner experience that corresponds to them.

With concepts you invariably miss the mark because they are not philosophical ideas but merely names for experiences.

That is why things that previously seemed all confused suddenly become clear when one lets experience speak.

What I have called "active imagination" can become necessary at any stage of the analysis.

It is obvious that not every analysis leads to individuation, or rather, every analysis is on the way to the distant goal of individuation.

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one’s being obliged to call this an individuation process.

Here it is plain to see how a concept like individuation becomes either much too narrow or much too broad, and then muddles arise which in reality do not exist.

Because of this conceptual hair-splitting everybody is both right and wrong.

Thus X.'s view that active imagination begins when the transference has been fully analysed is an incorrect statement.

From such discussions we see what awaits me once I have become posthumous.

Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums.

Thus are the gods interred in gold and marble and ordinary mortals like me in paper.

My best wishes for Christmas and the New Year,

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 468-469

1. http://2.bp.blogspot.com/-o4KjTGvJiIA/VgJnQE3r6xI/AAAAAAAAYFw/Nmmgm6_4LOs/s1600/1jung.jpg

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Carl Jung: ...Christ is the accessible part of the Godhead... **(2015-09-23 05:06)**

[1]

To the Rev. Morton T. Kelsey

Dear Mr. Kelsey, 27 December 1958

Thank you for your kind letter.

My comment on it begins with the last phrase of your dream:

"It is easier for a minister"
It is easier for a camel
"To be committed to religion"

To go through the eye of a needle
"Than a doctor . . . ."
Than a rich man . . . .

The question that gave cause for this remark is:

Why did your means of transportation fail?

Why did you need transportation?

To get with Mr. X. to hear my lecture. Why do you have me over in California?

In order to talk to me about yourself rather than about religion, "as it is easier for a minister," etc.

The doctor's way then seems to be the hard one, since his worldly riches pave the way to Hell for him, to remain within the frame of your parable.

This is something of a puzzle.

You know I am the unbelieving outsider who asks naive questions, f.i. why would you need or prefer to talk to a doctor since you are totally committed to a Soter, the greatest of all healers?

You say of your experience that it was one of "salvation, of being saved by something with enough power to save and sufficient will to do the same. This all I know and all I need to know."

Why should the one who can slip through the eye of a needle consult with the rich man who goes down the broad way?

Of course it is just a dream.

But did you make it, or who gave it to you?

You know that I believe I have some good reasons for paying attention to dreams no matter how small and unimportant they seem to be.

I would conclude from your dream that somewhere something is amiss.

I don't know whether you realize or not how singularly alike the formulation of your experience is to the Christocentric tenet of modern Protestantism?

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton to the Son and Soter and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion.

Protestantism has stripped off almost the whole of the original dogma and ritual and concentrated solely upon Christ, the Saviour.

This is, in my humble opinion, just as it ought to be, because it expresses the fact that the Protestant has had the experience of a saving or guiding principle which manifests itself in the human psyche.

It has been called instinct, intuition, and unconscious.

"Name is sound and smoke," says Goethe's Faust.

Nevertheless these names point to something basic, to a mysterious agency that is concerned with the whole of man.

Therefore science, proceeding from without to within, from the known to the unknown, has called it the self in contradistinction to the ego, which represents the centre of consciousness only.

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience.

The doctor says: "Christ is another name for the self" and the minister says: "What you call the self is in reality Christ in everybody.

Christus intra nos.

To Him you can leave all your perplexities.

He will take care of them." - "This is all very nice," says the doctor, "but what is causing all the jams and fixes from which we need to be saved?

And moreover your Christ is all light and no darkness, while the self manifests in two colours, white and black.

As subtly as you are led into the right path, you are also misled into the mire, and just as often.

Good as a rule is not followed by better but by worse.

There is no chance to get out of sin.

Where is the world after 2000 years of Christianity?"

We don't need to point to the world in general; it is enough to consider one's own case.

Who could say in earnest that he is saved?

By an act of grace he got for once out of a hole.

But he will fall into the swamp again.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa.

As I said, the self casts a shadow.

Christ does not.

He cannot be identified with the whole self, only with its light side.

Yahweh gives life and death.

Christ gives life, even eternal life and no death.

He is a definite improvement on Yahweh.

He owes this to the fact that He is suffering man as well as God.

Through His approximation to man, the auctor rerum improves in moral character.

Christ appears as a guarantee of God's benevolence.

He is our advocate in Heaven, Job's "God against God."

This means that man has learned that if he chooses the side of the Good, he avoids many consequences which would be disastrous if he had not warded them off by his conscious moral decision.

He has acquired enough conscience to decide freely and to choose accordingly.

Where unconsciousness prevails, there is no freedom and man remains a victim of the opposites.

This is the great teaching of Christ: as He has chosen the light and denied the darkness, man can do likewise and escape the opposites-up to a certain point.

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice?

These divine gifts are apt to get us too far away from our earthly bondage and from our inexorable reality.

God is light and darkness, the auctor rerum is love and wrath.

We still pray: "Lead us not into temptation."

(The French Catholic version of the Vulgate has: "Let us not fall into temptation."!)

The consequence is that we moderns are dissociated and unaware of our roots.

That is the reason why the good Christian still needs the doctor, and why his dreams advise a consultation.

Excuse this long letter!

I just wanted to give you an idea about the way in which I would undertake an interpretation.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 471-473

1. http://1.bp.blogspot.com/-ZhoUGV1CWQA/VgJqoSbNEhI/AAAAAAAAYF8/yXMokWRLxcQ/s1600/1christ.jpg

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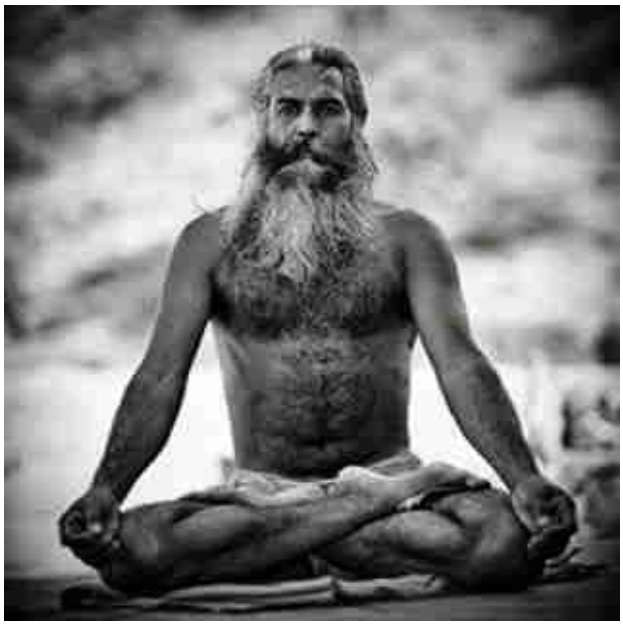
Carl Jung: .. I was the figure, himself deep in meditation, who is produced by a meditating yogi. (2015-09-23 11:54)

[1]



To H.A.F.

Dear Dr. F., 16 January 1959

Many thanks for kindly sending me your very interesting dream.

I found it especially worthy of note that you obviously felt this dream to be highly significant right from the start.

And so indeed it is, in so far as it pictures a phenomenon that is constantly recurring these days all over the world.

The motif of being "carried off," for instance, occurs in widely believed reports in which the occupants of Ufos invite people to climb aboard in the friendliest manner and to make a round trip round the moon or to fly to Venus or Mars.

The occupants of these contraptions are either very beautiful "higher" men or else spiritual beings or angels.

These fairytale reports have the character of dreams of the same kind, such as yours.

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis.

The bird is a messenger of the gods, an angelus.

This image hints at some activity "in the Beyond" relating to your consciousness, which is thereby to be raised to a "higher" level, transported from the banal sphere of everyday life and wafted away from the rational world of the intellect.

In parallel dreams one is fetched into the Beyond, the "world of spirits, " or experiences an illumination akin to a metanoia through the intervention of "higher beings."

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi.

The yogi would be a transcendental figure comparable to the meditant in the Chinese text of The Secret of the Golden Flower.

The crash is an indication that something coming down to earth from heaven, from the "Beyond," is felt as a catastrophe.

According to other parallels this is the fire which descends to earth, like the outpouring of the Holy Ghost in the form of tongues of fire.

It produces smoke or fog, i.e., a "fogging" and obfuscation of consciousness, A disturbance of our orientation, turning eventually into panic and collective psychosis, a fall of the angels with apocalyptic consequences.

These symbolisms, which are cropping up everywhere nowadays,paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer.

Finally a question: would you allow me to publish your dream in the event of a second edition of my UFO book?

With kind regards and again many thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 476-477

1. http://2.bp.blogspot.com/-aU6VGl_Pngg/VgLKjzongYI/AAAAAAAAYGM/BXjF1wFQhSo/s1600/1yogi.jpg

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Carl Jung:.. Most people cannot reach their destinies anyway without a streak of craziness.. **(2015-09-23 12:05)**

[1]

Anonymous

Dear Herr N., 26 January 1959

Best thanks for telling me about the progress of your opus.

It does indeed, as you say, make considerable demands on our constitution.

It goes to the very limit, but no further.

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven’t it is better not to exorcize their demons.

For if one did succeed in doing so it would merely be a successful amputation.

Your dream of “A bare room in a slummy apartment with a dirty wall:"Dirt" is always related to greatness.

It is a necessary compensation.

Because we are so small, contact with greatness always carries with it the danger of inflation.

Then our dreams speak of dirt and squalor, so that we shall remain Down below and not be swept into the distance by the great world-wind.

It is only from the purely human standpoint that the divine game is seen as a sickness, a leprosy, a perilous threat to the bond with human society.

It is therefore advisable not to rant about it but to carry on the work in secret.

Wishing you continued good luck and a stout constitution,

Yours sincerely,

834

C.G. Jung Carl Jung, Letters Vol. II, Pages 479-480

1. http://2.bp.blogspot.com/-Ll_9o1DtsMA/VgLNb6JjT5I/AAAAAAAAYGY/kYmLc6z594E/s1600/1destiny.jpg

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Carl Jung: I cannot tell you how deeply I have been moved by the appalling news of your son's premature death (2015-09-24 06:32)

[1]

Anonymous

Dear Mrs. N., 5 March 1959

I cannot tell you how deeply I have been moved by the appalling news of your son's premature death . . . . Yes, life is a mysterious affair.

Sometimes it starts with a profound no to its own existence,and its only goal seems to be that it ends.

In such a case one can only ask : what was before? and what comes afterwards?

Sometimes one has a dream which answers our question.

But mostly we are left in utter darkness about motive and meaning of an individual life; even our own life seems to consist of a long chain of events, of which only a certain stretch is illuminated by consciousness, but darkness covers that which has been before the beginning and that which is after its end.

My deep sympathy!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 492

1. http://2.bp.blogspot.com/-igbYhhe5Xo8/VgPQ6CrMw4I/AAAAAAAAYIQ/luvmcgJsL3A/s1600/1death.jpg

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Carl Jung on a memory hallucination. **(2015-09-24 16:17)**

[1]

To Dieter Meyer

Dear Herr Meyer, 26 January 1959

The symptom you describe is a particularly pronounced instance of the sentiment du defa-vu.

It is usually explained as a sort of memory hallucination.

It is true that such cases do occur in states of fatigue, but considering the nature of the symptom, and especially when it happens habitually, it seems to me to be something else, namely an actual fore-vision, whether in a dream or simply when one is asleep, of situations which in themselves are completely trivial and which one no longer remembers afterwards although one has a sentiment du defa-vu.

This interpretation seems to me particularly appropriate where an actual and conscious fore-vision has occurred.

These ESP (Extra-Sensory Perception) phenomena are much more common than is generally assumed.

They point to a quality of the unconscious which is outside the categories of time and space.

Rhine's experiments, conducted with large numbers of people, offer irrefutable proof of this.

There is nothing uncanny about it, since experiences like yours come within the range of the normal.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 479

1. http://3.bp.blogspot.com/-rzoZvWCPL0I/VgRaDETq9DI/AAAAAAAAYKg/8nYhC6pDWcc/s1600/1memory.jpg

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Carl Jung: I myself am deeply convinced of the basic analogy between physical and psychological discoveries. **(2015-09-24 16:28)**

[1]

To R.F.C. Hull

Dear Hull, 27 December 1958

Your suggestion to translate the subtitle of the Mysterium Coniunctionis as "An Inquiry into the Fission and Fusion of Psychic Opposites in Alchemy" is indeed very clever.

It is audacious and in a way profoundly right.

This idea is so creative that I cannot assume responsibility for it.

So I should make the further suggestion that in a translator's note you explain your translation of my bland terminology "Trennung und Zusammensetzung."

I congratulate you on this very successful interpretation of my understatement.

I myself am deeply convinced of the basic analogy between physical and psychological discoveries.

I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds which are really united in the speculum, the mirror, that is lying in the middle.

As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum.

Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus.

On this ground your translation is warrantable.

It has my full approval on condition that you write a translator's preface in which you defend your interpretative translation.

You have to submit your innovation probably also to the editorial Olympos, I don’t feel quite competent,!

The idea of a fourth part of the Mysterium Coniunctionis is not at all a bad one, but I am afraid it has been already anticipated by the bulk of Freudian psychology.

He was fascinated by the dark side of man, i.e., by all those things that make up the contents of the "Mysterium Iniquitatis," the mystery of the shadow.

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis."

The "Mysterium Iniquitatis" is represented in modem literature
by a whole library of Psychopathologia Sexualis, criminology, detective stories, etc. and on top the whole Freudian literature.

It needs no further elucidation.

The only trouble with this literary production is that nobody seems aware of a mysterium.

My chance was that I saw it was a mysterium.

On this occasion let me express to you all my good wishes for Christmas and a happy New Year and also my gratitude for the immense work you have put into your translations.

Your brilliant suggestion has shown me once more that your participation in your work is more than professional.

It is alive.

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 469-471

1. http://3.bp.blogspot.com/-UqvfaaPvzPg/VgRcix8igLI/AAAAAAAAYKs/H88pEWS-f44/s1600/1ask.jpg

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Carl Jung: This is the Jewel that must not get lost. **(2015-09-25 06:32)**

[1]

Anonymous

Dear Frau N., 26 January 1959

I gather from your letter that you have a desire and a plan to do something.

This is very understandable and also very useful inasmuch as you learn most of all about yourself.

You say you would "like to get the archetype of the daughter to speak. "

This you can do any time by playing the role of the daughter who in your view is the counterpart of the Regina Coeli and in that capacity say what you have to say through your identification with this daughter.

It is not altogether clear to me what you mean when you say that you are ”looking for the right place."

There is no sense in your expecting to be expected anywhere.

Rather you can be quite certain that you are not expected and can say it nevertheless.

If you wish to speak of these things you must also be able to talk to your stove, which cannot even give an understanding nod.

Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express?

This is the Jewel that must not get lost.

But collaboration and especially "teamwork" are the quickest possible way of losing it.

You can guard it only by enduring the solitude that is its due.

This is the achievement for which the whole world, in its heart of hearts, is expectantly waiting.

With friendly greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 480-481.

1. http://3.bp.blogspot.com/-tGGqk63ykyI/VgUibrD6wbI/AAAAAAAAYK8/y0Hvo8K9TOk/s1600/1jewel.jpg

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Carl Jung: Recognizing the shadow is what I call the apprentice piece... (2015-09-25 06:41)

[1]

To Traugott Egloff

Dear Herr Egloff, 9 February 1959

Very many thanks for your kind letter.

It instructed, soothed, and did not bore me in the least, for I am always interested to see how a man makes out with his anima.

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 481

1. http://3.bp.blogspot.com/-LIUwJjjZJbU/VgUkfkxTNHI/AAAAAAAAYLI/AidoQCtZCwU/s1600/1shadow.jpg

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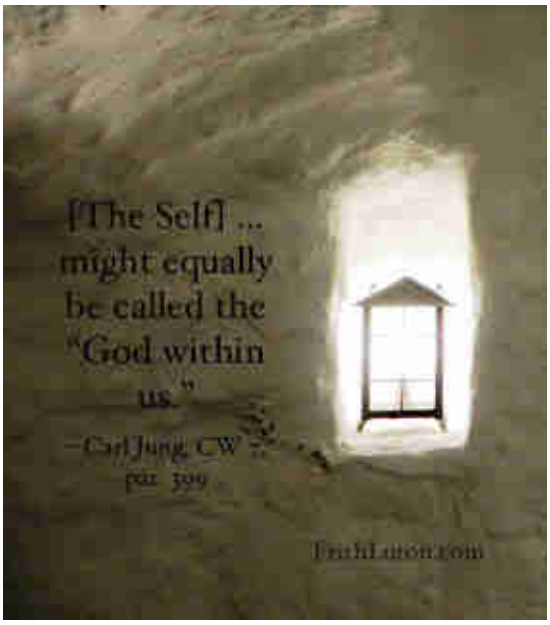
Carl Jung: ..this centre has to be created although it has always been there. **(2015-09-25 09:49)**

[1] 

To Gertrud Rohde-Heussner

Dear Frau Rohde-Heussner, 11 February 1959

Best thanks for your kind letter.

I was very interested to hear that you can make something of my way of looking at things and thinking about them.

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.

Its "round" form is due to the fact that the thinking always circumambulates round the essential in an endless approximation to the centre.

Paradoxically, as you rightly point out, this centre has to be created although it has always been there.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951]

For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.

Her work has been brought to completion by one of my pupils and is to be published in the near future by Rascher in Zurich.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 481-482

1. http://1.bp.blogspot.com/-3yP5JoTblOA/VgVQiQr9g9I/AAAAAAAAYLY/KbYV6uZJN_8/s1600/1frith.jpg

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Carl Jung: that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like

(2015-09-25 14:28)

To A. Tjoa and R.H.C. Janssen

Dear Sirs, 27 December 1958

Your questions remind me of a very wonderful discussion I once attended at a joint session of the Mind Association and the Aristotelian Society in London about the question: are the individual minds contained in God or not?

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.

I never have seen one, and if I did see one I could not understand him because I myself would not be completely integrated.

Thus far your question is a scholastic one, rather like the famous "how many angels can stand on the point of a needle?"

Integration in the empirical sense of this word means completion and not perfection.

Being a doctor I have seen much of the profound misery of man in our days and of his dissociation.

I had to help innumerable people to get a bit more conscious about themselves and to consider the fact that they consist of many different components, light and dark.

That's what one calls integration: to become explicitly the one one has been originally.

As Japanese Zen says: "Show me thine original face."

To get integrated or complete is such a formidable task that one does not dare to set people farther goals like perfection.

As f.i. the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints.

He is highly content if he brings forth-in himself as well as in others-a fairly balanced and mentally more or less sound individual, no matter how far from the state of perfection.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint.

I never thought that I might be able to help him along far enough on this way.

In a case of criminality, I am sure that the process of completion would bring it to daylight that he is a wrong one, but these cases don't come to the doctor.

They find their way all by themselves.

But it is quite possible that a fellow wrongly believes he is a criminal and analysis makes it clear to him that he is no such thing.

He would seek the doctor's help, but not the real criminal.

May I give you some advice? Don't get caught by words, only by facts.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 474-475

Carl Jung: "Reason" is, notoriously, not necessarily ethical any more than intelligence is. **(2015-09-26 05:48)**

[1]

To Pastor Tanner

Dear Pastor Tanner, 12 February 1959

Before going into the question you have asked me I would like to thank you for the sympathetic interest you have taken in my
opinions.

As you rightly remark, it is difficult to discuss the question of "faith without religion" because we must first establish what exactly we mean by "religion."

Naturally I can define this concept only in psychological terms, and this definition is fundamental to everything I say about religion.

I distinguish between "religion" and "creed"; the one is generic, the other specific.

The ancients derived religio from relegere or religere, to ponder, to take account of, to observe (e.g., in prayer).

Cicero: religiosus ex relegendo; religens = godfearing.

A conscientias scrupulus has religio.

Religio is iustitia erga deos4 (Cicero).

Divum religio i.e. religio erga deos (Lucretius).

Conficere sacra Cereris summa religione (Cicero).

The Church Fathers, among them St. Augustine, derive it from religare, to bind, to reconnect: Religio ex eo dicta est, quod nos religat Deo, and:Religio vera ea est, qua se uni Deo anima, unde se peccato velut abruperat, reconcilatione religat.

The latter interpretation derives on the one hand from the Jewish idea of marriage with God, to which man can be unfaithful, and on the other hand from the character of Yahweh, i.e., from his injustice, which in Hellenistic times led to the conception of an advocate, foreshadowed in the Book of Job, who represents man at the heavenly court, as in Daniel and especially in the Book of Enoch (1st cent.).

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel).

At the same time Christ is the mediator with the title of filius hominis, Son of Man, as in Daniel and Enoch, and, as such, also an advocate.

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with
God.

The bond of love can also be severed by estrangement and
adultery.

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with.

Their numina must be carefully studied, they must be propitiated by sacrifices just as the favour of archaic princes is won by gifts.

Here religion means a watchful, wary, thoughtful, careful, prudent, expedient, and calculating attitude towards the powers-that-be, with not a trace of that legal and emotional contract which can be broken like a marriage.

Obviously the idea of marriage with God is a later and special development, whereas the original form of religio is, without question, aptly characterized by the implications of relegere. I prefer this interpretation of religio because it is in better accord with the general psychological findings.

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community

which collectively professes a specific belief or a specific ethos and mode of behaviour.

"Faith without religion" could therefore be translated as "(non-denominational) religion without creed," manifestly an unorganized, non-collective, entirely individual exercise of the "religious function."

(By the latter I mean the allegiance, surrender, or submission to a
supraordinate factor or to a "con-vincing" [=overpowering!] principle: religio erga principium.)

This trend is characteristic of present-day humanity, especially the
young.

The reason for this singular phenomenon, as I see it, is that people have grown rather tired of believing and are worn out by the effort of having to cling on to ideas which seem incomprehensible to them and are therefore quite literally unbelievable.

This doubt is only reinforced by contemporary events.

Things are going on in the world which make the public ask:

Is it possible that a world in which such things happen is ruled by a good God, by a Summum Bonum?

Our world is actually riven in two by an Iron Curtain, and in one half all religious activity is discouraged or suppressed, and the "Prince of Lies," the devil, who in our half has lost all substance by evaporating into a mere privatio boni, has for reasons of state been elevated into the supreme principle of political action.

These facts have a highly suggestive effect on Christians who profess the collective belief.

Whenever belief is stressed, demanded or expected, doubt infallibly increases and so does the vulnerability of belief in particular tenets.

In consequence, the tenets of belief have to be purified, or made easier, by being relieved of their principal encumbrances, which for the rationalist are their particularly obnoxious "mythological" components.

Bultmann’s endeavours are obviously intended to serve this
purpose.

Where they should or could stop is highly questionable.

Christ as "Redeemer," for instance, is a mythologem of the first order, and so too is the "Son of God," the "Son of Man," the "Son of the Virgin," etc.

"Faith without religion" or "religion without creed" is simply a logical consequence which has got out of Bultmann’s control.

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without
"myth."

Religio is by its very nature always an erga, a "towards," no matter whether the following accusative be "God," "Redeemer," a philosophical idea or an ethical principle; it is always a "mythic" or transcendental statement.

This is naturally also the case when the ultimate principle is called "matter."

Only the totally naive think this is the opposite of "myth."

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this.

(Cf. the second Encyclical to the dogma of the Assumption!)

Clearly the anti-mythological trend is due to the difficulties we havein clinging on to our previous mythological tenets of belief.

Nowadays they demand too much of the effort to believe.

This was not so in earlier centuries, with their very limited knowledge
of nature.

It needed no sacrificium intellectus to believe in miracles, and the report of the birth, life, death, and resurrection of the Redeemer could still pass as biography.

All this has radically changed in recent times under the compelling influence of scientific rationalism, and the aversion of the younger generation for mythology seems the natural outcome of the premise: we are tired of the excessive effort of having to believe, because the object of belief is no longer inherently convincing.

The dogma of the Trinity, the divine nature of the Redeemer, the Incarnation through the Holy Ghost, Christ's miraculous deeds and resurrection, are more conducive to doubt than to belief.

One dogma after another falls.

The "message of the Crucified and Risen Christ" is just not understood any more, but is, at most, felt as a well-meant object lesson in ethics that is conceded to have some practical utility.

From here it is but a short step to the view that certain ethical principles can be acquired without the mythological trimmings.
.
But for people with religious sensibilities this rationalism is not enough; they have a dim suspicion that ethics needs a different foundation from the one which Janus-faced reason grants it.

"Reason" is, notoriously, not necessarily ethical any more than intelligence is.

These people sense in religion an indispensable -Thou relationship which is not at hand in any rational decisions based on ego-conditioned judgments.

They therefore reserve for themselves a personal relationship to Christ, as can plainly be seen in the Christocentric trend of recent developments in Protestantism.

This conception of belief presupposes only one mythologem: the continuing, living presence of the Risen Christ.

For many religious people today even this concession to myth is dropped and they content themselves with a

bashfully veiled theismwhich has a minimum of the traditional mythic encumbrances.

Beyond that there are only surrogates like exotic theosophical ideas or other regressive -isms, all of which culminate in materialism, where one succumbs to the illusion of having finally escaped each and every mythological bugbear.

With this radical "demythologization" religious communication comes to a dead end too.

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many.

It gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life.

Although the anchorite does not represent a model for living, the solitude of religious experience can be, and will be, an unavoidable and necessary transitional phase for everyone who seeks the essential experience, that is to say the primordial religious experience.

This alone forms the true and unshakable foundation of his inner life of belief.

But once he has attained this certitude, he will in the normal course of things be unable to remain alone with it.

His fulfilment spills over in communication, and communication requires language.

But what language shall he choose?

Obviously one that is generally understood.

So for practical reasons he will not invent a new idiom, which would merely do him a bad service by branding him as an unintelligible eccentric, but will be bound to make use of the immemorial myth, in this case the Christian myth, even at the risk of being accused of pouring new wine into old bottles.

If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light.

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essentialquality of all forms of religion; it only undergoes a new interpretation.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution.

The imageless and unbiased experience modern man strives for will -unless he aspires to the role of the prophet-lead to the modest conclusion that notwithstanding its numinosity it was after all only his own subjective experience.

If he has the necessary knowledge at his disposal, he will also come to see that it was not unique in its substance but has been observed in many other cases as well.

Furthermore, he will have no difficulty in understanding that experiences of this kind are inherent in the nature of the psyche at all times, no matter to what causative God they may be attributed.

We can in imagination and belief go beyond the psyche, just as in fantasy we can go beyond the three-dimensional world.

But we can have immediate knowledge only of the psychic, even though we may be sure that our imageless experience was an "objective" fact-a fact, however, that can never be proved.

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic.

When we assert that something is present, we must necessarily have "re-presentation," i .e., an image of it.

If we had none, it would at the very least be unconscious to us.

But then we would not be able to assert, let alone prove, anything about it either.

The presence of objects is entirely dependent on our powers of representation, and "representation" is a psychic act.

But these days "only psychic" simply means "nothing."

Outside psychology only modern physics has had to acknowledge that no science can be carried on without the psyche.

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions.

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation.

Myths are descriptions of psychic processes and developments, therefore.

Since these, so long and so far as they are still in the unconscious state, prove to be inaccessible to any arbitrary alteration, they exert a compelling influence on consciousness as pre-existent conditioning factors.

This influence is neither abolished nor corrected by any environmental conditions.

From ancient times, therefore, it has been deemed a daemonium.

No amount of reason can conjure this empirical fact out of existence.

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect.

But it often makes a mighty difference whether they are undervalued as "mere" instincts or overvalued as gods.

These new insights enable us to gain a new understanding of mythology and of its importance as an expression of intrapsychic processes.

And from this in turn we gain a new understanding of the Christian myth, and more particularly of its apparently obnoxious statements that are contrary to all reason.

If the Christian myth is not to become obsolete-which would be a sell-out with quite unpredictable consequences-the need for a more psychologically oriented interpretation that would salvage its meaning and guarantee its continuance forces itself upon us.

The danger of its final destruction is considerable when even the theologians start to demolish the classic world of mythological ideas without putting a new medium of expression in its place.

I must apologize, my dear Pastor, for the unusual prolixity of my letter.

Considering the importance of your question my exertions are small enough .

At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be in danger of losing its roots if the continuity of tradition were broken.

For close on sixty years I have felt the pulse of modern man from all continents of the earth, and have experienced far too much of the woes of our time not to take the gravity of your question profoundly to heart.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 482-488

1. http://2.bp.blogspot.com/-aWO_F1OakrM/VgZnlCpOeUI/AAAAAAAAYLo/z2Jp45ePHrk/s1600/1reason.jpg

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Carl Jung: Ufos compensate our insecurity in this world. **(2015-09-26 06:03)**

[1]

Anonymous

Dear Frau N., 6 March 1959

Many thanks for kindly telling me your Ufo dreams.

Understood as a psychological phenomenon, Ufos compensate our insecurity in this world.

They are like an assurance that we have a connection with the extramundane.

As a general rule it may be taken as axiomatic that the patient always gets stuck just where the analyst can make no further progress himself, so your conjecture is probably right.

Your son has, of course, a considerable mother complex that prohibits him from leaving the maternal magic circle and standing on his own feet.

One must in the end be able to withstand one's own panic.

For your part, you need the inner certainty of instinct which an animal has: when the time has come, it bites its young away from the feeding trough.

It is quite clear that your son should risk taking his exam, but he can only do that if he gives up his infantile dependence for good and all.

He handles himself with imitated maternal feelings and kid gloves when e should summon up the courage to give himself a cruel pinch or two.

Too much of that kind of handling has an anaesthetizing effect and undermines his morale.

He needs more of a cold water treatment.

Tender solicitude saps his strength.

This is roughly what I would tell you or your son in a consultation.

With friendly greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 492

1. http://1.bp.blogspot.com/-VtH4pVBQqVQ/VgZs6LkB-rI/AAAAAAAAYL4/XDlCtYLtOpU/s1600/1ufo.jpg

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Carl Jung: Without the reflecting consciousness of man the world is a gigantic meaningless machine,..
(2015-09-26 15:26)

[1]

To Erich Neumann

Dear friend, 10 March 1959

Best thanks for your long and discursive letter of 18.II.

What Frau Jaffe sent you was a first, as yet unrevised draft an attempt to pin down my volatile thoughts.

Unfortunately the fatigue of old age prevents me from writing a letter as discursive as yours.

The question: an creator sibi consciens est? is not a "pet idea" but an exceedingly painful experience with well-nigh incalculable consequences, which it is not easy to argue about.

For instance, if somebody projects the self this is an unconscious act, for we know from experience that projection results only from unconsciousness.

Incamatio means first and foremost God's birth in Christ, hence psychologically the realization of the self as something new, not present before.

The man who was created before that is a "creature," albeit "made in the likeness" of God, and this implies the idea of the filiatio and the sacrificium divinum.

Incarnation is, as you say, a "new experience."

"It has happened almost by accident and casually . . ."

This sentence might well characterize the whole process of creation.

The archetype is no exception.

The initial event was the arrangement of indistinct masses in spherical form.

Hence this primordial archetype [mandala J appears as the first form of amorphous gases, for anything amorphous can manifest itself only in some specific form or order.

The concept of "order" is not identical with the concept of "meaning."

Even an organic being is, in spite of the meaningful design implicit within it, not necessarily meaningful in the total nexus.

For instance, if the world had come to an end at the Oligocene period, it would have had no meaning for man.

Without the reflecting consciousness of man the world is a gigantic meaningless machine, for in our experience man is the only creature who is capable of ascertaining any meaning at all.

We still have no idea where the constructive factor in biological development is to be found.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning.

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man.

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous.

Causality and teleology fail us here, because synchronistic phenomena manifest themselves as pure chance.

The essential thing about these phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning.

This presupposes not only an all-pervading, latent meaning which can be recognized by consciousness, but, during that preconscious time, a psychoid process with which a physical event meaningfully coincides.

Here the meaning cannot be recognized because there is as yet no consciousness.

It is through the archetype that we come closest to this early,"irrepresentable," psychoid stage of conscious development; indeed,the archetype itself gives us direct intimations of it.

Unconscious synchronicities are, as we know from experience, altogether possible, since in many cases we are unconscious of their happening, or have to have our attention drawn to the coincidence by an outsider.

II

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses.

Meaningfulness always appears to be unconscious at first, and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort.

Synchronistic experiences serve our turn here.

They point to a latent meaning which is independent of consciousness.

Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a

latent meaning endows man with a cosmogonic significance, a true raison d' etre.

If on the other hand the latent meaning is attributed to the Creator as part of a conscious plan of creation, the question arises:

Why should the Creator stage-manage this whole phenomenal world since he already knows what he can reflect himself in, and why should he reflect himself at all since he is already conscious of himself?

Why should he create alongside his own omniscience a second, inferior consciousness-millions of dreary little mirrors when he knows in advance just what the image they reflect will look like?

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice.

Here I must close, aware as I am that I have only touched on the main points (so it seems to me) in your letter, which I found very difficult to understand in parts.

It is not levity but my molesta senectus that forces economy on me.

With best greetings,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 493-496

1. http://1.bp.blogspot.com/-IOYQ5Lct7c8/VgbwXD8jQnI/AAAAAAAAYMI/22uhcWiX08M/s1600/1reflect.jpg

Carl Jung: Why should he learn about the unconscious, the mother of the future?! **(2015-09-27 06:22)**

[1]

To Cary F. Baynes

Dear Cary,

X.'s shyness in touching upon the psychological problem is a fact well known to me.

I have seen it in many cases.

You rarely find a similar attitude in women though.

It is just as if women knew less of its implications, as they know psychology chiefly as a means to an end, while a man has an incomparably more complete intuition about it although he knows very much less of it than a woman.

A woman thinks she is moving in a sphere of more or less known factors, while a man is terrified by the certainty of having to deal with the well-known "Unknowns," as Wagner says in Faust: "Berufe nicht die wohlbekannte Schar! "

The " Unknowns" are a very definite factor in a man's life.

He knows them quite well, so well in fact that he keeps on assuring himself and others that there is no such thing.

He even builds up a lamentable superiority in this respect.

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation.

He still thinks in terms of mass-hygiene and has nightmares about mass killing.

Why should he learn about the unconscious, the mother of the future?!

Man still hopes, in a primitive way, that not knowing,not naming, not seeing a danger would remove it.

Why should he bother with psychology, that is meant to help him in a situation which is declared to be invisible?

X.'s psychology in this respect is just every man's behaviour,and I am the fool speaking about bad weather while the sun shines.

Cordially yours,

C.G. Carl Jung, Letters Vol. II, Pages 496-497

1. http://4.bp.blogspot.com/-e4ca8_ixyu8/VgfC_DXBp3I/AAAAAAAAYNk/wzGNS2BkPO4/s1600/1mother.jpg

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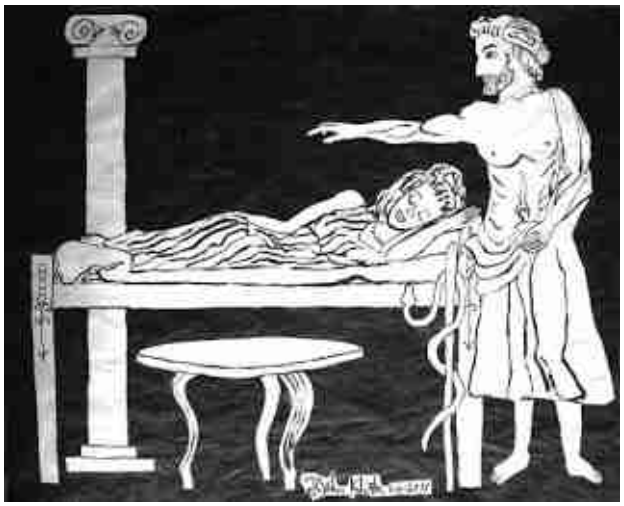
Carl Jung on "Miracle Cures." (2015-09-27 10:07)

[1]



To Wilhelm Bitter

Dear Colleague, 17 April 1959

Best thanks for your news concerning the publication of the report of the meeting.

As you can imagine, your question about miracle cures cannot be answered in a few words.

The best way to answer it would probably be in the form of case histories, as it is very difficult to lay down any general principles in regard to this strange material.

The first thing is to distinguish between apparent cures, i.e., those which appear miraculous to the layman,

and cures which appear miraculous also to the initiate.

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us.

I remember the case of a woman of 60 who had been walking on crutches for 17 years because of an inexplicable pain in her left knee.

This was at the time I conducted Forel's clinic for treatment by hypnosis and suggestion, before the first World War.

When I told her I was going to hypnotize her, she fell without any assistance from me into an hypnotic somnambulism from which I had the greatest difficulty in awakening her.

As soon as she came to, she leapt up and cried, "I am cured!"

When her female companion handed her the crutches, she waved them away and marched home in triumph without any support.

My students were deeply impressed by this "miracle."

The basis of the cure was that she had a son on whom she set all her ambitious hopes, but who had become mentally ill and was actually in the clinic in my department, though I didn't know this because in the meantime she had remarried and bore another name.

For her I represented the successful son and her transference therefore fastened on me.

The cure was a demonstration in my favour ad maiorem gloriam filii.

She was able to give up her neurotic pains in exchange for this blissful transference.

Much the same thing happens in church, where it is well worth one's while to be cured directly by the mother of God and be publicly admired for this privilege.

But it is a very different matter in the case of some organic disease, tuberculosis for instance, when by all medical standards no sudden curative processes can be expected to supervene and yet a cure is effected.

I have treated a number of cases of chronic pulmonary tuberculosis which necessitated annual visits to Davos, and observed that the lesion healed up in a few weeks so that no further visits were needed.

For the layman this is miraculous, but for the doctor it is something that can nevertheless be understood.

The same is true of tumours.

I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well.

Not that these observations would be enough to make me believe in the possibility of a psychotherapeutic cure for tumours.

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity.

Naturally in these circumstances anything that borders on the miraculous, or actually is ·miraculous, may be expected, because for the life of us we cannot discover exactly h ow a synchronistic result comes about.

Obviously the greatest caution is indicated, since cures that are psychically understandable in themselves can come about in such ultra-refined ways that very great experience is needed in order to recognize them as such.

Even so, there are instances of cures which by our standards were
just as unthinkable as that connection between the dream and the real scarab.

At whatever point we enter the sphere of the archetypal, synchronistic events may be expected with some degree of probability and, as you rightly point out, they happen to believers and unbelievers alike.

These phenomena are relatively rare, and they occur on a plane Beyond belief and disbelief.

It is clear that such things do not happen only under inner psychic conditions; very often they also need an external ambience to happen in, for instance a numinous spot.

At Lourdes, where Mary appears as a kind of rebirth giving Earth Mother, it is the cave and the underground spring.

The latter is actually one of Mary's appellatives: page pagon.

These are roughly the thoughts that have come to me on the subject of "miracle cures."

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 498-500

1. http://3.bp.blogspot.com/-NWnP8fu6PdQ/Vgf3SeWQjWI/AAAAAAAAYN0/JtAqgRjwqbg/s1600/1cure.jpg

Carl Jung on “Homesickness. **(2015-09-27 10:18)**

[1]

To Sandor Torok

Dear Sir, 29 April 1959

Your question about homesickness is one that I can answer only from the standpoint of an empirical psychologist.

Homesickness in this sense is a special phenomenon, possibly a symptom, that has two aspects: either one is still clinging on to the memory of the original homeland, or one thinks one is still clinging to this memory-image but has unconsciously projected into it the conception of a longed-for goal.

This is so with all those people who, when they return to their homeland, or come back to the situations for which they are homesick, are bitterly disappointed.

There are people who because of their homesickness cannot accustom themselves to any new situation.

But then they would never have accustomed themselves to their homeland either.

Others, who identify with their homeland, youth, and origins, regard them as a kind of lost paradise and yearn to get back again.

A Kabbalist has said that after the Fall God removed paradise into the future.

They long to get back but don’t know that it is the future they long for.

Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present.

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have.

If they knew that, the question of homesickness would be answered once and for all.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 503-504

1. http://3.bp.blogspot.com/-LyESrjOQLYw/Vgf6Wx7Gr0I/AAAAAAAAYOI/fNyeU4J5P8o/s1600/1home.jpg

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Carl Jung: I have often asked myself where my books go and how they are received. **(2015-09-28 05:57)**

[1]

To Werner Bruecher

Dear Mr. Bruecher, 12 April 1959

Your kind letter has come as a great surprise to me, as it contains a message from a group of people of whose existence I had not an inkling.

It gives me the enjoyable thought that there may be similar groups in other remote places of the world interested in my psychology.

I have often asked myself where my books go and how they are received.

The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects.

Moreover, I always have been impressed by the apparently general opinion that my books are difficult to read and I have seen myself from so many unfavourable critiques that there must be something in them which does not go down easily.

All the more I have been surprised by your so very positive and friendly welcome and understanding.

It is now over half a century ago that I tried to reach the ear of my contemporaries, with an astonishingly small echo.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours.

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so.

It is a great satisfaction to know that such an understanding does exist, because I know from the work with my patients, as well as pupils, how much the modern mind is in need of some guidance and how helpless people are in envisaging and dealing with the enormities the present time and still more the immediate future will present us with.

I cannot help believing that the real problem will be from now on until a dim future a psychological one.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes.

We are thoroughly in need of a new orientation, and I hope that my small effort and yours will be a contribution to the solving of the great riddle.

I thank you and your friends warmly for the kindness and generosity which have inspired your letter.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 497-498

1. http://1.bp.blogspot.com/-8IR4q_PREyk/VgkOjqUkYAI/AAAAAAAAYPs/EPlG9FMLfuQ/s1600/1amazon.jpg

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Carl Jung on the origin of his concept of the "Archetype." (2015-09-28 06:11)

[1]

To Joseph F. Rychlak

Dear Mr. Rychlak, 27 April 1959

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed.v.Hartmann and Nietzsche.

These names at least characterize my main studies in philosophy.

Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist.

His impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious.

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding th at I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with.

This is a very important chapter of psychotherapy.

Since neurosis consists in a dissociation of personality, one is always confronted with an opposite or a vis-a-vis you have to reckon with; a fact which is unknown only to people who know of nothing else but the contents of their consciousness.

Moreover the science of all moving as well as living bodies is based upon the concept of energy.

Energy itself is a tension between opposites.

Our psychology is no exception to the principle that embraces about the whole of natural science.

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology.

Hegel's dialectics, I can safely say, had no influence at all, as far as I know myself.

The German term "Auseinanders etzung" was used by me in its colloquial sense.

Being an empiricist and not a philosophical thinker, the terms I chose have their real source in experience; thus when I speak of "Auseinandersetzung" it could be just as well the discussion between Mr. A. and his wife.

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine.

It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs.

I have never studied Hegel properly, that means his original works.

There is no possibility of inferring a direct dependence, but, as I said above, Hegel confesses the main trends

of the unconscious and can be called "unpsychologue rate."

There is, of course, a remarkable coincidence between certain tenets of Hegelian philosophy and my findings concerning the collective nconscious.

Hoping that I have answered your question satisfactorily,

I remain,

Yours faithfully,

C.G. Jung Carl Jung, Letters Vol. II, Pages 500-502

1. http://3.bp.blogspot.com/-73xPNa5ih4s/VgkRXqYmU2I/AAAAAAAAYP4/Kk1UiuLpy8M/s1600/1aug.jpg

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Carl Jung on if an embryo could be affected by the father's demand that the mother get an abortion.
(2015-09-29 05:23)

[1]

To G . Kronert

Dear Dr. Kronert, 28 April 1959

If the father's intention were a unique and isolated factor-as one usually imagines it is-it would indeed be miraculous if the embryo noticed it and consequently had a feeling of resentment.

But the father's intention is never a unique and isolated thing; it is an act with an antecedent history and a consciousness which extends over many years right up to the present.

The father has not done it but himself was it for the greater part of his life.

No act drops out of the blue or can be wiped out.

It is part of his substance.

That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act.

Nothing is in us that was not there before, and nothing that has once been can vanish.

If you should come to Switzerland sometime I would be happy to make your acquaintance.

Yours sincerely,

C.G. Jung

Note: K. asked if an embryo could be affected by the father's demand that the mother get an abortion. Carl Jung, Letters Vol. II, Page 502

1. http://1.bp.blogspot.com/-IgYiw_I7d9M/VgpYGK-tZYI/AAAAAAAAYRI/JihthyzIqSY/s1600/1embryo.jpg

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Carl Jung on why he didn't protest against the injustice done to Tibet by the Chinese (2015-09-29 05:49)

[1]

To Jean Vontobel-Ruosch

Dear Herr Vontobel-Ruosch, 28 April 1959

You are quite right: I also ask myself why I do not use the means that appear to be at my disposal to do my bit in combatting the atrocities that are going on in the world.

I can give no rational reasons for this.

In such matters I usually wait for an order from within.

I have heard nothing of the kind.

The world situation has got so hopelessly out of hand that even the most stirring words signify nothing.

It would be more to the point, or so it seems to me, if each of us were sure of his own attitude.

But an individual who thinks that his voice is heard afar merely exposes himself to the suspicion that he is one of that band who have said something in order to prove to themselves that they have done something whereas in reality they have done nothing at all.

Words have become much too cheap.

Being is more difficult and is therefore fondly replaced by verbalizing.

Unfortunately this is all I have to say on the matter.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 502-503

1. http://3.bp.blogspot.com/-dZnTVTUR_oo/VgpeV1qhJeI/AAAAAAAAYRY/2UdYfxq4_2M/s1600/1tibet.jpg

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Carl Jung: How far a man can become conscious nobody knows. **(2015-09-29 10:51)**

[1]

Anonymous

Dear Herr N., 9 May 1959

While thanking you for your interesting offprints I would also like to try to answer your questions to the best of my ability in writing.

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend.

In your case it is obvious that unconscious contents have forced themselves on you which have put you in the situation, so well known in the East, for instance in India, of the pupil who receives the necessary guidance from a guru (teacher).

Since I was the nearest to hand, I have been assimilated to the East by this archetype.

It seems that one essential point at least-the concept of the archetype has transferred itself to you.

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism.

In this way a man can learn a good deal about the differences between this organism and himself, although in theory he will never succeed in forming a picture of the Weltanschauung of a salamander.

"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose.

All systemizations are to be avoided.

We would be going round every teaching in an endless circle if we did not constantly find new ways of escaping from it.

Thus the environment delivers us from the power of the archetypes,and the archetypes deliver us from the crushing influence of the environment.

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.

The solution is always a compromise.

I am chary of all anticipatory generalizations.

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy.

To this extent it can be equated with the biological pattern of behaviour.

If exact observation of the fright pattern, for instance-shows that the Human and the animal pattern are identical, we have, in accordance with the principle principia explicandi non sunt multiplicanda praeter necessitatem, no grounds for assuming (errors always excepte!) that another principle must be at work simply because we are dealing with an animal and not with a human being.

It would be a prejudice to assume that the behaviour of a fish, for instance, necessarily cannot be compared with that of another organism.

Cogent reasons would have to be offered for this.

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense.

This is a piece of morbid intellectualism which at most a philosopher can afford, but not an empiricist, who knows full well that all his views are provisional and cannot be valid for all eternity.

It is therefore pointless to speculate about what would happen if all projections were withdrawn.

Withdrawal of projections is obviously a truth whose validity is only of limited application.

It is pretty certain that they can be withdrawn only to the extent that one is conscious.

How far a man can become conscious nobody knows.

We have as a matter of fact been able to correct a number of projections.

Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels.

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams.

My remarks about the translation of the figurative language of alchemy into modern scientific terminology, and about this being yet another figurative language, were made partly ad hoc and partly as an expression of my doubt whether we have really conquered the final peak with our present achievements, which is highly unlikely.

As a rule it so happens that what passes for the profoundest Knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights.

When we reach the third level the same thing happens as before.

We cannot see how we could ever attain to a universally valid view of the world in this way.

You can, if you like, call these views an intellectual game with nature, but nature has the uncomfortable quality of occasionally playing a game with us, though we would scarcely have the nerve to call it a "game" any more.

Notwithstanding these doubts it would, however, be quite wrong to relapse into an impatient nihilism and, intellectually anticipating the worst, to write off all man’s scientific achievements as nugatory.

With science you really do get somewhere, even if you don’t attain the ultimate philosophical insights.

We don’t attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths.

You can call this progress, which indeed it is within the limited area of the drive for human knowledge.

If we knew the meaning of the whole, we would know how much or how little progress we have made.

But as we do not possess this knowledge we must be content with the feeling of satisfaction which is our reward for every increase in knowledge, even the smallest.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 504-506

1. http://2.bp.blogspot.com/-2heGsi2KVRw/VgqknborOwI/AAAAAAAAYRs/rskzJMPnMHw/s1600/1analysis.jpg

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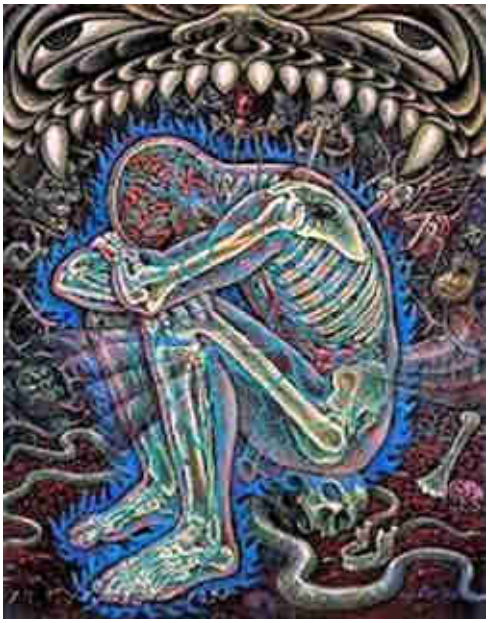
Darkness in The Red Book][Antholoogy] (2015-09-29 11:58)

[1] 

[Darkness in The Red Book][Antholoogy]

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

Into what mist and darkness does your path lead? ... I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

1. http://2.bp.blogspot.com/-jj0vtQy3x50/Vgq01icLWMI/AAAAAAAAYR8/ghO_0QCAV0E/s1600/1dark.jpg

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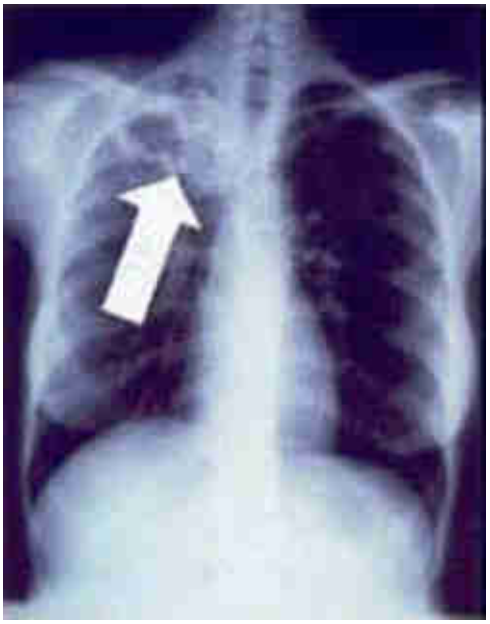
Carl Jung and Tuberculosis as a possible psychic disease (2015-09-30 05:27)

[1] 

To J.A.F. Swoboda

Dear Dr. Swoboda, 23 January 1960

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing.

This inhibition causes defective ventilation of the apices of the lungs and may eventually give rise to an infection.

The shallow breathing due to complexes is often characterized by repeated deep expirations (sighs).

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured.

As a result I jokingly called tuberculosis a "pneumatic disease,' seeing that psychic relief brings about a radical change of mental attitude.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people.

Just how this could be done is a problem with horns, since there is a shortage of staff and doctors who would be capable of performing such an operation.

By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves.

This is very understandable, since such knowledge cannot be acquired if one assiduously avoids knowing oneself.

In medicine every conceivable method can be employed without one's being affected by it in any way.

This is not possible in psychology, where everything depends on the dialectical process between two personalities.

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here.

The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about.

There are only a very few people who are minded to take such an apparently thankless task upon themselves for the good of their fellow men, and besides that they meet with the bigotry and mistrust of official organizations and institutions.

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science.

Under these circumstances any organization that proposes collective methods seems to me unsuitable, because it would be sawing off the branch on which the psychotherapist sits.

In the last resort, the salutary effect can only come from one man's influence on another.

However, much would be gained if intellectualism and rationalism were at least purged of their prejudices, so that a more favourable climate could be created for the psychological approach.

I have done my utmost in this respect and now, at 85, am no longer the right man to shoulder such a Herculean task.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 533-534

1. http://1.bp.blogspot.com/-cKQYL6Ek0eQ/VguqcP6UT9I/AAAAAAAAYSQ/b1B9Wp12eIk/s1600/1tb.jpg

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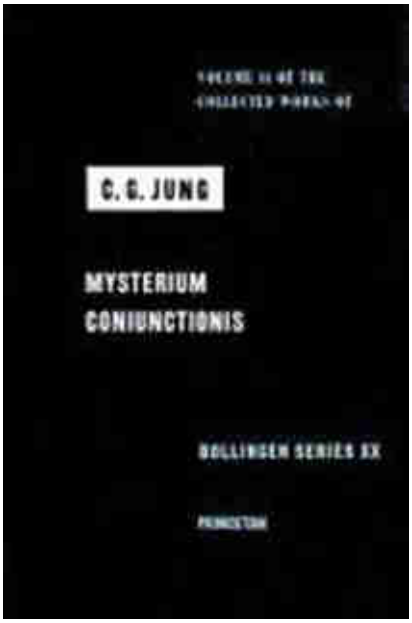
Carl Jung: Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis. (2015-09-30 05:35)

[1] 

To Vaun Gillmor

Dear Miss Gillmor, 3 February 1960

The "Introitus apertus ad occlusum Regis palatium" is certainly a work deserving the highest attention of any student interested in the deeper understanding of alchemy.

Mr. Trinick is a connoisseur of Hermetic philosophy, and the results of his far-reaching investigation should be accessible to the scholars at least.

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts.

The public which is capable of understanding this research is exceedingly small.

Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis.

The reason for this attitude is that there are very few capable of following up the problems of the collective unconscious on the one hand and the problems of Hermetic philosophy on the other.

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field.

To understand this implication it needed the extraordinary mental capacity of a man like Pauli, and following him Heisenberg, to appreciate the importance of the problem of the complementarity of opposites, symmetry and asymmetry, raised by nuclear physics on the one hand and the psychology of the unconscious on the other.

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown.

On the side of physics it was Pauli alone who appreciated alchemical thought very highly.

Trinick's book is a contribution to a better knowledge of alchemy, helped along by psychological understanding.

It would have been a book appreciated by Pauli as much as by myself.

If it should be published, it would encounter the same stony incomprehension which my Mysterium Coniunctionis has received-at least for the time being.

It is most unfortunate that Pauli died so early, as he was a physicist
who had the ear of his time, more so than a psychologist like myself.

There is a chance, however, that the future may develop a better Understanding of the psychology of the unconscious and its far-reaching problems, and through it even its medieval pre-stages may become fertile ground for the further growth of the common problems raised by nuclear physics and the psychology of the unconscious.

This is the chance I can see for Trinick's very special investigation.

Ours is surely the hard way, but everything that begins is small and meets with the unwillingness and the conservatism of established thought, which is no valid reason why the ever-changing further development of scientific understanding should come to a standstill.

I think, therefore, if you consider the possibility of a later publication of Mr. Trinick's book, it would be a meritorious act.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 534-536

1. http://3.bp.blogspot.com/-i9TnMLVYelw/VgusTcJPIgI/AAAAAAAAYSc/18GB-WjuRno/s1600/1myst.jpg

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Carl Jung's touching letter regarding Victor White (2015-09-30 05:46)

[1]

To the Mother Prioress of a Contemplative Order

Reverend Mother Prioress, 6 February 1960

It is very kind of you to give me news about Victor "White, Although it is much worse than I expected.

I assume that a malignant tumour has been revealed through the operation.

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated.

My dreams have warned me of this unexpected development.

The last news I got from him was of a rather cheerful nature, so that I was not expecting a deterioration of his state.

I am very grateful to you that you let me know the truth about him.

You have cleared up several points of what I have recently observed and experienced.

As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum.

But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end.

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder.

Well, it is a sad truth that we know very little about the most important aspects of life.

If Father Victor is still in a condition of enough consciousness,please give him my message that I know and think of him.

Yours devotedly,

C.G. Jung Carl Jung, Letters Vol. II, Pages 536-537

Note: Richard Wilhelm, Heinrich Zimmer, Erich Neumann, and Wolfgang Pauli had
all died at a relatively young age.

1. http://3.bp.blogspot.com/-R778zghrniM/Vguu5KjyGeI/AAAAAAAAYSo/4ndy0Kt0RSc/s1600/1vic.jpg

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Carl Jung: If there's one thing that terrified me, it was dead conceptualism. **(2015-09-30 10:37)**

[1]

Dear Professor Schmid, 9 February 1960

Best thanks for your kind letter.

It is indeed a great honour that you wish to dedicate your essays on Goethe and Schiller to me.

Thank you very much.

I am looking forward to seeing what you mean by "completion."

You are too modest!

In reality you create images and viewpoints which have only been helped along by some of my ideas.

This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not.

If it is, then it will live on and express something alive.

If there's one thing that terrified me, it was dead conceptualism.

Again with best thanks,

Yours sincerely,

C.G. Jung

Carl Jung, Collected Letters Vol. II, Page 543

1. http://1.bp.blogspot.com/-htyxxrYVzrU/VgvzUAPNSeI/AAAAAAAAYW8/YiyB_G9K2Hg/s1600/1greece.jpeg

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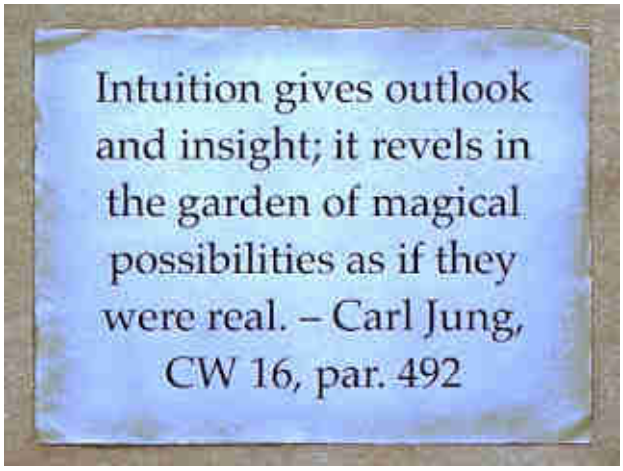
Carl Jung: Intuition is a dangerous gift, tempting us over and over again into groundless speculation. **(2015-09-30 10:56)**

[1]


Intuition gives outlook
and insight; it revels in
the garden of magical
possibilities as if they
were real. – Carl Jung,
CW 16, par. 492

To Ignaz. Tauber

Dear Colleague, 22 May 1959

Dr. Jacobsohn's criticism is certainly a fatal blow but was to be foreseen.

I am sorry I was the bird of ill omen who had to convey to you this negative experience.

Even without Jacobsohn I could have told you that you were making an improper use of the amplification method, but I didn't want to keep back the expert opinion of a scientifically trained Egyptologist who is in a better position than I am to pick holes in the material.

I am thoroughly aware of my incompetence in the field of Egyptology, in obvious contrast to yourself.

You are too quick to brush aside any positive knowledge of Egyptology with fallacious reasoning.

Your use of the amplification method is uncritical because you do not amplify from the knowledge proper to an Egyptologist but just as you please, that is to say from your knowledge of the medieval and modern mind.

When we amplify a modern dream whose content we do not at first understand, the amplifications are not chosen at random, but are supported either by the associative material of the dreamer himself or by the tradition available to him, or, going further afield, by the tradition of his historical milieu, and finally by fundamental conceptions of a more general nature, as for instance the Trinity, the quaternity, and other universal myth-motifs.

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu.

This can be done when, and only when, the meaning has been sufficiently well established with the help of methods warranted by the historical milieu itself.

Only then may we adduce for comparison amplifications from other times and places, but under no circumstances can we use them to explain the text.

One cannot be cautious enough in this regard.

Now for your dreams.

The dream of the silver wires tangled up with the teeth may be interpreted as follows: the teeth, understood as organs for gripping, for instance in the predators, here represent the concepts by which things are grasped and dissected, i.e., discriminated, but are needlessly impeded by "silver wires" which have no business to be in the mouth.

These wires are alien and irrelevant appendages that do not belong to the natural function of the teeth and have been improperly introduced from outside.

This is precisely what I have to criticize about your method.

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs.

These, like the pagan temples, stand for the origins of Christianity,
whose two church towers remain unshaken.

With this fall into the depths you come to the firm historical foundations upon which Christianity is built.

Once you have this solid ground under your feet, you can regain the historical continuity from which you have evidently cut yourself off, misled by your intuition.

It has inveigled you into a bottomless edifice of speculation which again and again will collapse about your ears.

So if you want to work your dissertation up into a poem I can raise no objections, for then poetic license will stand you in good stead and you can give free rein to your intuition since it no longer lays claim to scientific validity.

Intuition is a dangerous gift, tempting us over and over again into groundless speculation.

An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you.

The dream of the catacombs ends on a hopeful note, and I hope very much that this negative and painful ex-

perience will turn out to your advantage.

With friendly greetings,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 507-508

1. http://3.bp.blogspot.com/-xZltWPx1IlM/Vgv3hQR5_VI/AAAAAAAAYXM/AvLULgcpyXg/s1600/1intuition.jpg

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Carl Jung: Who or what is hindering man from living peacefully on this earth? (2015-09-30 11:01)

[1]

To Carleton Smith

Dear Mr. President, 12 May 1959

In reply to your letter I should like to suggest a topic that concerns everybody in all ways of his life:

Who or what is hindering man from living peacefully on this earth?

The most disparate names you have mentioned as guests of the symposium are certainly difficult to unite under one capital question, but I think that the question I propose is the one that can go to the heart of every one of them.

Hoping that you and your family are in the best of health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 506

1. http://2.bp.blogspot.com/-jn9MnGveI3c/Vgv5FbUlPfI/AAAAAAAAYXY/s_JpRYYCjp0/s1600/1peace.jpg

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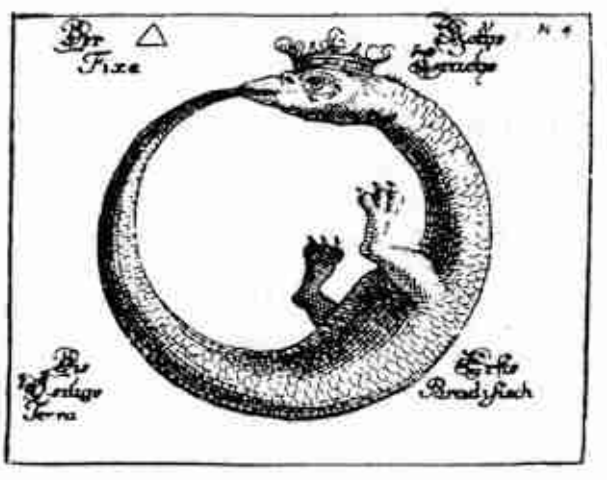
1.7 October

Carl Jung: Only numinous experiences retain their original simplicity (2015-10-01 05:49)

[1]



To Traugott Egloff

Dear Herr Egloff, 8 June 1959

I am very much obliged to you for your kind gift.

It has awakened old memories of my youth, when I read Kiigelgen's book.

The little book you have given me is a valuable document from an age when the newer psychology was putting forth its first tender shoots.

You are quite right when you say that the "truth" is actually staring us in the face but that often we are as though smitten with blindness so that we cannot see it.

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way.

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression.

The trouble may lie in language itself, which is just as much lacking in that needful simplicity as are our powers of conception.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus.

The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the
self.

Just as our masculine consciousness is a concretized aspect of the masculine, so the anima is a concretized aspect of the feminine.

Her masculine aspect is expressed very clearly in the anima figure in the Song of Songs: "terrible as an army with banners."

These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy.

Again with best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 508-509

1. http://1.bp.blogspot.com/-i3QT0TYqQb0/VgOBGkPBwAI/AAAAAAAAYXo/3WD2Mi6E2E8/s1600/1unus.jpg

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Carl Jung on “Space” and “Architectural Archetypes” (2015-10-01 06:01)

[1]

To Peter de Brant

Dear Sir, 20 June 1959

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc.

This original conception has undergone many changes since man has found himself removed from the unity

with nature and himself separated from the gods, thus shaping temples of elongated form, the gods at one end and the human public at the other end.

Most pronounced in the Christian churches, except the old Baptisteria, in which man's original identity with God is reasserted.

Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square.

A certain interplay of round and square seems to be indispensable.

This is about all I can tell you about "architectural archetypes."

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 509-510

1. http://1.bp.blogspot.com/-kEITfCy8x8g/Vg0EG7ajQMI/AAAAAAAAYX0/Y9ZfTFtyG-s/s1600/1space.jpg

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Carl Jung: .. creators of modern art are unconscious about the meaning of their creations. **(2015-10-01 13:38)**

[1]

1. So f.i. "God," then "magic," "religious," etc. I would propose the term "numinous" instead of "magic" or "religious," which are prejudiced in a very definite way.

2. Any convinced Christian of today would contest your assumption that his religion is not dynamic.

Though I think that such a statement, namely the feebleness of our religion, is not unfair.

3. ·It is rather conspicuous that the creators of modern art are unconscious about the meaning of their creations.

4. What modern art-forms represent is questionable.

It is certainly something which transcends any hitherto valid form of understanding.

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability.

But wh en one calls everything which is inconceivable "God," then the term "God" loses all sense.

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability.

Since the term "God" always includes the meaning of an insurmountably strong affect of collective nature, I am not convinced that every piece of modern art is living up to such a postulate.

Very often indeed it is easy to see that very inferior factors have been at work.

Excuse the long delay of my answer.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 511-512

1. http://4.bp.blogspot.com/-v_Rr5-Ton7A/Vg1vBB2713I/AAAAAAAAYY0/VHF79pay35M/s1600/1art.jpg

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Carl Jung and Marie Louise Von Franz's contributions to "Aion." **(2015-10-01 14:07)**

[1]

To E . A. Bennet

880

Dear Bennet, 28 June 1959

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another.

The other essay is M.-L. von Franz's "Passio S. Perpetuae," describing the psychological phenomena which accompanied the transformation of the pagan antique world into the early Christian mentality.

My contribution to the book concerns the peculiar historical transformations that took place within Christianity up to modern times.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness.

As Dr. von Franz is chiefly concerned with the Christian transformation of paganism, my work deals in th e main with th e transformation of Christian tenets within th e Christian era.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits.

Developments on such a scale are only possible when the individual, i.e., many individuals, are transforming themselves in their personal psychological life, a fact which cannot take place without a profound shaking up of one's mental peace.

The same happens today and here the alienist comes in.

That is the reason why I try to explain the bewildering situation of the modern mind by showing its own anamnesis.

I am grateful to you that you are willing to say a few useful words in the British Medical Journal.

Hoping that my answer is sufficient,

I remain,

Yours sincerely,

C.G. Jung

P.S. I just got a letter from Dr. Fordham telling me that he has asked you to review Aion for the Journal of Analytical Psychology.

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book, which has chiefly aroused subjective emotions but hardly any objective evaluation.

I know how much you have to do, and I hate to burden you with such a cumbersome task. Carl Jung, Letters Vol. II, Pages 510-511

1. http://4.bp.blogspot.com/-ptowakVWHHM/Vg115qe2W0I/AAAAAAAAYZE/-MNYO-P81IO/s1600/1aion.jpg

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Carl Jung: .. be if we could all get together and say: "Now, let us be reasonable." **(2015-10-01 14:27)**

[1]

To H. Richard Mades

Dear Sir, 3 August 1959

Thank you for your interesting letter.

I quite agree with you that the best thing would be if we could all get together and say: "Now, let us be reasonable."

But unfortunately that is precisely the thing that does not happen, and I cannot see how such an event could be brought about by artificial means.

The sad fact is that men of today are not reasonable.

Knowing this, it would not be reasonable to hope for a reasonable solution which we know cannot be brought about in a reasonable way.

Try by all means!

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is.

The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable.

Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity.

Maybe I am too pessimistic, but it does not look too nice, does it?

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 512-513

1. http://1.bp.blogspot.com/-BAgdx3wKz4Q/Vg134gsuu9I/AAAAAAAAYZQ/CWrwskA8Ujw/s1600/1carl.jpg

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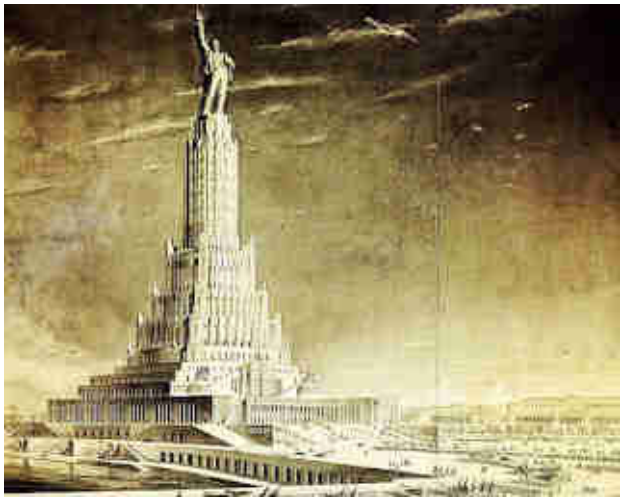
Carl Jung on The archetypality of Communism (2015-10-01 14:31)

[1]



To Wilhelm Bitter

Dear Colleague, 23 August 1959

I return herewith your manuscript! with the marginal comments
you requested.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain.

Ostensibly all goods belong to all. Everybody has his share.

But since all are represented by one man, the chieftain, only one man has control of everything.

Practically every revolution seeks refuge in these two primordial images because man's belief that everything was once paradisal seems to be ineradicable.

With cordial greetings,

Yours sincerely,

1. http://3.bp.blogspot.com/-XkSPi9U35S4/Vg176UBiLvI/AAAAAAAAYZc/3eKLkM5mDUs/s1600/1lenin.jpg

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Carl Jung on why we experience a "lack of dreams." **(2015-10-02 05:49)**

[1]

To J.O. Pearson

Dear Dr. Pearson, 29 August 1959

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind.

Another reason is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way.

A fourth reason, finally, can be a mental condition, in which dreams are redundant, inasmuch as compensations for the conscious attitude are not needed.

A light sleep is certainly a favourable condition for the remembrance of dreams.

There is certainly a great difference between dreams.

According to a primitive classification there are big dreams and small ones.

The example you describe is obviously a big dream of very particular importance.

The small dreams are the ordinary stuff of unconscious fantasies which become perceptible particularly in light sleep.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 514

1. http://2.bp.blogspot.com/-P8drQ2e3SV8/Vg5S_sgH6BI/AAAAAAAAYZs/E2Nw81S2e-k/s1600/1dreams.jpg

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Carl Jung on the “Secret of Life.” (2015-10-02 10:56)

[1]

Anonymous

Dear N., Bollingen, August 1959

As promised, I will try to sketch my "reaction":

I was drawn into the dream which oneself is, and in which there is no I and no You any more.

It begins with the great parents, the King and Queen, who own many forests, fields, meadows, and vineyards.

Late in life someone finds his inheritance, a tiny little bit of land, where he grows his vine and tree of life (vita = life, vitis = vine, vinum = wine).

He has to acquire it for himself because he has been expelled from paradise and has nothing more, or rather he has but doesn’t know it.

It is walled round like a holy place.

There he sees everything that has ever happened to him: sun and rain, heat and cold, sickness, wounds, tears and pain, but also fruitfulness and increase, sweetness and drunkenness, and therewith access to the All, the Whole.

Though he doesn’t know it, somebody else is there, an old man who knows but doesn’t tell.

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots.

All the tendrils that would not bear grapes are pruned away.

Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace.

There is much more to follow, but it can no longer be told.

Ever yours,

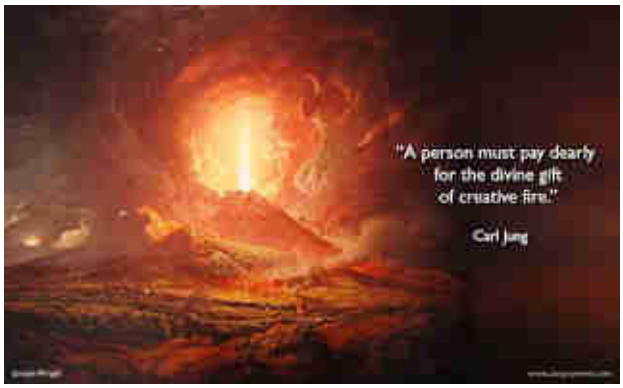
C.G.

Carl Jung, Letters Vol. II, Pages 514-515

1. http://2.bp.blogspot.com/-ug6flWa_Mp4/Vg6apsF3aiI/AAAAAAAAYZ8/NG4M1NZWzco/s1600/1secret.JPG

Carl Jung: This is the burden everybody has to carry: to live the life we have got to live. **(2015-10-02 11:04)**

[1]



To Mrs. C.

Dear Mrs . C ., 24 September 1959

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself.

In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do.

Otherwise you will be accused of a meddling power drive.

The latter would be a compensation for a troublesome feeling of inferiority.

Therefore be kind, patient, and understanding with yourself.

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself.

You cannot apply kindness and understanding to others if you have not applied it to yourself.

This is quite serious.

We are never sufficient to ourselves.

This is the burden everybody has to carry: to live the life we have got to live.

So be kind to the least of your sisters who is yourself.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 515-516

1. http://2.bp.blogspot.com/-OgPgvO1VYv0/Vg6cwlgU5PI/AAAAAAAAYaI/BqC8Sgh5r4o/s1600/1life.jpg

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Carl Jung: it is not easy to reach utmost poverty and simplicity. **(2015-10-02 11:35)**

[1]

To the Mother Prioress of a Contemplative Order

Rev. Mother Prioress, September 1959

I hope you will forgive the long delay of my answer to your kind letter of July 24.

It came at a time when I was very tired and ever since I was waiting for a propitious moment.

I am very old and there are too many people who want to see me.

I am very grateful for the spiritual help you extend to me.

I am in need of it with this gigantic misunderstanding which surrounds me.

All the riches I seem to possess are also my poverty, my Lonesomeness in the world. The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate.

I did not seek my life with its failures and accomplishments.

It came on me with a power not my own.

Whatever I have acquired serves a purpose I have not foreseen.

Everything has to be shed and nothing remains my own.

I quite agree with you: it is not easy to reach utmost poverty and simplicity.

But it meets you, unbidden, on the way to the end of this existence.

I am glad that you gave me some news about Father White's activity.

Thus I know that he does not fully disapprove of my work.

I have heard of his terrible accident.

But I have no news since and I would be very grateful if I had some further information of his state of health.

I thank you for the unasked-for kindness of your letter.

There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time.

Yours devotedly,

C.G. Jung Carl Jung, Letters Vol. II, Page 516

1. http://3.bp.blogspot.com/-dehvSQolgNs/Vg6j-WKEd6I/AAAAAAAAYaY/UDpKTtyY7jc/s1600/1simple.jpg

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Some Carl Jung Quotations [1] **(2015-10-02 13:01)**

[1]

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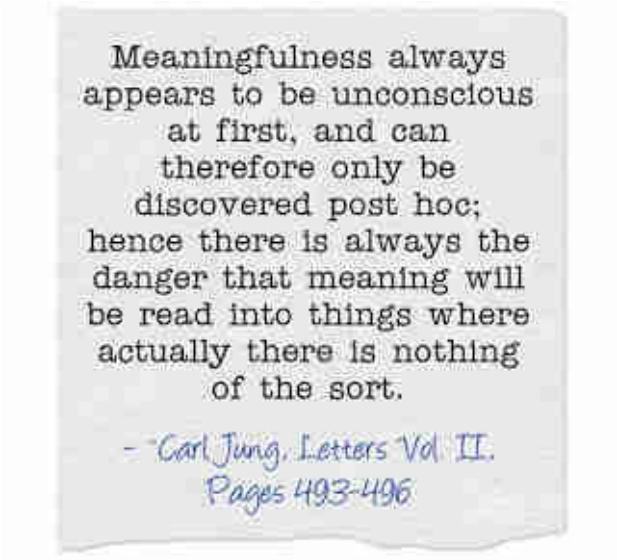
Meaningfulness always appears to be unconscious at first, and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort.
- Carl Jung, Letters Vol. II. Pages 493-496

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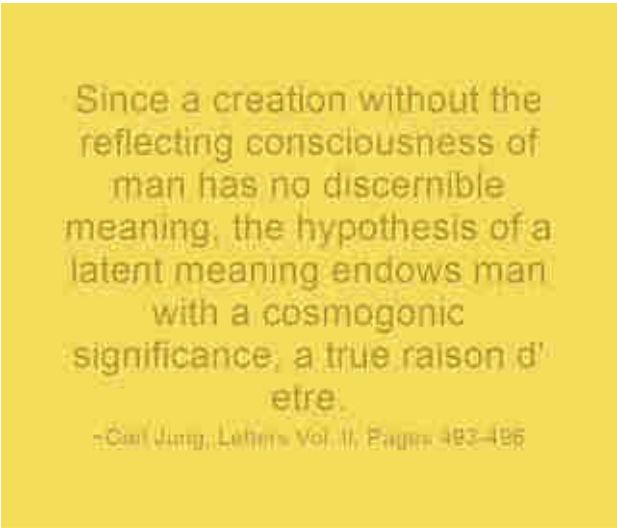
[2]


Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a latent meaning endows man with a cosmogonic significance, a true raison d' etre.
-Carl Jung, Letters Vol. II, Pages 493-496

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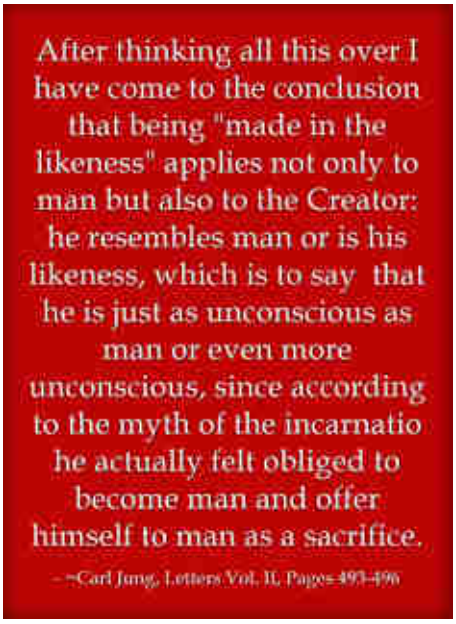
After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice.
~Carl Jung, Letters Vol. II, Pages 493-496

[3]

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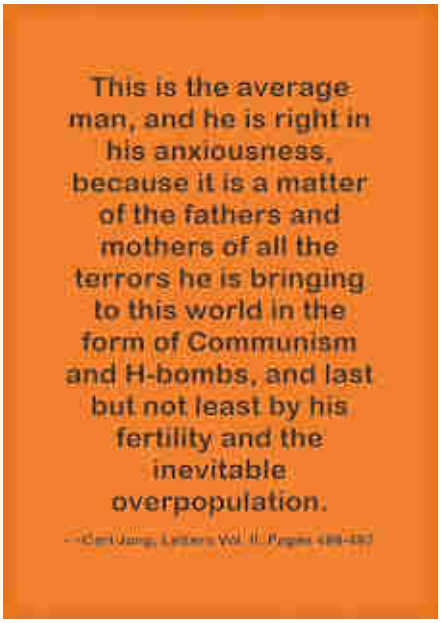
This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation.

[4]

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[5]

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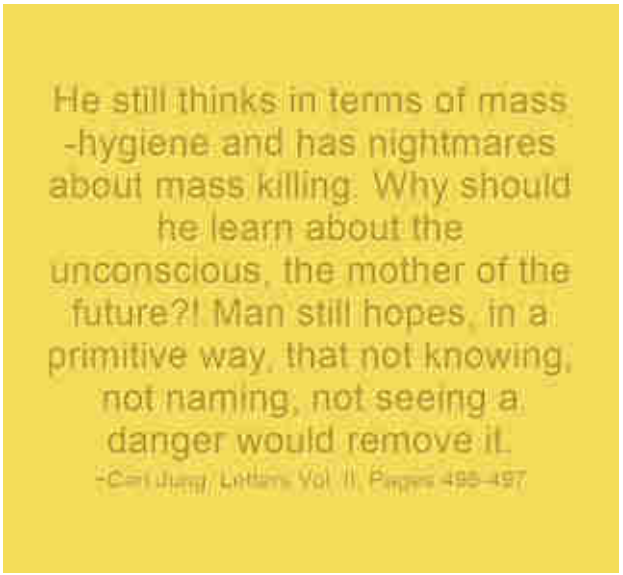
He still thinks in terms of mass
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about mass killing. Why should
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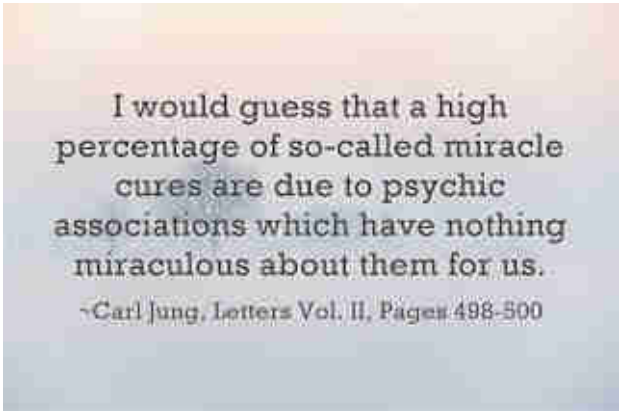
[6]


I would guess that a high
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~Carl Jung, Letters Vol. II, Pages 498-500

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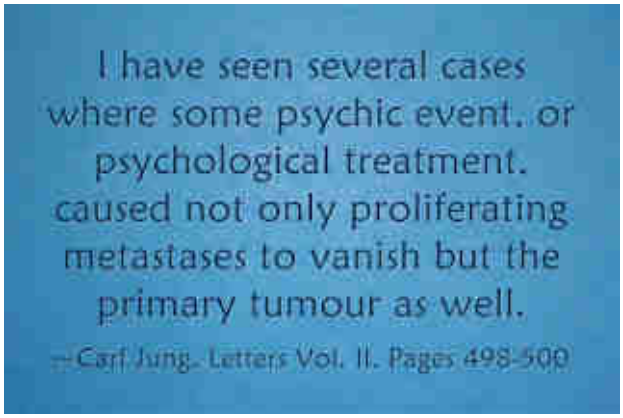
[7]


I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well.
~Carl Jung, Letters Vol. II, Pages 498-500

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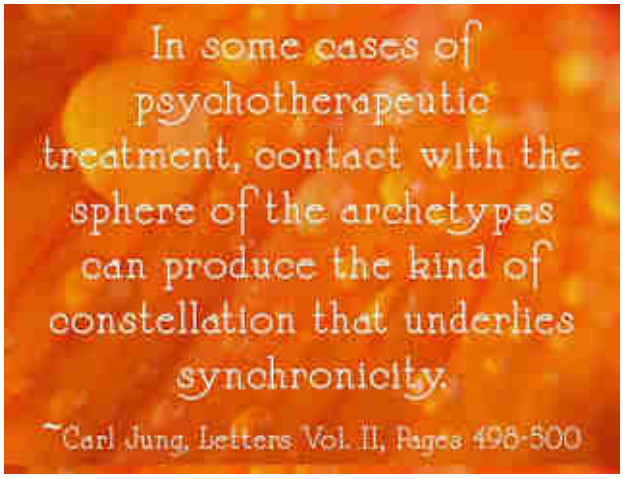
[8]


In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity.
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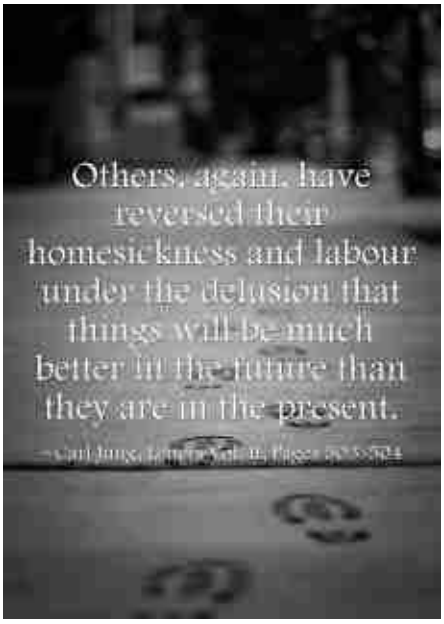
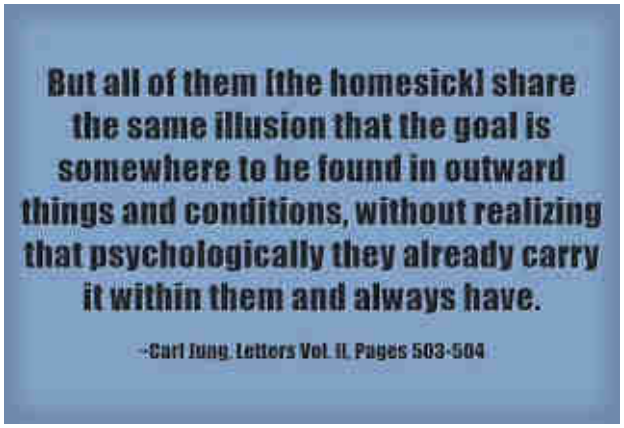
892

[9] 

Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present. Carl Jung, Letters Vol. II, Pages 503-504

[10]


But all of them [the homesick] share
the same illusion that the goal is
somewhere to be found in outward
things and conditions, without realizing
that psychologically they already carry
it within them and always have.
~Carl Jung, Letters Vol. II, Pages 503-504

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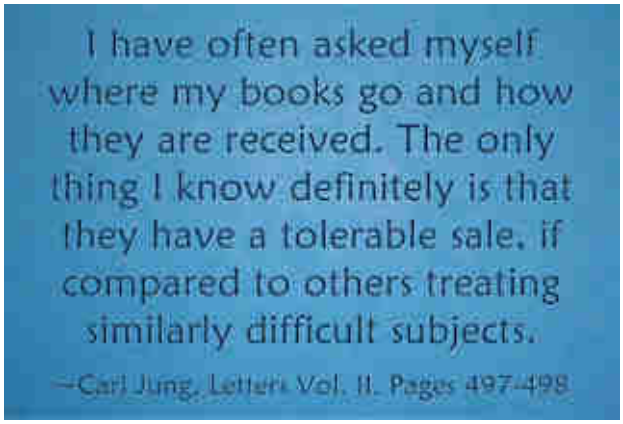
[11]


I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects.
~Carl Jung, Letters Vol. II, Pages 497-498

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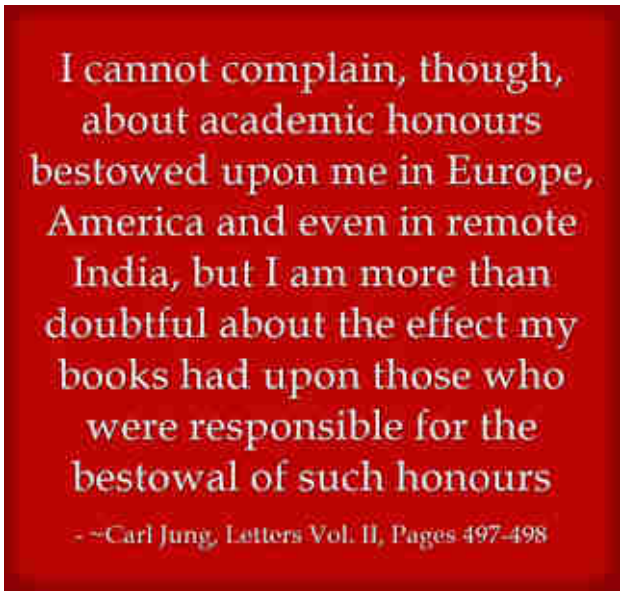
[12]


I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours
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[13]

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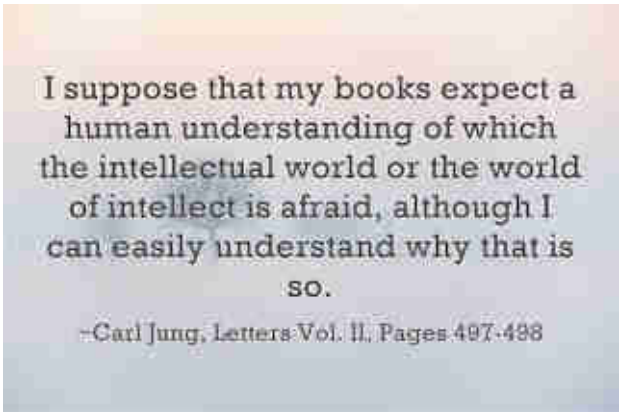
I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so.
–Carl Jung, Letters Vol. II, Pages 497-498

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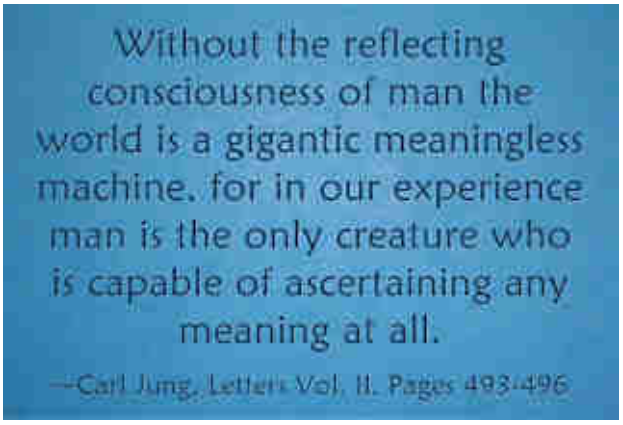
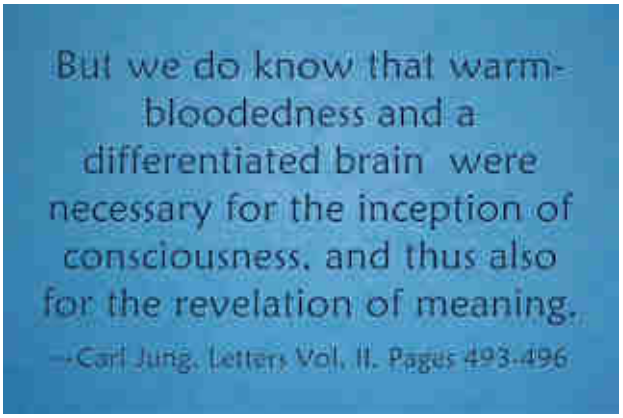
[14]


Without the reflecting consciousness of man the world is a gigantic meaningless machine, for in our experience man is the only creature who is capable of ascertaining any meaning at all.
–Carl Jung, Letters Vol. II, Pages 493-496

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

[15]


But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning.
–Carl Jung, Letters Vol. II, Pages 493-496

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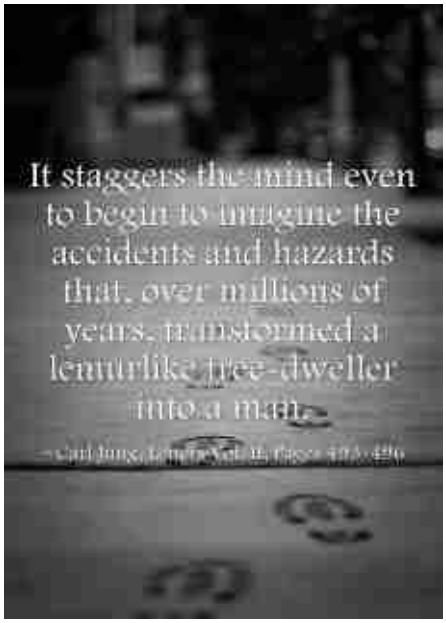
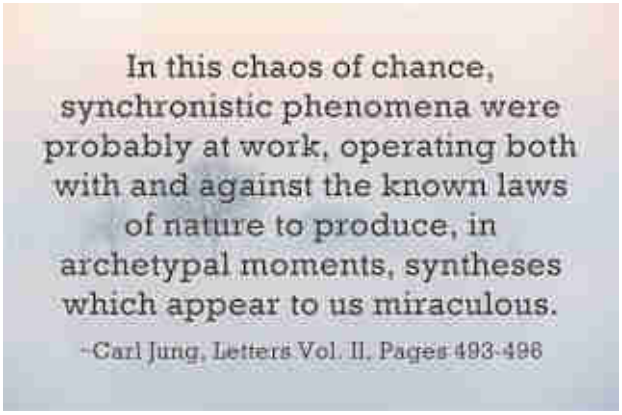
[16] 

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. Carl Jung, Letters Vol. II, Pages 493-496

[17]


In this chaos of chance,
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~Carl Jung, Letters Vol. II, Pages 493-496

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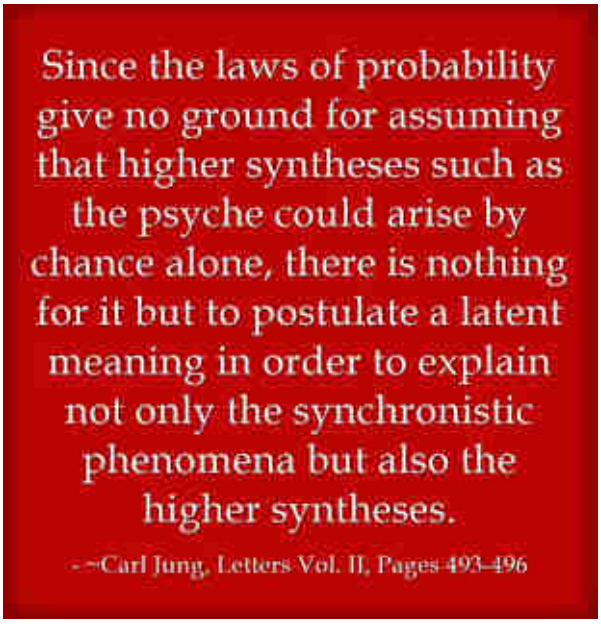
[18] 
Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses.
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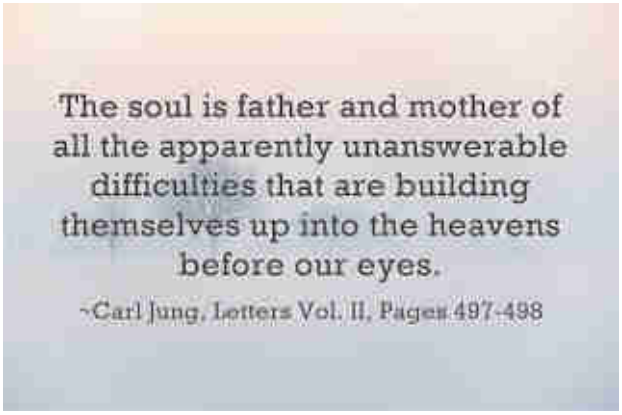
[19]


The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes.
~Carl Jung, Letters Vol. II, Pages 497-498

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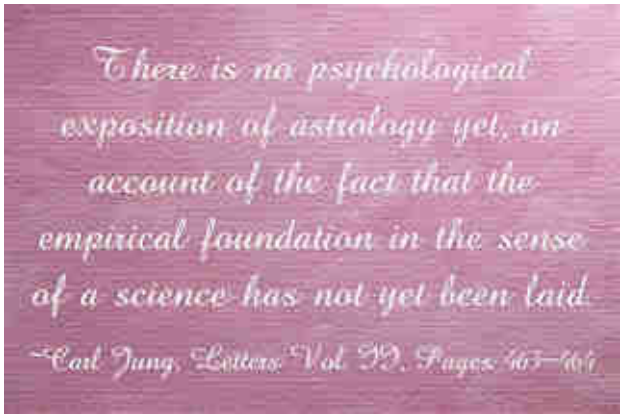
[20]


There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid.
~Carl Jung, Letters Vol. II, Pages 463-464

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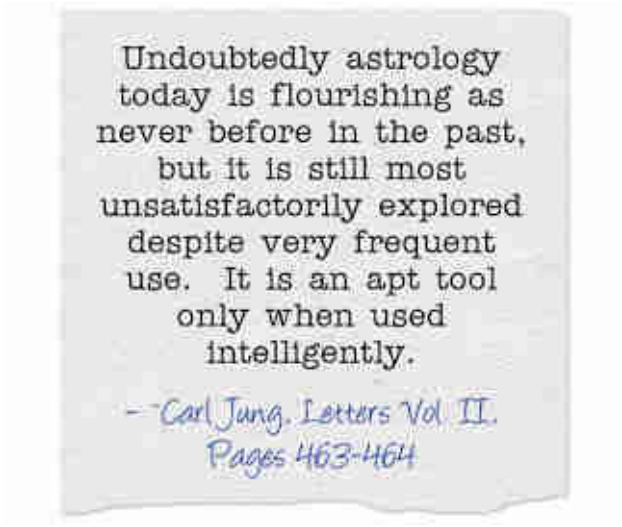
[21]


Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently.
– Carl Jung. Letters Vol. II. Pages 463-464

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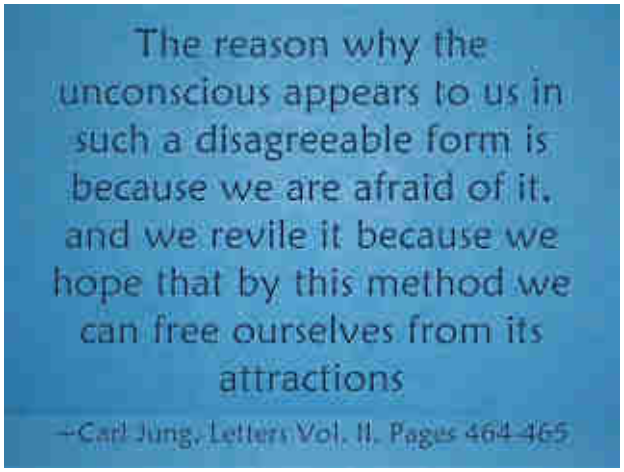
The reason why the unconscious appears to us in such a disagreeable form is because we are afraid of it, and we revile it because we hope that by this method we can free ourselves from its attractions
–Carl Jung, Letters Vol. II, Pages 464-465

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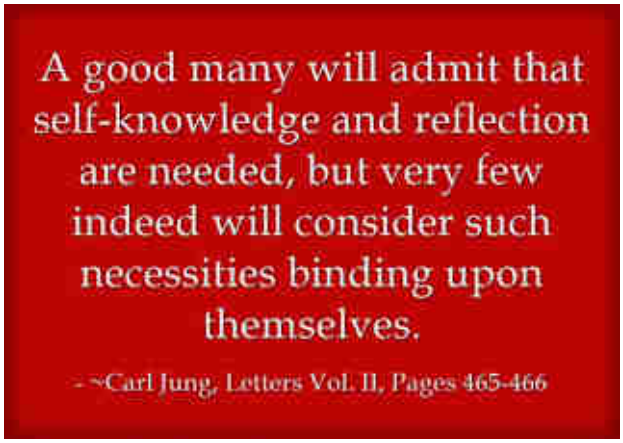
[23]

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465-466

[24]


A good many will admit that self-knowledge and reflection are needed, but very few indeed will consider such necessities binding upon themselves.
- ~Carl Jung, Letters Vol. II, Pages 465-466

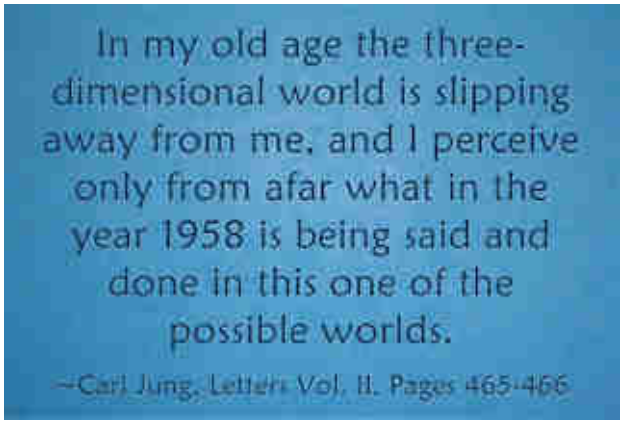
A good many will admit that self-knowledge and reflection are needed, but very few indeed will consider such necessities binding upon themselves. Carl Jung, Letters Vol. II, Pages 465-466

[25]

This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect.
~Carl Jung, Letters Vol. II, Pages 465-466

This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect. Carl Jung, Letters Vol. II, Pages 465-466

[26]


In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds.
~Carl Jung, Letters Vol. II, Pages 465-466

In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds. Carl Jung, Letters Vol. II, Pages 465-466

1. http://4.bp.blogspot.com/-EXBOF_mIJYE/Vg6zj1GDePI/AAAAAAAAYao/-589Ki7KV_E/s1600/aaa.jpg
2. http://1.bp.blogspot.com/-qea2BMQUmQA/Vg60b4dETuI/AAAAAAAAYaw/RJIbU9NbMks/s1600/bbb.jpg
3. http://3.bp.blogspot.com/-BRZSbDZs6Zo/Vg60jXwqmvI/AAAAAAAAYa4/S6XmlksyLp0/s1600/ccc.jpg
4. http://2.bp.blogspot.com/-Vi7-wjUZBL4/Vg60s4agWqI/AAAAAAAAYbA/20ArG-3g1fM/s1600/ddd.jpg
5. http://4.bp.blogspot.com/-s93YCUxQIbU/Vg605ho2D-I/AAAAAAAAYbI/24W23nbNlGQ/s1600/eee.jpg
6. http://3.bp.blogspot.com/-K3QCAnd8y1E/Vg61CRQtDOI/AAAAAAAAYbQ/BCwEWMIj9xg/s1600/fff.jpg
7. http://1.bp.blogspot.com/-b2dMiPL9Shk/Vg61Ln4PIKI/AAAAAAAAYbY/fNW4Q9XNsHw/s1600/ggg.jpg
8. http://2.bp.blogspot.com/-eq2ByGrJTq8/Vg61U_8dHwI/AAAAAAAAYbg/ySMToMAQWEw/s1600/hhh.jpg
9. http://4.bp.blogspot.com/-z8-wQ4zHT4Y/Vg61j1TDbYI/AAAAAAAAYbo/SGtNsJShKiA/s1600/iii.jpg
10. http://1.bp.blogspot.com/-hkxKfkv24FQ/Vg61vpzWeOI/AAAAAAAAYbw/f5yM1a36-zk/s1600/jjj.jpg
11. http://4.bp.blogspot.com/-VoCi82LmS7k/Vg616qFsd7I/AAAAAAAAYb4/dJhHxut6_7o/s1600/kkk.jpg
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13. http://1.bp.blogspot.com/-fc2pb8GotmM/Vg62Mzby0rI/AAAAAAAAYcI/KSC_BO_qLV0/s1600/mmm.jpg
14. http://2.bp.blogspot.com/-pHXlcRO57Mk/Vg62X51-8II/AAAAAAAAYcQ/jw6QmXbIX48/s1600/nnn.jpg
15. http://4.bp.blogspot.com/-e7c9NNjWR_Y/Vg62jMU8WKI/AAAAAAAAYcY/p4SQr3GJPJ8/s1600/ooo.jpg
16. http://1.bp.blogspot.com/-faTdpe8LIaQ/Vg62ulmWLUI/AAAAAAAAYcg/JGvGR4OO-6Y/s1600/ppp.jpg
17. http://3.bp.blogspot.com/-_QJRKAFYI2Y/Vg623YvN6BI/AAAAAAAAYco/R1RCwLfW5yo/s1600/qqq.jpg
18. http://4.bp.blogspot.com/-kxWZsFzC2_0/Vg63DqdHgyI/AAAAAAAAYcw/Qhm8ojT4wNM/s1600/rrr.jpg
19. http://4.bp.blogspot.com/-5urwwjqt0rg/Vg63N1j_gzI/AAAAAAAAYc4/iRHtMu6_RH4/s1600/sss.jpg
20. http://3.bp.blogspot.com/-tuaMX2T6m_g/Vg63Wlxc1rI/AAAAAAAAYdA/0d7bkM-zkBo/s1600/ttt.jpg
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24. http://3.bp.blogspot.com/-pFYhDlrcv2E/Vg64AMSFhqI/AAAAAAAAYdg/E_oJui4zH7k/s1600/xxx.jpg
25. http://2.bp.blogspot.com/-uo1YMrRpfbA/Vg64IoxAfZI/AAAAAAAAYdo/kCkaSLJKrto/s1600/yyy.jpg
26. http://2.bp.blogspot.com/-8fNTkAswRDc/Vg64SfrqZtI/AAAAAAAAYdw/b1X_Asy6_YM/s1600/zzz.jpg

Carl Jung: I profess no "belief." **(2015-10-03 04:45)**

[1]

To Gunter Wittwer

Dear Herr Wittwer, 10 October 1959

Your question is legitimate: who actually is behind the books I have written?

It is much more difficult to answer this question than you might think.

To answer it satisfactorily, I would need to know exactly who I am, give you a picture of myself to match, and finally prove to you that my report is not a mere tinkling of words.

Even if you were to confine your question to my "religion" or "outlook on life" it would still affect the whole of my personality, for I am convinced that one's "outlook on life" can claim to be genuine only when it springs from the encounter of the whole man with his world.

If it doesn't, it's so much twaddle.

But because my consciousness is narrow, and incapable of grasping the whole in all its parts, every statement is but patchwork.

We are, unfortunately, always only parts of a whole, although glimmerings of it are possible.

I cannot allow myself arbitrarily to believe something about things I don't know.

I would regard this as impertinent and unwarranted.

Anyone whom I believed, just like that, to be a liar and a thief would take my attitude very badly indeed, just as he would laugh at me pityingly if I believed him to be a saint.

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion") .

I profess no "belief."

I know that there are experiences one must pay "religious" attention to.

There are many varieties of such experiences.

At first glance the only thing they have in common is their numinosity, that is to say their gripping emotionality.

But on closer inspection one also discovers a common meaning.

The word religio comes from religere, according to the ancient view, and not from the patristic religare.

The former means "to consider or observe carefully."

This derivation gives religio the right empirical basis, namely the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion.

This view is a most inconvenient one for the "theologian," and he suspects it of psychologism, though actually it turns out that he has a very poor opinion of the psyche, this centre-piece of religious experience.

That is also why he is much fonder of Freud's view than of mine, since it does him the service of sweeping all inconvenient experiences under the table by intellectualizing them.

I myself feel committed to such experiences both intellectually and ethically.

They are of many kinds, as I have said.

My books give detailed information about them.

You can also see from my writings that I am not playing any intellectual or aesthetic or otherwise edifying game with the religious problem.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 517-518

1. http://2.bp.blogspot.com/-6E0VcgL2aU4/Vg-VJ_sFlYI/AAAAAAAAYeA/f_U2Z8atwMQ/s1600/1carl.jpg

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Carl Jung: I make no metaphysical assertions. **(2015-10-03 05:09)**

[1]

To Charles E. Scanlan

Dear Sir, 5 November 1959

Thank you very much for your informative letter.

It is evident that my standpoint is not a theological one.

I make no metaphysical assertions.

My standpoint is purely empirical and deals with the psychology of such assertions.

I agree fully with the statement that God is not limited, because if He were limited He would not be God.

The lack of limitation is a logical consequence of the assumption of a supreme being, of which man cannot judge really.

He can make more or less founded statements answering to certain needs in his nature.

We would be naturally inclined to assume that God also knows the future.

But if we make such a statement, then everything is tending towards the future.

In other words it is necessary and inevitable.

Therewith we declare that the world-process contains no problems, as everything is on its predestined way, and we are in full contradiction with the assumption of free will.

The peccatum originale has brought about a considerable change in the human status, so that man before the Fall is something different from man after the Fall.

Therefore Christ and His mother belong to another order of things than man after the Fall.

Then you call them human, your term has a double meaning.

As most of my patients are as ignorant in theologicis as I myself, we try in the first place to understand theological tenets as psychological statements and we also try to avoid flagrant contradictions like the above-mentioned.

We know that metaphysical assertions are indisputable, because no human being can know beyond himself,

only God can know the truth .

Since there is no end of evil in this world, and since evil is the Indispensable counterpart of the antithesis good-evil, it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being.

If God is only good, everything is good.

There is not a shadow anywhere.

Evil just would not exist, even man would be good and could not produce anything evil.

This is another paradox which psychology has to straighten out for our sake, because the flagrant sophisms connected with the discussion of things like the privatio boni spoil the understanding and acceptance of religious tenets.

Since metaphysical concepts are nowhere touched by psychological argument-because they are indisputable-! remain within the frame of disputable things.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 518-519

1. http://3.bp.blogspot.com/-0cuKCO0zCQ4/Vg-a6Y9AhJI/AAAAAAAAYeQ/zAwioaS2s5k/s1600/1mary.jpg

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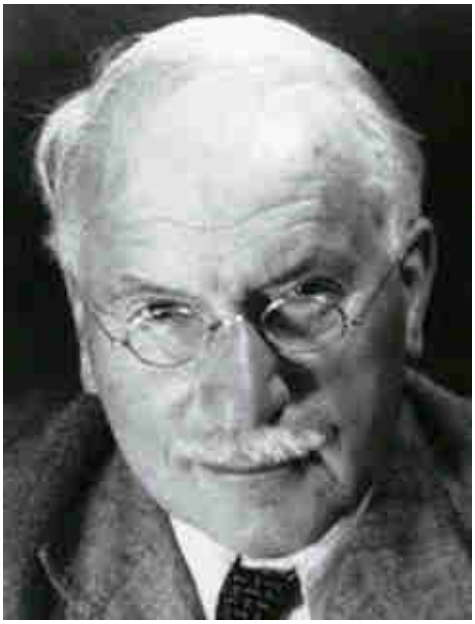
Carl Jung on the “unexpected intuition of the American public" (2015-10-03 06:30)

[1] 

To James Kirsch

Dear Kirsch, 12 November 1959

I am glad to hear of your activity on the radio.

Nowadays this is the way to get at the public.

I personally am opposed to it, but then I belong increasingly to the past and can no longer adapt to the restlessness and superficiality of modern life.

It surpasses my comprehension how anyone can talk about "Job" on the radio without provoking misunderstandings-especially if such a banal thinker as X. precedes you as a speaker-since its argument is one of the subtlest that can be imagined.

I therefore wish you the very best of luck in this unpredictable undertaking.

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University.

The little book has a steady if limited sale in the U.S.A.

I am eager to hear of your experiences.

Possibly you may start a "war," which will certainly break out one day the more darkly the political sky becomes overcast.

My appearance on the British television seems to have been a Considerable and unexpected success.

My best wishes,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 520

1. http://2.bp.blogspot.com/-jo6pqOcEC4Y/Vg-uA_dNT7I/AAAAAAAAYeg/oxGJGRDrifA/s1600/1carl.jpg

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Carl Jung on “Cognition of the Whole.” (2015-10-03 06:38)

[1]

To M. Sickesz

Dear Colleague, 19 November 1959

Best thanks for your friendly letter.

Unfortunately I can answer only one central question, that concerning consciousness and self.

By definition, the self is a combination of consciousness and the Unconscious and is therefore more comprehensive than the ego.

Only what is associated with the ego can become conscious.

But since the ego is only a part of the whole, I can become conscious only of a part.

The whole can be comprehended only by a whole.

Therefore, when the self qua whole grasps something, it grasps the whole.

But this whole is much too big for the ego to grasp.

It can only be divined, but this is not cognition.

I can become conscious neither of the whole of myself nor of the whole of the world.

I know that the East believes in a consciousness without a subject and says that the personal atman is capable of encompassing the knowledge of the whole.

Nevertheless the East also says that dreamless sleep is the highest stage of cognition.

For us this is an inconceivable paradox because dreamless sleep is, for us, the epitome of an unconscious state in which no consciousness exists, as we understand it.

Empirically, we do not know what happens in this state, since there is no subject to cognize it, at least for

us.

On the contrary, I must admit that as my cognition is piecemeal and that my ego is far from being able to cognize a whole.

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole.

It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ.

Unfortunately I haven't yet noticed anything of the sort, any more than I have noticed a cognition of the self as subject.

Hoping I have made my standpoint clear, and with collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 523-524

1. http://2.bp.blogspot.com/-0KMFWlgfaw8/Vg-v105zk-I/AAAAAAAAYes/jgcUUglEJtc/s1600/1acarl.jpg

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Carl Jung: Yet I think of myself as a Christian, since I am entirely based upon Christian concepts. **(2015-10-03 11:39)**

[1]

To Hugh Burnet

Dear Mr. Burnett, 5 December 1959

So many letters I have received have emphasized my statement about "knowing" (God) that I have written an answer to a man whose letter was particularly articulate in this respect,!

(You will find a copy enclosed.)

I explained what my opinion is about a "knowledge of God."

I know it is an unconventional way of thinking and I quite understand if it should suggest that I am no Christian.

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts.

I only try to escape their internal contradictions by introducing a more modest attitude which takes into consideration the immense darkness of the human mind.

The Christian idea proves its vitality by a continuous evolution, just like Buddhism.

Our time certainly demands some new thoughts in this respect, as we cannot continue to think in an antique or medieval way when we enter the sphere of
religious experience.

Thank you very much for the nice photos.

It is good for one's self-education to see some undeniable evidence for the stupidity of facial expression.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 580-581

1. http://4.bp.blogspot.com/-bMgrX309tf8/Vg_1wOzP1fI/AAAAAAAAYe8/8dGB7g8Px6s/s1600/1christ.jpg

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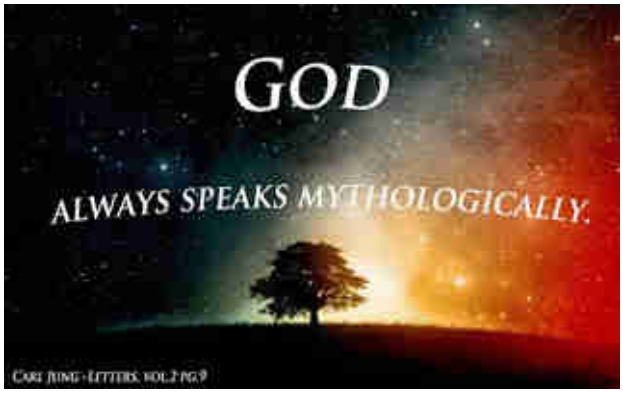
Carl Jung: people assume that I am talking about God himself. **(2015-10-04 06:55)**

[1]



To Mary Louise Ainsworth

Dear Miss Ainsworth, 23 December 1959

I have read your friendly letter with interest,!

I have been particularly interested in what you say about the book of Job, i.e., the divine omniscience.

While reading this little book you must be constantly aware of the fact that whatever I say in it does not refer to God himself, but rather to the idea or opinion man makes of God.

When I use the term "the omniscience of God" it means: this is what man says about God and not that God is omniscient.

Man always uses that knowledge he finds in himself to characterize his metaphysical figures.

Thus you could make an analogy between the obliviousness of the human being and a similar state of his God.

But this is not permissible in so far as man himself has made the dogmatic statement that God's omniscience is absolute and not subject to man's shortcomings.

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it.

In this sense "God" is very paradoxical and I call my reader's attention to such and other contradictions to wake him up, so that he gets aware of the insufficiency of his representations and indirectly of the need to revise them.

This is the point which is regularly misunderstood: people assume that I am talking about God himself.

In reality I am talking about human representations.

So if anybody should talk to you about my Job, you had better refer him to this passage.

With my best wishes for Xmas and the New Year,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 526-527

1. http://2.bp.blogspot.com/-e2Pan3D6tas/VhEFOa4IIhI/AAAAAAAAYfM/zHdlPjnJMWA/s1600/1god.jpg

Carl Jung: The past decade dealt me heavy blows... **(2015-10-04 16:02)**

[1]

To Eugen Bohler

Dear Dr. Bohler, Bollingen, 1 January 1960

My first letter in this New Year, which opens a new decade, shall be to you, dear friend.

It brings you my very cordial wishes not only for the corning year but also for this dawning decade 1960-70, in whose lap the black and white cards of our uncertain fate await us.

The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.

Since I do not deem myself god-almighty enough to have made them other than they are, I must put it down entirely to my own account and lengthen my shadow accordingly.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries.

It is indeed no trifling thing to be granted the happy proof that somehow one is "possible" and has achieved something whose meaning someone else, apart from myself, is able to see.

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it’s all about.

The gratification of knowing that one is essentially posthumous is short-lived.

That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities.

Please accept this letter as a poor expression of my gratitude for the many kindnesses you have done me.

Although the years hasten away more swiftly than ever, I still hope the New Year may bring a little more light and warmth.

Yours ever,

C.G. Jung Carl Jung, Letters Vol. II, Pages 529-530

1. http://3.bp.blogspot.com/-V3smc9dva5c/VhGFXEJ0idI/AAAAAAAAYgo/5vdHY7YMnNA/s1600/1emma.jpg

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Carl Jung: In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, (2015-10-05 06:40)

[1]

To Walther and Marianne Niehus-Jung

Dear Walther, dear Marianne, [Bollingen] 3 January 1960

On the occasion of the New Year and at the beginning of a new decade I can collect my thoughts together in the peace of Bollingen and bring to mind all the things you have done for me in the past year.

I would therefore not like to miss this opportunity of expressing my heartiest thanks and letting you both know what a deep impression your helpful attitude has left behind.

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing.

Scarcely is one thing finished than another has already taken its place.

But here it is as it was in the years of my youth, when time was still so long that one could ask oneself, What can I do now?

Now there is so much leisure that I can remember myself and let the past unroll before my eyes.

Besides the heavy burdens which the dark twists of fate have destined for us, friendly and joyful images emerge which instill into me a warm feeling of gratitude towards you.

This is what I wanted you to know.

With best wishes for the New Year,

Your Father Carl Jung, Letters Vol. II, Page 530

1. http://1.bp.blogspot.com/-DIoiCiOcfCc/VhJTSqstwHI/AAAAAAAAYg8/2gjI20WUum4/s1600/1kush.jpg

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I have always vowed I would never write an autobiography... (2015-10-06 07:29)

[1]

To Emma von Pelet

Dear Frau von Pelet, 6 January 1960

Many thanks for your kind letter, which reminds me of how long
it is since I have heard from you.

My congratulations on the success you have had with your Interesting tasks!

As for myself, I am not planning any further publications and have nothing of the sort in hand.

It seems rumours have reached you that I am writing my biography.

I have always vowed I would never write an autobiography and in this case have only wetted my feet a little; it is rather Frau Jaffe who is writing a biography to which I have made a few contributions.

So I have nothing more to do with it and am in the fortunate position of leaving the headaches to others and indulging in otium cum dignitate, as befits my old age.

If my luck holds, I won't be plagued by any new ideas either, but can withdraw with untroubled heart into the lands behung with dream-clouds.

Best wishes for the New Year, also to Frau von Keller,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 531

1. http://3.bp.blogspot.com/-kVJQXP_wMws/VhOwRIGhWoI/AAAAAAAAYiQ/aTJPr7ZB5bY/s1600/1carl.jpg

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Carl Jung: Aunt Anna kept her beauty into old age. **(2015-10-06 15:12)**

[1]

To Ewald Jung

Dear Cousin, 30 December 1959

Now at last I can pay off my long overdue debt of gratitude.

Very many thanks for the two photos of the portrait of my great-grandfather they show a distinct family likeness, in my opinion anyway.

In strong contrast to my grandfather C. G. Jung, he seems to have been an introvert, which would obviously account for the discord between father and son and probably also for the marital problem between Sophie nee Ziegler and Franz Ignaz.

My grandfather's conversion under Schleiermacher's influence

seems to have had a hand in it.

Best thanks also for the photo of Reimer-Jung.

Aunt Anna kept her beauty into old age.

She had an aristocratic air, a most vivacious temperament and intelligence, and flashing blue eyes.

She always embellished my Christmases with "Pfefferkuchen"
(English: gingerbread).

I visited her as late as 1900 in Stuttgart and also got to know
Uncle Reimer, a psychiatrist.

I have been reading the book about G. A. Reimer with great
interest.

Sophie Ziegler-Jung's mental illness has absorbed me again.

The only documents relating to this are some letters of hers
in my possession.

The handwriting shows no schizophrenic traits, but rather, for
all its character, an emotional ravagement such as can be
observed in psychogenic melancholias.

My grandfather's fervid relationship with her is a complete contra-indication of schizophrenia.

It is indicative rather of a strong mother-son relationship, which I in turn would be an occasion for dissension with her husband.

The Ziegler sisters were lively artistic personalities who did a great deal for the Mannheim theatre at the time of the memorable premiere of Schiller's Rauber.

At that time, too, a transference to Goethe would not have been impossible; it might even have prejudiced her marriage with Franz Ignaz and given rise to all kinds of rumors, unless there is a contamination with Marianne Willerner, nee Jung.

Certainly a study of the portrait of Franz Ignaz makes his ancestorship seem likely.

I am returning the Reirner-Jung photo but would like to keep the book about G. A. Reimer a while longer, as I want to have a copy made of some passages concerning my grandfather.

I am slowly recovering from too much work and the aggravations of the Fohn which has got me down more than ever this time.

Again with best thanks and all good wishes to you and your wife for the New Year,

Your devoted cousin,

CARL Carl Jung, Letters Vol. II, Pages 527-529

1. http://2.bp.blogspot.com/-DahiBkAJ1gs/VhQc57-xU9I/AAAAAAAAYig/lHhqCVWQ_-0/s1600/1carl.jpg

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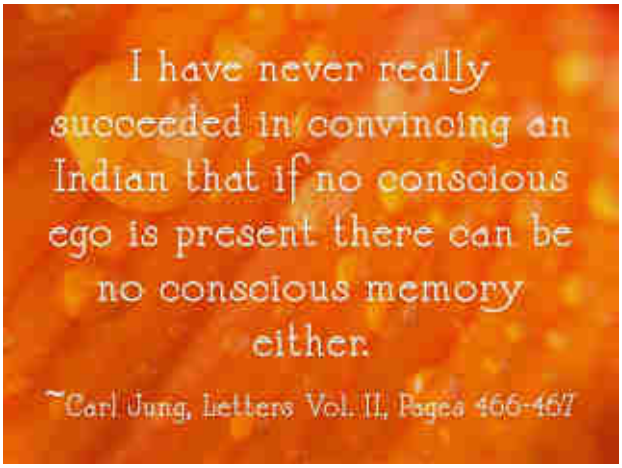
Some Carl Jung Quotations [2] (2015-10-07 04:40)

[1]

It is the tradition that a satori experience is imageless and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite.
- Carl Jung, Letters Vol. II. Pages 466-467

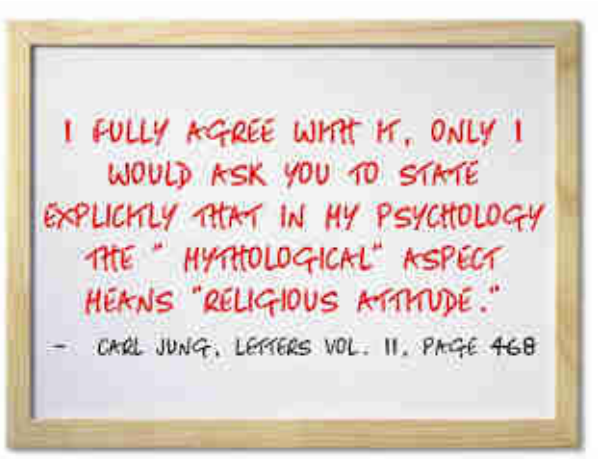
It is the tradition that a satori experience is imageless and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Carl Jung, Letters Vol. II, Pages 466-467

[2]


I have never really succeeded in convincing an Indian that if no conscious ego is present there can be no conscious memory either.
~Carl Jung, Letters Vol. II, Pages 466-467

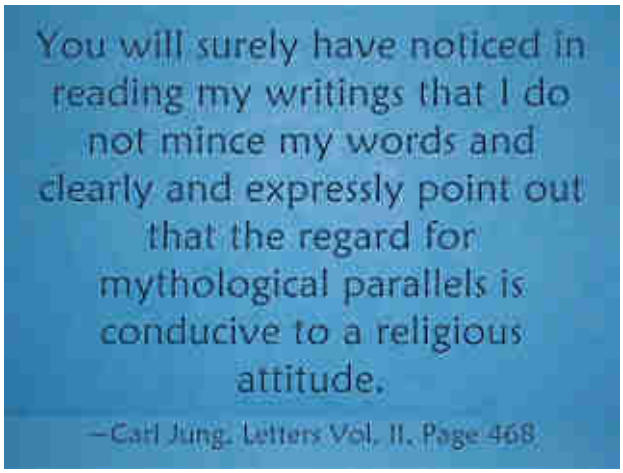
It is the tradition that a satori experience is imageless and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Carl Jung, Letters Vol. II, Pages 466-467

[3]


I FULLY AGREE WITH IT, ONLY I WOULD ASK YOU TO STATE EXPLICITLY THAT IN MY PSYCHOLOGY THE "MYTHOLOGICAL" ASPECT MEANS "RELIGIOUS ATTITUDE."
– CARL JUNG, LETTERS VOL. II, PAGE 468

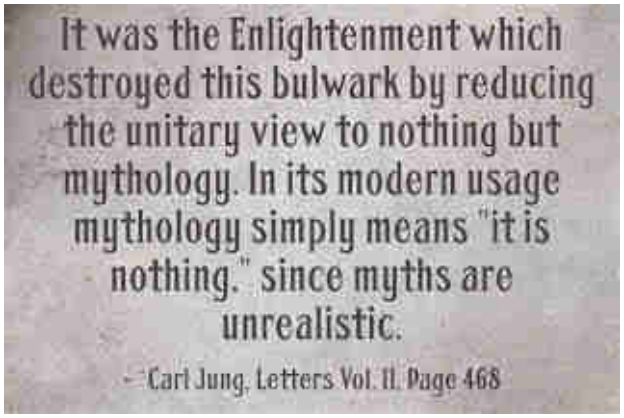
You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

[4]


You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude.
—Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

[5]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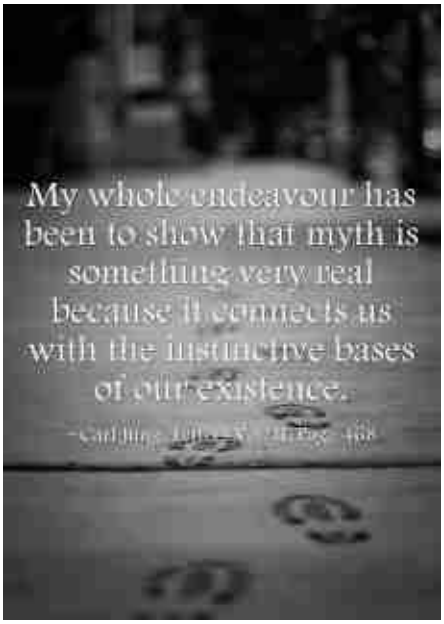
[6] 
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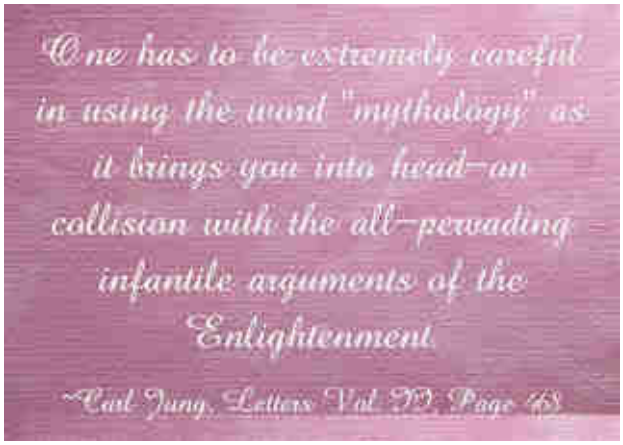
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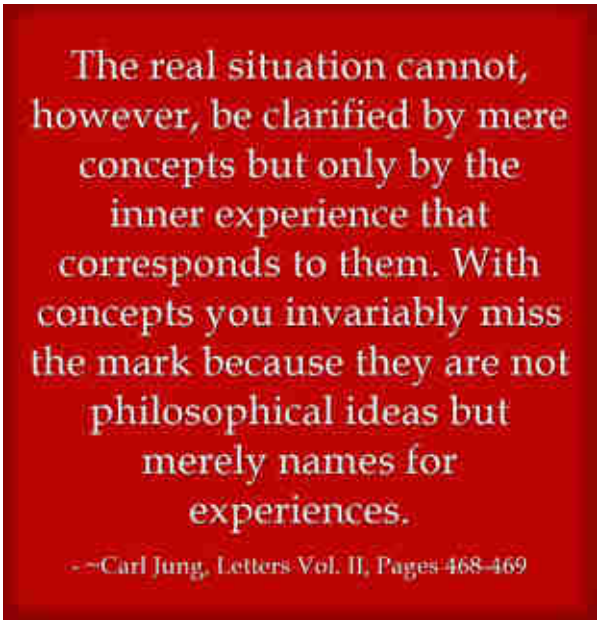
[8] 
The real situation cannot, however, be clarified by mere concepts but only by the inner experience that corresponds to them. With concepts you invariably miss the mark because they are not philosophical ideas but merely names for experiences.
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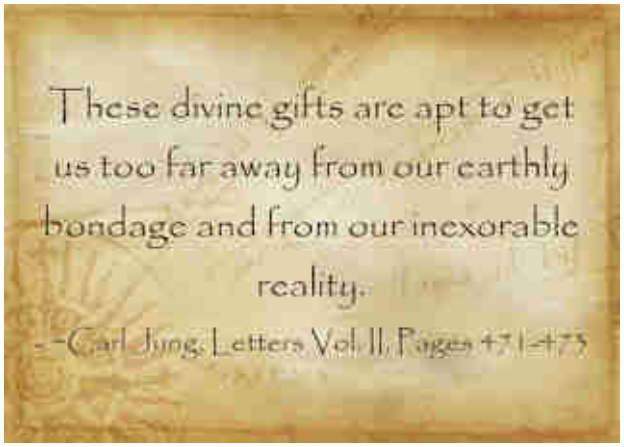
These divine gifts are apt to get us too far away from our earthly bondage and from our inexorable reality.
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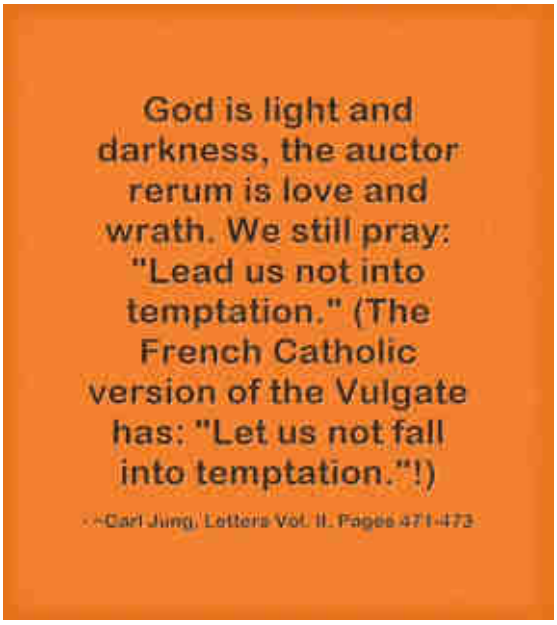
[10] 
God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!)
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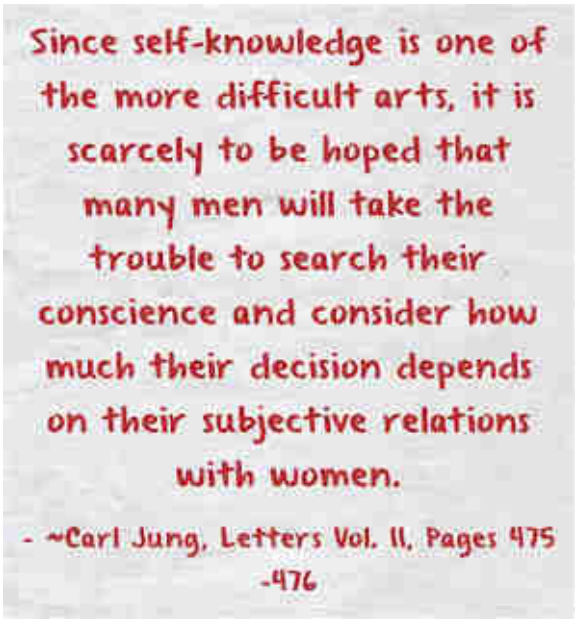
Since self-knowledge is one of the more difficult arts, it is scarcely to be hoped that many men will take the trouble to search their conscience and consider how much their decision depends on their subjective relations with women.
- ~Carl Jung, Letters Vol. II, Pages 475 -476

[11]

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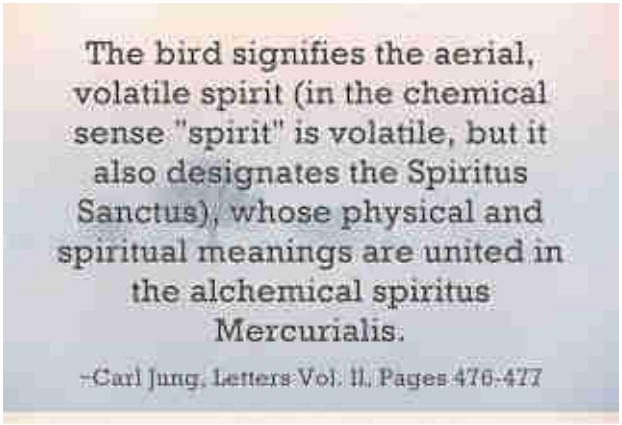
The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis.
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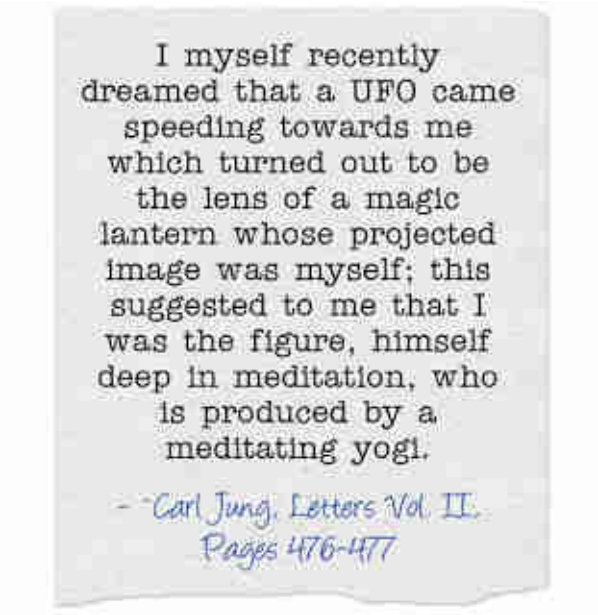
I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi.
- Carl Jung, Letters Vol. II. Pages 476-477

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[14]
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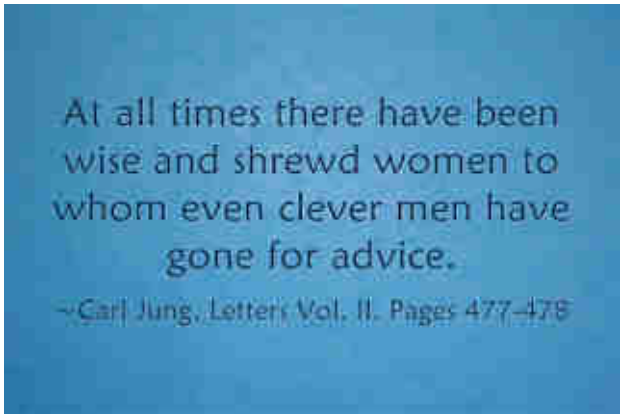
At all times there have been wise and shrewd women to whom even clever men have gone for advice.
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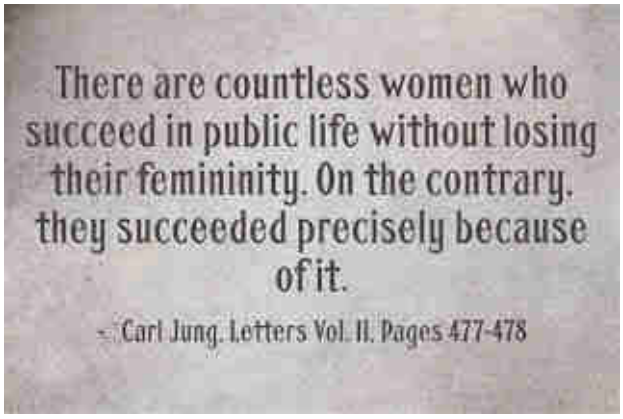
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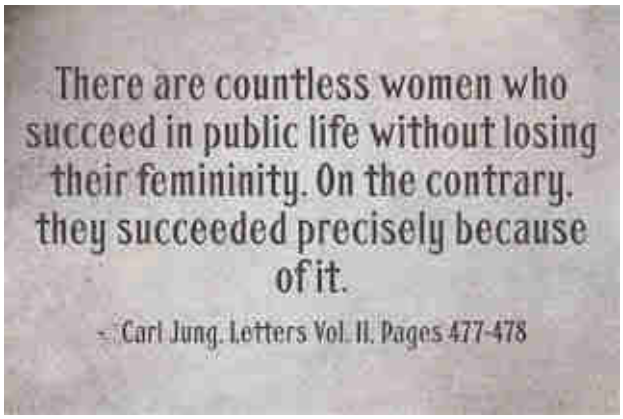
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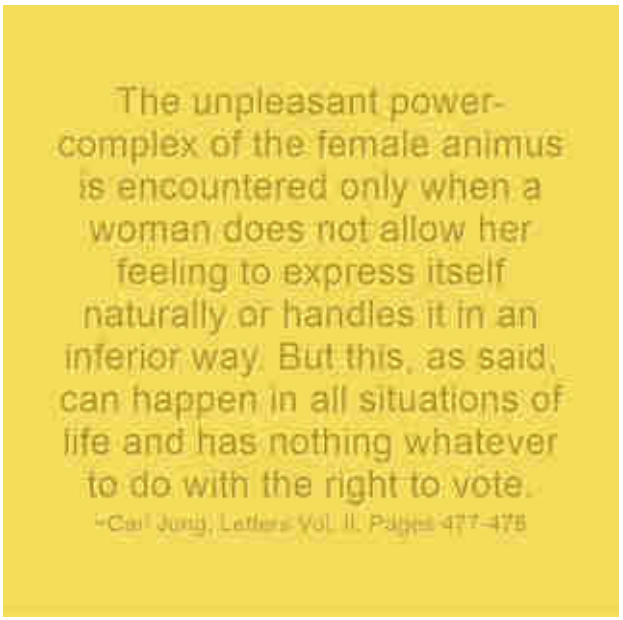
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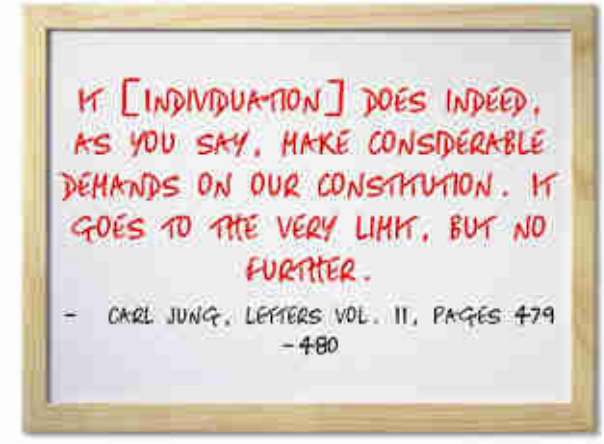
IT [INDIVIDUATION] DOES INDEED, AS YOU SAY, MAKE CONSIDERABLE DEMANDS ON OUR CONSTITUTION. IT GOES TO THE VERY LIMIT, BUT NO FURTHER.
- CARL JUNG, LETTERS VOL. II, PAGES 479 -480

It [Individuation] does indeed, as you say, make considerable demands on our constitution. It goes to the very limit, but no further. Carl Jung, Letters Vol. II, Pages 479-480

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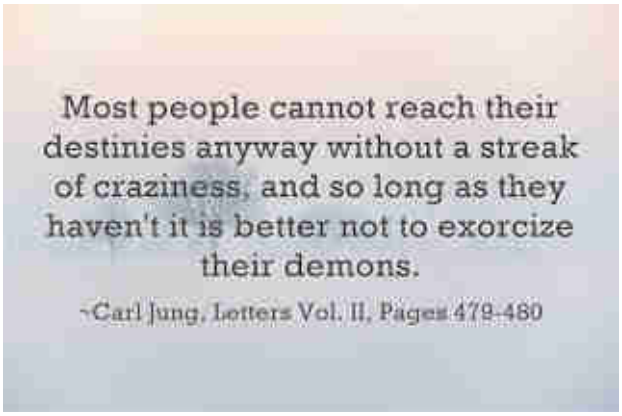
Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven't it is better not to exorcize their demons.
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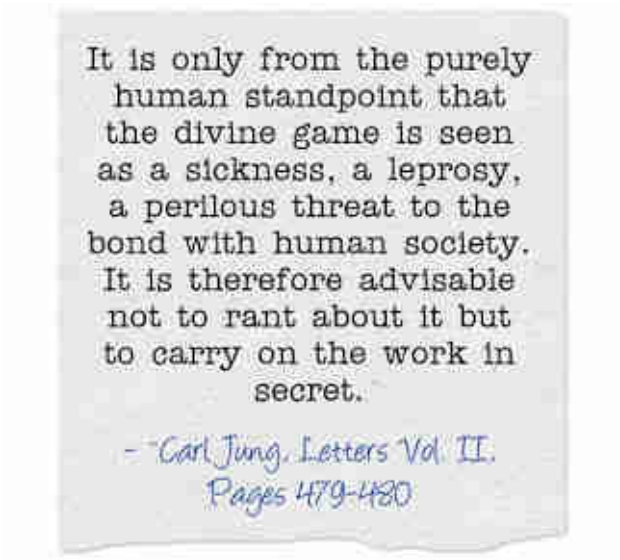
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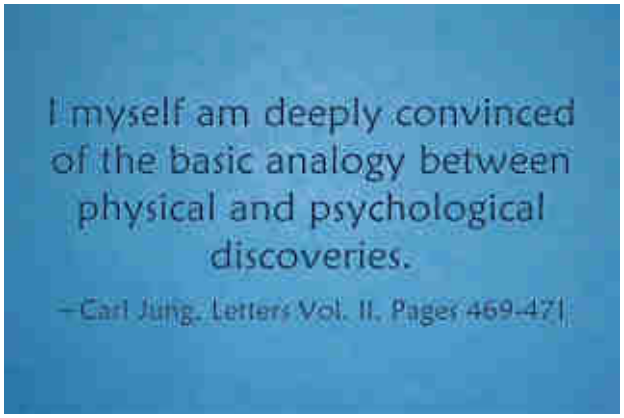
I myself am deeply convinced of the basic analogy between physical and psychological discoveries.
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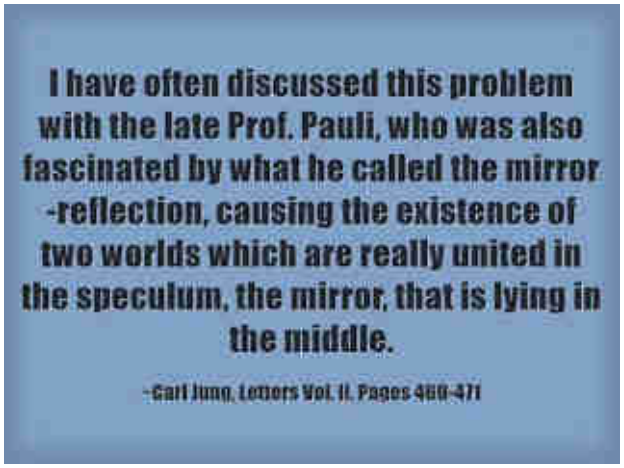
I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror -reflection, causing the existence of two worlds which are really united in the speculum, the mirror, that is lying in the middle.
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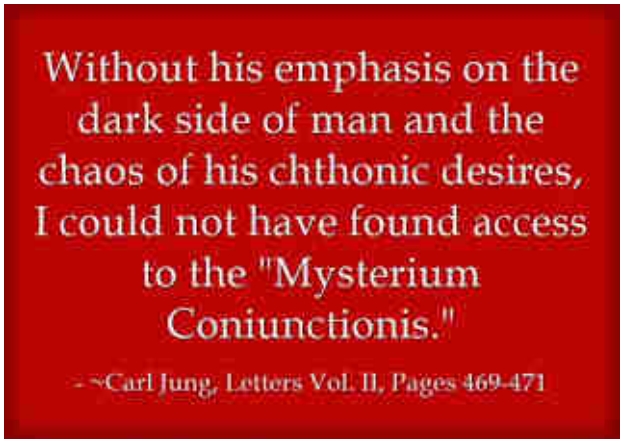
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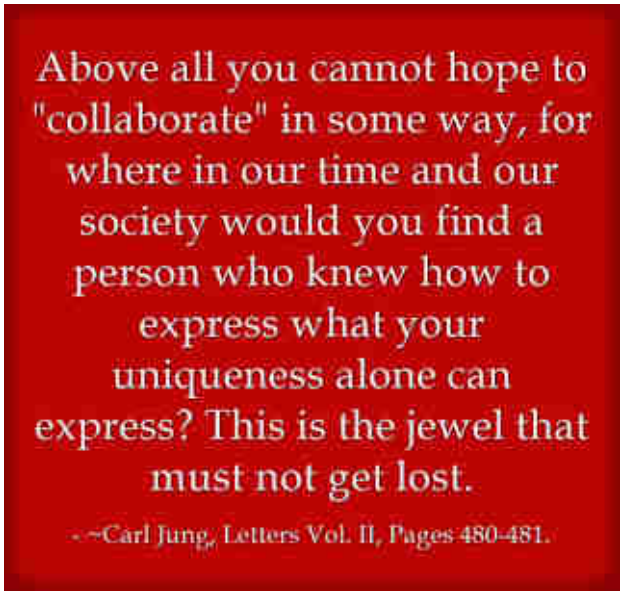
Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost.
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Carl Jung: If there's one thing that terrified me, it was dead conceptualism. **(2015-10-07 05:04)**

[1]

Dear Professor Schmid, 9 February 1960

Best thanks for your kind letter.

It is indeed a great honour that you wish to dedicate your essays on Goethe and Schiller to me.

Thank you very much.

I am looking forward to seeing what you mean by "completion."

You are too modest!

In reality you create images and viewpoints which have only been helped along by some of my ideas.

This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not.

If it is, then it will live on and express something alive.

If there's one thing that terrified me, it was dead conceptualism.

Again with best thanks,

Yours sincerely,

C.G. Jung

Carl Jung, Collected Letters Vol. II, Page 543

1. http://4.bp.blogspot.com/-dLg48WbSwpY/VhTfzOf9OXI/AAAAAAAAYkA/Ci2YmQuwA64/s1600/1carl.jpg

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Carl Jung: The shadow is the block which separates us most effectively from the divine voice. (2015-10-08 05:28)

[1]

To Father Victor White

My dear Victor, 25 March 1960

Since you are very much in the situation of the suffering Job.

I shall not play the role of his friends, not even that of the wise Elihu.

I humbly submit the suggestion that you might apply your Personalistic point of view to your own person and to your own case instead of to the unknown person of the individual Job.

You can see then what it does to yourself as well as to myself-if I may introduce myself as an individual.

Job is very much the respectable Hebrew of his time.

He observes the law and-by force of the covenant-his God ought to do the same.

Now let us assume that Job is neurotic, as one can easily Make out from the textual allusions: he suffers from a regrettable lack of insight into his own dissociation.

He undergoes an analysis of a sort, f.i. by following Elihu's wise counsel; what he will hear and what he will be aware of are the discarded contents of his personal subconscious mind, of his shadow, but not the divine voice, as Elihu intends.

You faintly insinuate that I am committing Elihu's error too, in Appealing to archetypes first and omitting the shadow.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow.

The shadow is the block which separates us most effectively from the divine voice.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

If Job succeeds in swallowing his shadow he will be deeply ashamed of the things which happened.

He will see that he has only to accuse himself, for it is his complacency, his righteousness, his literal-mindedness, etc. which have brought all the evil down upon him.

He has not seen his own shortcomings but has accused God.

He will certainly fall into an abyss of despair and inferiority-feeling, followed, if he survives, by profound repentance.

He will even doubt his mental sanity: that he, by his vanity, has
caused such an emotional turmoil, even a delusion of divine interference-obviously a case of megalomania.

After such an analysis he will be less inclined than ever before [to think) that he has heard the voice of God.

Or has Freud with all his experience ever reached such a conclusion?

If Job is to be considered as a neurotic and interpreted from the personalistic point of view, then he will end where psychoanalysis ends, viz. in disillusionment and resignation, where its creator most emphatically ended too.

Since I thought this outcome a bit unsatisfactory and also empirically not quite justifiable, I have suggested the hypothesis of archetypes as an answer to the problem raised by the shadow.

This apparently inordinate idea, also favoured but produced at the wrong moment by the wise Elihu, is a petra scandali of the worst kind.

In my naivete I had imagined it to be something better than sheer
despair and resignation, also something more true than mere rationalism and thoughtlessness.

Your aggressive critique has got me in the rear.

That's all.

Don't worry! I think of you in everlasting friendship.

“No man is obliged to do more than he can do.”

Thus I ask for your forgiveness, as is incumbent on one who has given cause for scandal and vexation.

It is difficult not to be crushed by the inexorable truth: "Truth in brute form is falser than falsity," or the mountain you have heaped up is your burial mound.

My best wishes in every respect!

Yours ever,

C.G.

Postscriptum.

I had a light embolism in the heart, the consequences of which kept me in the house for 4 weeks.

I see from your letter that you have published a new book Soul and Psyche, but neither my secretary nor I myself have seen a copy.

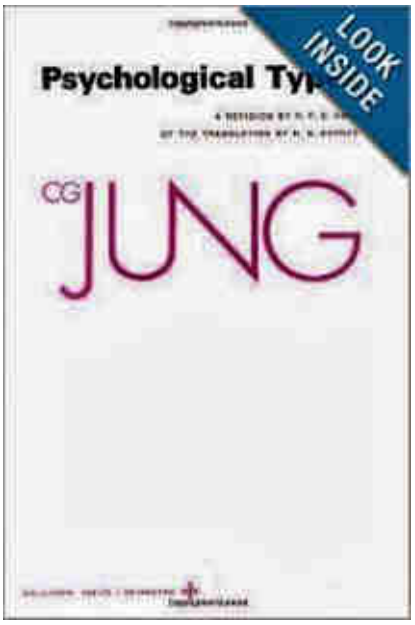
I would be very interested indeed to learn your views about the intricacies of psychological terminology in this field disputed by empirism on the one hand and metaphysics on the other.

If you had seen Mr. X’ s wife (as I have) you would know everything about him.

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said:0 sancta simplicitas! Carl Jung, Letters Vol. II, Pages 544-546

1. http://2.bp.blogspot.com/-vqO2MCQh4pc/VhY2kDcf18I/AAAAAAAAYkU/Dc3mqM9asD4/s1600/qshadow.jpg

Carl Jung: Classification (of "Types) did not interest me very much. **(2015-10-08 16:11)**

[1] 

To Erich A. von Fange

Dear Mr. von Fange, 8 April 1960

I have read your letter with great interest and I congratulate you on your attempt at further investigation in the field of typology.

It is a line of thought which I have not pursued any further, since my original tendency was not the classification of normal or pathological individuals but rather the discovery of conceptual means deriving from experience, namely the ways and means by which I could express in a comprehensible way the peculiarities of an individual psyche and the functional interplay of its elements.

As I have been chiefly interested in psychotherapy I was always mostly concerned with individuals needing explanation of themselves and knowledge of their fellow-beings.

My entirely empirical concepts were meant to form a sort of language by which such explanations could be communicated.

In my book about types I have given a number of examples illustrating my modus operandi.

Classification did not interest me very much.

It is a side-issue with only indirect importance to the therapist.

My book, as a matter of fact, was written to demonstrate the structural and functional aspect of certain typical elements of the psyche.

That such a means of communication and explanation could be used also as a means of classification was an aspect which I was rather afraid of, since the intellectually detached classifying point of view is just the thing to be avoided by the therapist.

But the classifying application was-I almost regret to say-the first and almost exclusive way in which my book was understood, and everybody wondered why I had not put the description of the types right at the beginning of the book instead of relegating it to a later chapter.

Obviously the tendency of my book has been misunderstood, which is easily understandable if one takes into account that the number of those people who would be interested in its practical psychotherapeutic application is infinitely small in comparison with the number of academic students.

I admit that your statistical line of research is perfectly legitimate but it certainly does not coincide with the purpose of my book, which in my humble opinion aims at something far more vital than classification.

Though I have expressed my therapeutic views most emphatically only very few of my readers noticed them.

The possibility of classification seems to be far more attractive.

By this rather longwinded peroration I am trying to explain to you why I am more or less unable to give you any helpful suggestions in your specific enterprise, since my thoughts do not move on this line at all.

I am even sceptical in this respect.

I hold the conviction that for the purpose of any classification one should start with fundamental and indubitable principles and not with empirical notions, i.e., with almost colloquial terms based upon mere rules of thumb.

My concepts are merely meant to serve as a means of communication through colloquial language.

As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles.

Much more important are the contents conveyed by language than their terms.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 550-552

1. http://2.bp.blogspot.com/-6Fz_-NRDHR8/VhbNjIAYaYI/AAAAAAAAYkk/Sa66NKnARKI/s1600/1types.jpg

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Carl Jung: I try to accept life and death. **(2015-10-09 03:54)**

[1]

To the Mother Prioress of a Contemplative Order

Reverend Mother, 26 March 1960

Many thanks for your kind report about Father Victor!

I am still shaken by this stroke of fate which has felled him.

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place.

There is a 1:x probability of an unaccountable cure.

I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy.

I try to accept life and death.

Where I find myself unwilling to accept the one or the other I should question myself as to my personal motives. . . .

Is it the divine will?

Or is it the wish of the human heart which shrinks from the Void of death?

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature.

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity.

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay.

Since I had your letter, I have heard that the truth has been told to Victor White (which I hoped for fervently)

and, as far as I know,the effect has been all to the good.

There is such a thing as tempus maturum mortis [The time is ripe]and it is up to our understanding to fulfill its conditions.

Sincerely yours,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 546-547

1. http://1.bp.blogspot.com/-vzITodvZeJs/VhdyVhJqPKI/AAAAAAAAYk0/mlGYZfsxfrM/s1600/1death.jpg

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Dr. Jung interprets the visions of Olga Frobe-Kapteyn (2015-10-09 13:42)

[1]

Note:

In a letter to Jung dated 24 June 1960 Frau Frobe described the following vision:

Somewhere in an endless night, dimly illuminated, stood the ruins of an old cathedral . . .

High up there was a sort of wooden scaffolding beneath the ruins of the roof.

On this scaffolding I was fastened crosswise, facing downwards. . .

I knew that I was going to be pierced through the heart with a lance from behind . . ."

Second vision:

"I was in my bed in the clinic in Bellinzona.

Around me were the 'little nurses' . . .

One of the nurses was supposed to sleep on a pile of mattresses beside my bed.

I was afraid because the matron said she was going to Jock us in until she returned at 11 o'clock.

Then I grew frightened and the room changed into a cellar in
which my bed stood . . . .

The nurse slept beside my bed . . .

and I touched her head to assure myself that she was still there . . . .

I spent the whole night in terror of being locked in."

The letter says: "Now [a month after the operation] I do not see any more visions, but try every day to reconstruct something [from them]."

To Olga Frobe-Kapteyn

Dear Frau Frobe, 28 June 1960

With great regret I have heard that you have had to undergo an operation for cataract.

I am now greatly relieved to know that the operation has been a success.

As you know, physical events of this kind are always at the same time psychic ones, and what the doctors not unjustly consider to be post-operative shock is in reality the release of concomitant psychic phenomena that are already present.

In so far as cataract causes blindness, it represents psychologically an unconsciousness of those contents which then appear in the shock.

The more of these contents there are and the stronger they are, the more closely does the conscious perception of them approximate to a delirious state.

The medicaments in the prescription you mention do not in themselves cause delirium, but they can bring about an abaissement du niveau mental which helps to make the unconscious contents visible.

The first vision depicts what comes to consciousness in the night of blindness.

The cathedral is an expression of the collective Christianity in which you as a Christian are crucified (imitatio Christi).

This vision indicates that you, as a contemporary, whole human being, are still nailed fast in the Christian form.

The cathedral, however, is in ruins.

Consequently-one might say-you get into the cellar, i.e., from high up aloft down into a depth in which you appear to be locked up.

The presence of the nurse shows that this is the post-operative period, the time of the so-called shock, when

you still cannot make out where you are locked up, or at least are afraid of being locked up .

There you feel so absolutely alone with yourself that you have anxiously to assure yourself that the nurse is still there.

This is a clear indication that the unconscious is manifesting a strong tendency to lock you up with yourself, so that you are deprived of any form of communication with the outside world.

Anyone who falls down from the roof or ceiling of the Christian cathedral falls into himself.

Think of the situation of the historical Jesus who felt himself abandoned by God on the Cross and was nothing more than himself alone!

We have believed this for so long and have asserted that sometime it must become a reality.

Now the reconstruction has begun.

We must build ourselves up again with all the means at our command (the temple that is built again on the third day).

You have to do this yourself, and I would therefore advise you to carry on with your attempts to create form and at least to build up in pictures what you can build up out of yourself.

If you do that you are wholly on the right track.

From that which you do it will be seen who you are.

In your newest attempts the very oldest things of all, the most primordial, become visible.

With best wishes,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 568-569

1. http://2.bp.blogspot.com/--gC4W1yYZ98/Vhf71Qb66qI/AAAAAAAAYmo/pLc3iZTSrRg/s1600/1olga.jpg

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Carl Jung: What I have heard from the theological side has readied me for a special compartment in hell.
(2015-10-10 04:38)

[1]

To Margaret Sittler

Dear Frau Sittler, 29 March 1960

I was naturally overjoyed to have such interesting news from you.

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement.

Unfortunately I am not very well up in English belles lettres, because I got the hang of English at a time when science had already taken possession of me.

In my youth French literature was much closer, and English far away and strange.

People from England came to us from across the sea and so were quite different from the French!

They consisted of nothing but Lords or eccentrics.

Faust and Nietzsche occupied me very much more than anything I knew of English literature.

I have never read Shelley's "Prometheus Unbound" in the original, but shall hasten to make good this omission at your behest.

Although I do not doubt that Job has become a burning question for other people too, it seems that in our own blessed day their numbers are pretty limited, judging by what I know of the reactions to my little book.

What I have heard from the theological side has readied me for a special compartment in hell.

Other people seem to have little interest in it.

You, dear lady, are an exception, and your letter is truly a red letter day for me.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 547-548

1. http://1.bp.blogspot.com/-Fc5ItEjHs6I/VhjOJ7LrlDI/AAAAAAAAYm4/t7WBO5ohTv4/s1600/1hell.jpg

Carl Jung Quotations [IV] **(2015-10-10 04:53)**

[1]

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

[2]

A good book, like every proper human life, must have an ending. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

[3]

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. C.G.J. Carl Jung, Letters Volume 1, Pages 325-326.

[4]

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung to H. Irminger; Letters Vol. 2, Page 346.

[5]

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

[6]

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

[7]

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

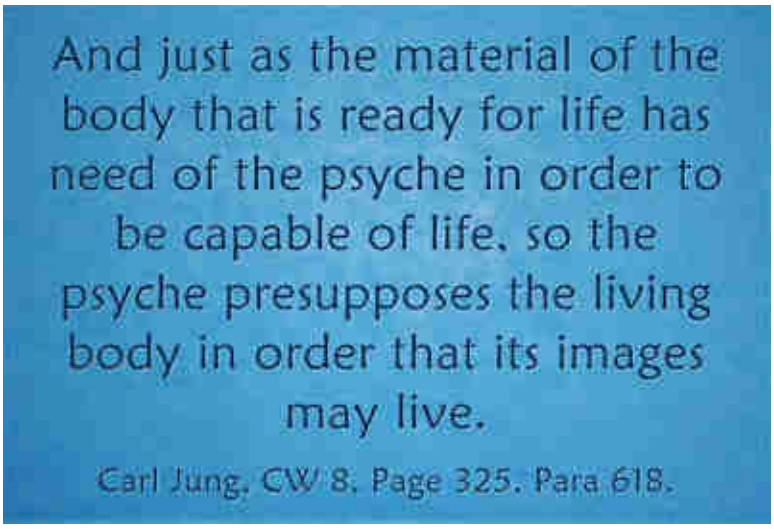
[8]

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

[9]

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

[10]


And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.
Carl Jung, CW 8, Page 325, Para 618.

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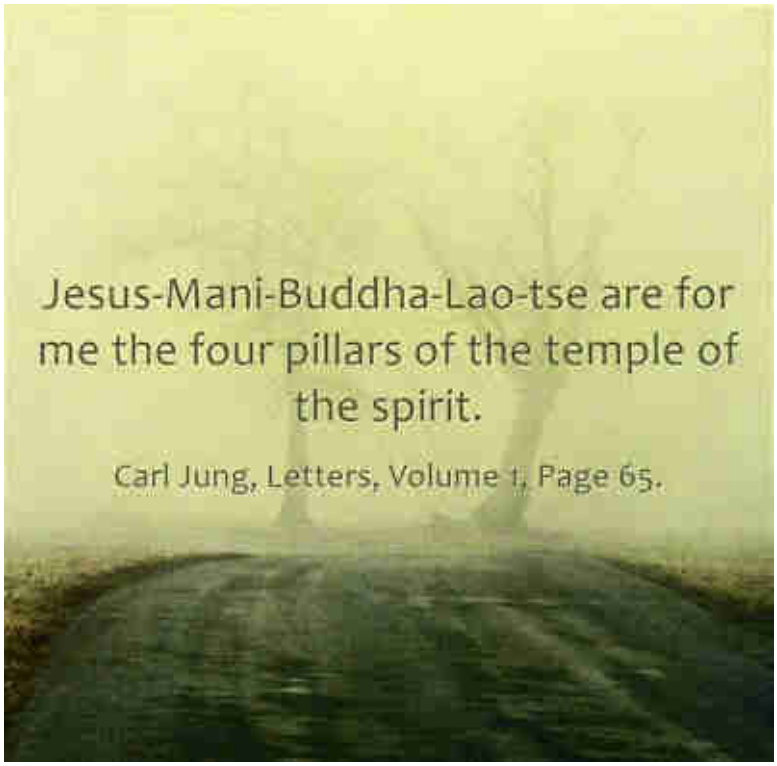
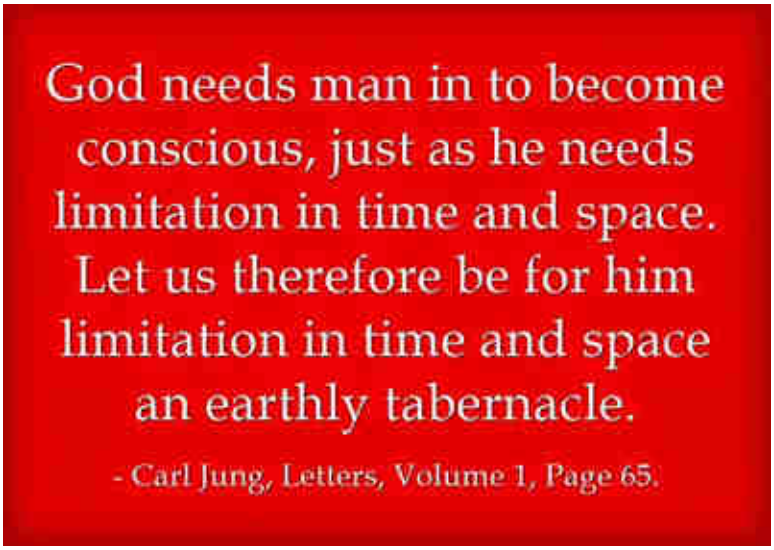
[11]



Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

[12]


God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.
- Carl Jung, Letters, Volume 1, Page 65.

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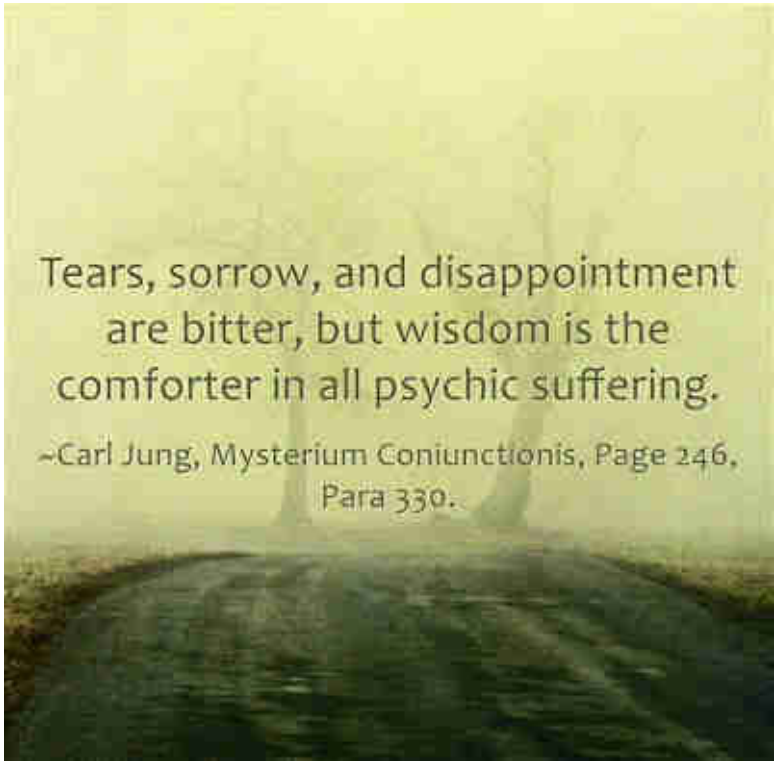
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering.
~Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

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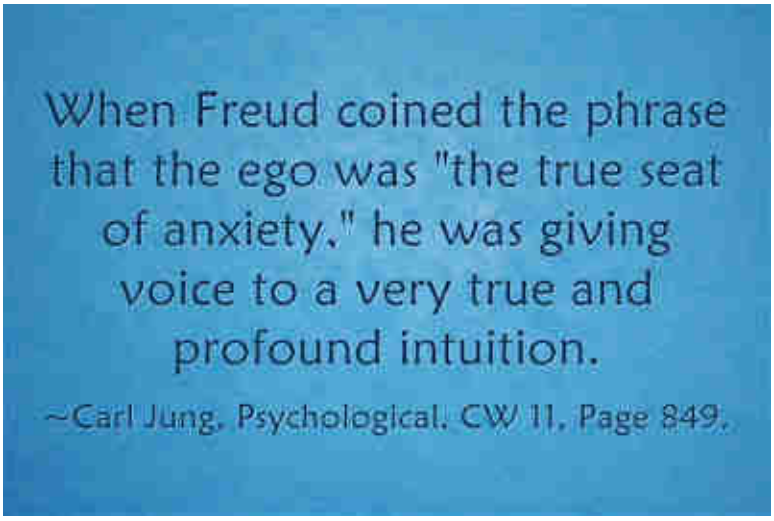
[14]


When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition.
~Carl Jung, Psychological, CW 11, Page 849.

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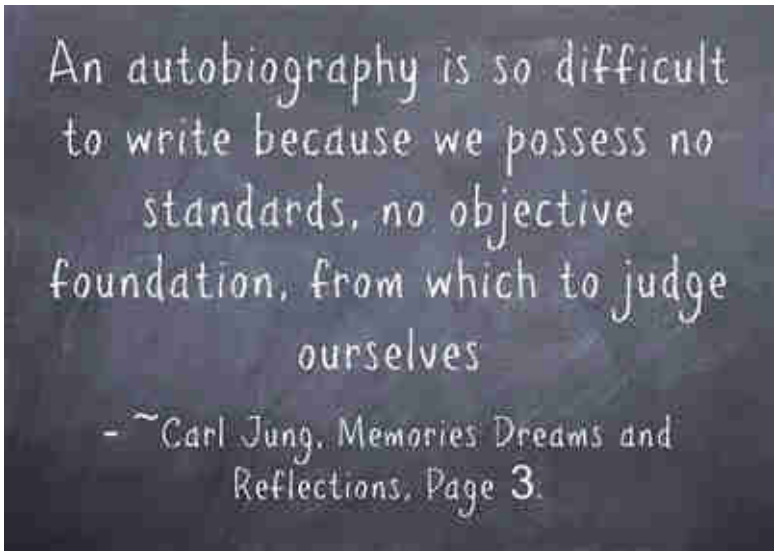
[15]


An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves
- ~Carl Jung, Memories Dreams and Reflections, Page 3.

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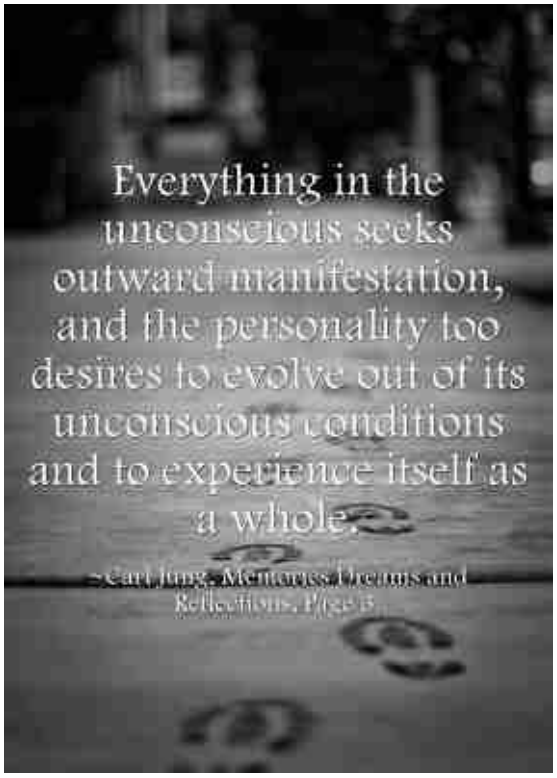
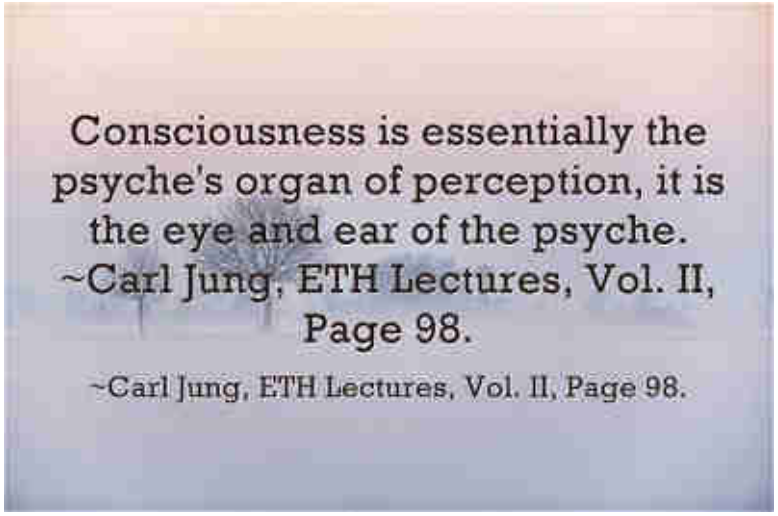
[16] 
Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole.

[17]


Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche.
~Carl Jung, ETH Lectures, Vol. II, Page 98.
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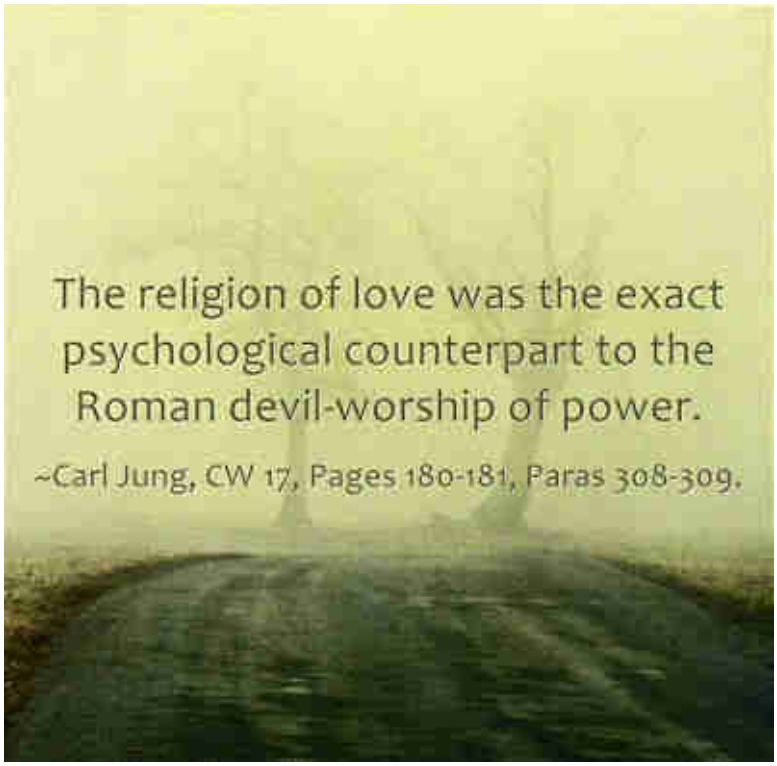
[18]


The religion of love was the exact psychological counterpart to the Roman devil-worship of power.
~Carl Jung, CW 17, Pages 180-181, Paras 308-309.

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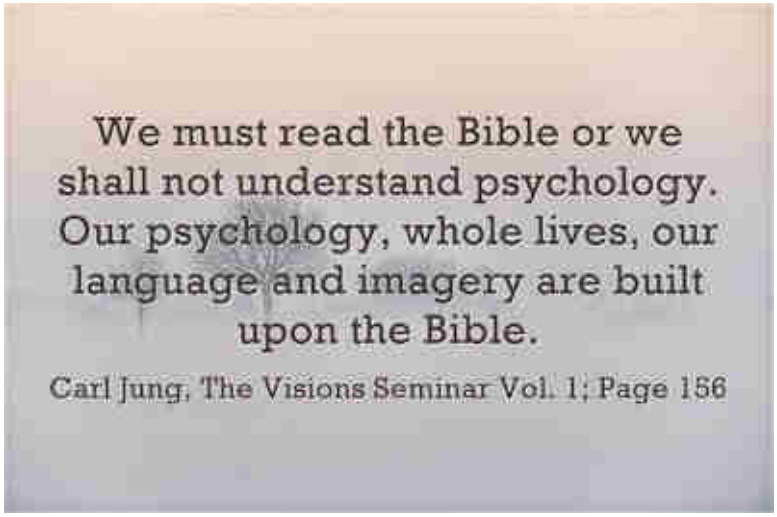
We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.
Carl Jung, The Visions Seminar Vol. 1; Page 156

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[20]

Suffering is the swiftest steed that bears you to perfection.
Meister Eckhart cited in Edinger's The New God Image, Page 162

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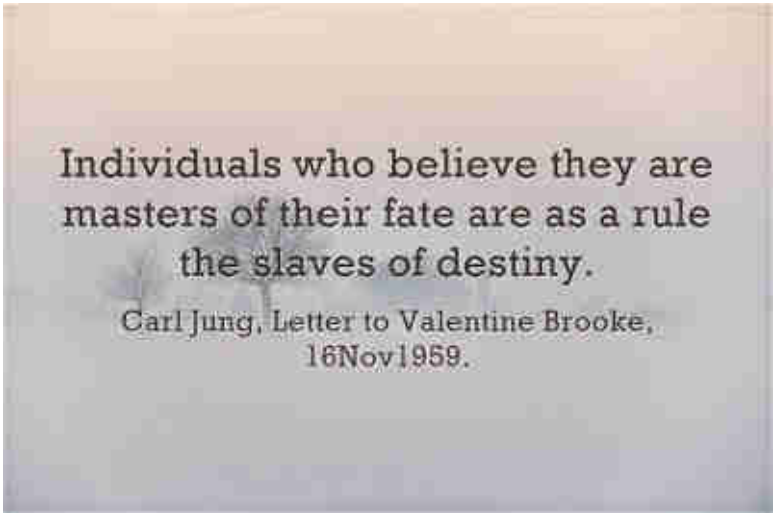
[21]


Individuals who believe they are masters of their fate are as a rule the slaves of destiny.
Carl Jung, Letter to Valentine Brooke, 16Nov1959.

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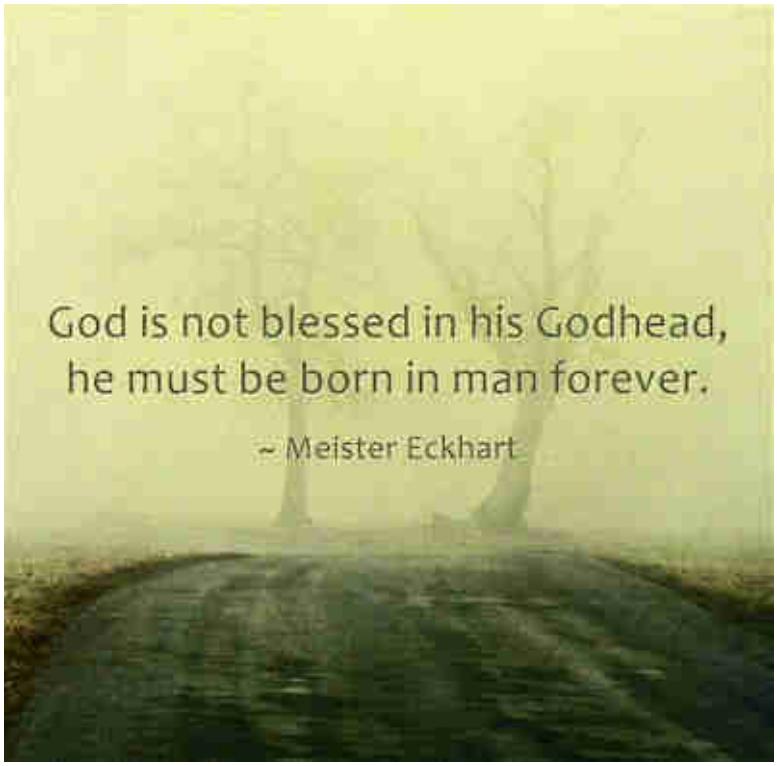
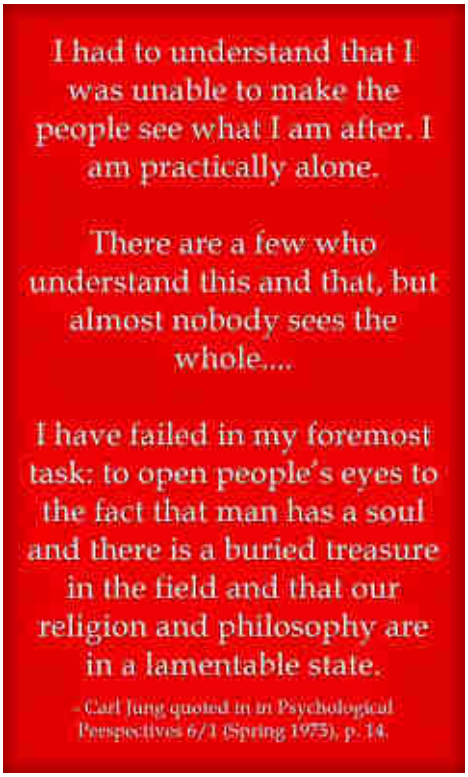


God is not blessed in his Godhead, he must be born in man forever. Meister Eckhart

[23] 
I had to understand that I was unable to make the people see what I am after. I am practically alone.
There are a few who understand this and that, but almost nobody sees the whole....
I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state.
– Carl Jung quoted in in Psychological Perspectives 6/1 (Spring 1975), p. 14.

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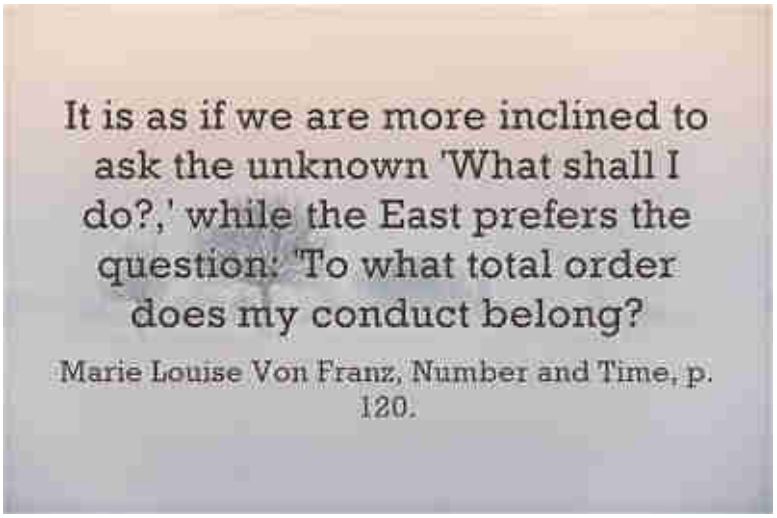
[24]


It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong?
Marie Louise Von Franz, Number and Time, p. 120.

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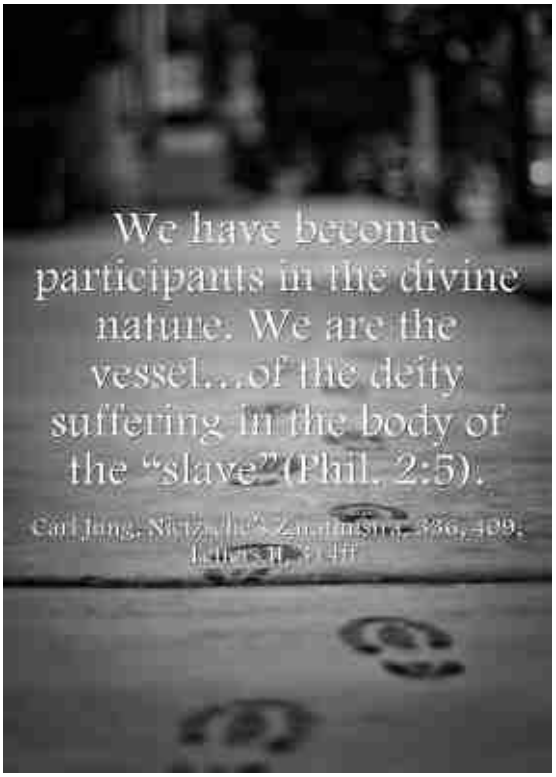
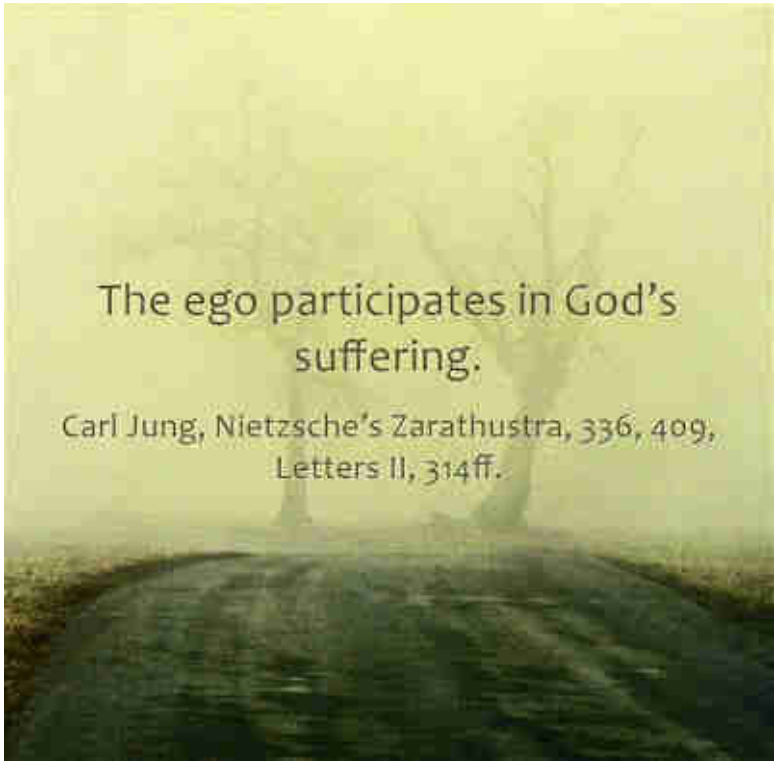
[25]

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

[26] 

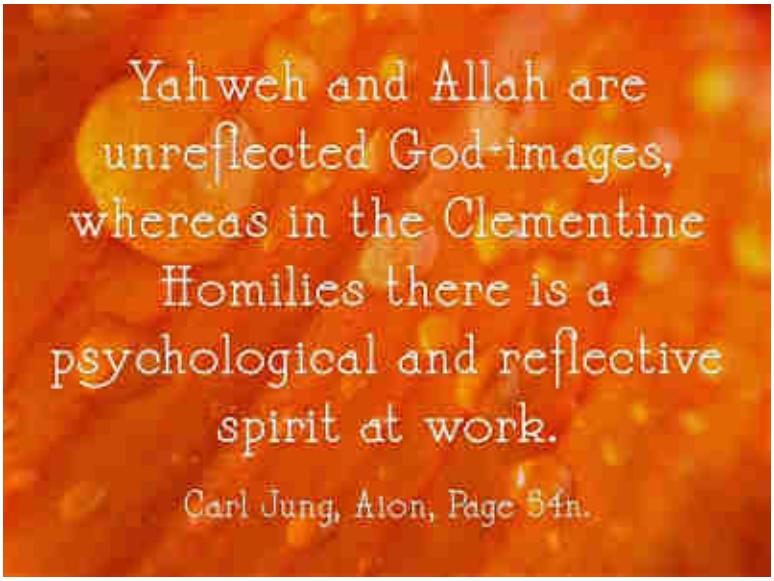
We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

[27]



The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

[28]


Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work.
Carl Jung, Aion, Page 54n.

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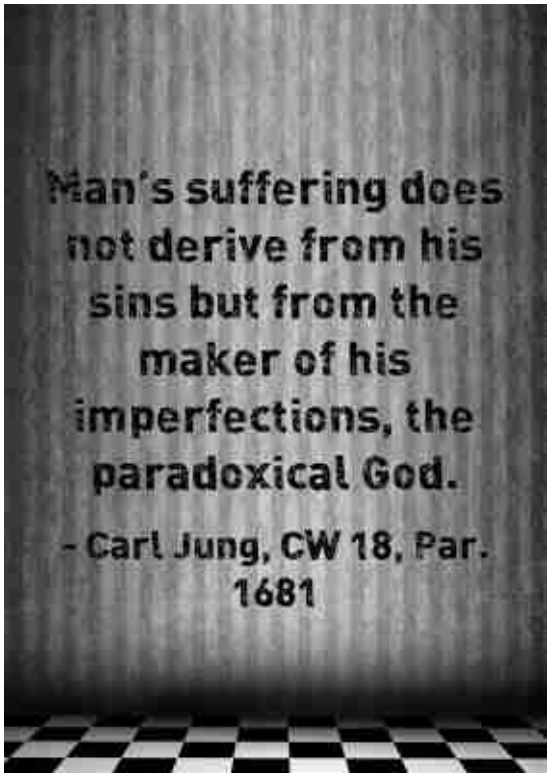
Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God.
- Carl Jung, CW 18, Par. 1681

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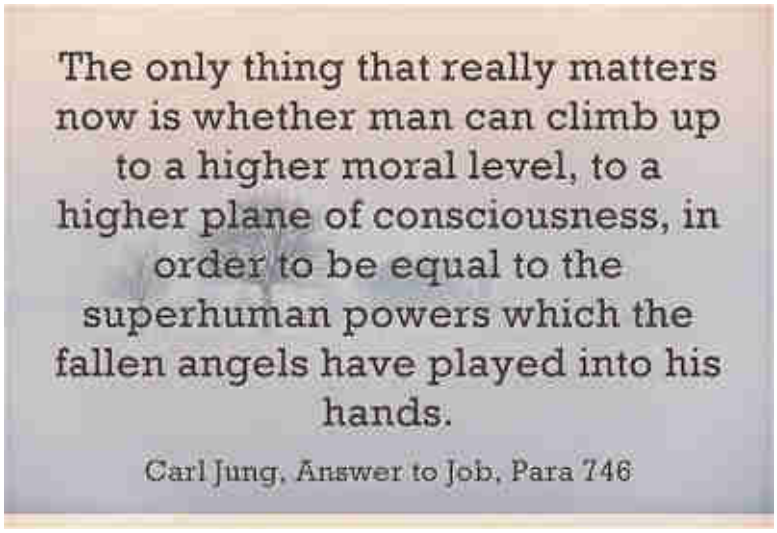
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Carl Jung, Answer to Job, Para 746

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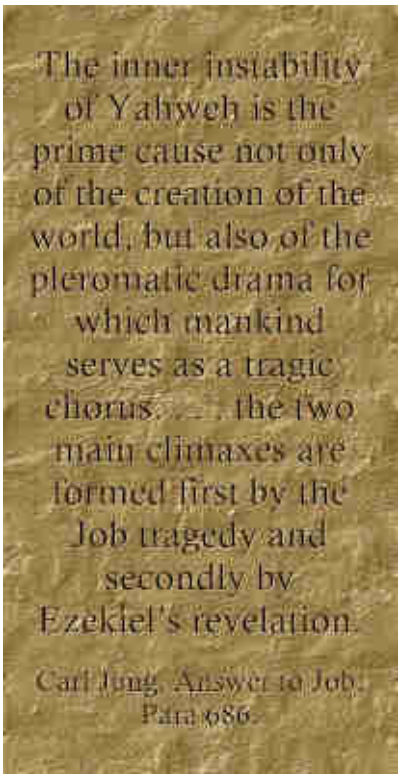
[31]


The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation.
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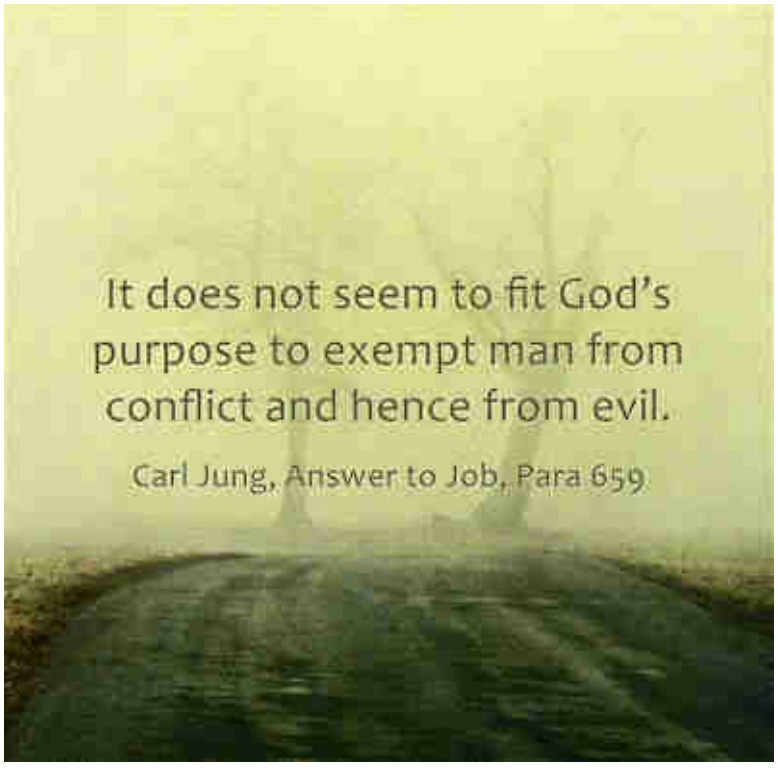
[32]



It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

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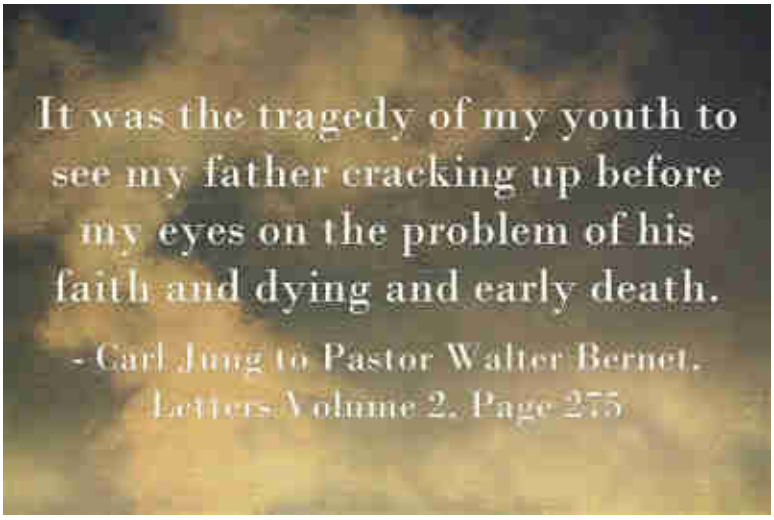
It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death.
- Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275

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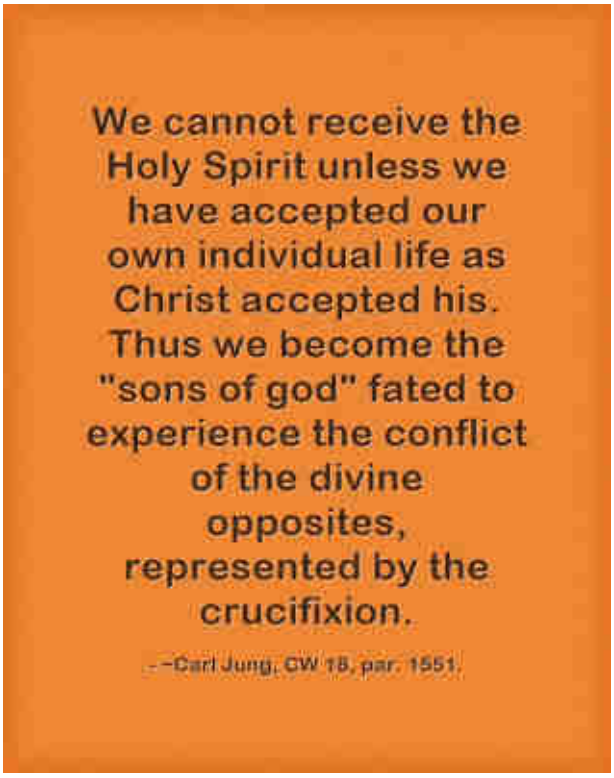
We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion.
~Carl Jung, CW 18, par. 1551.

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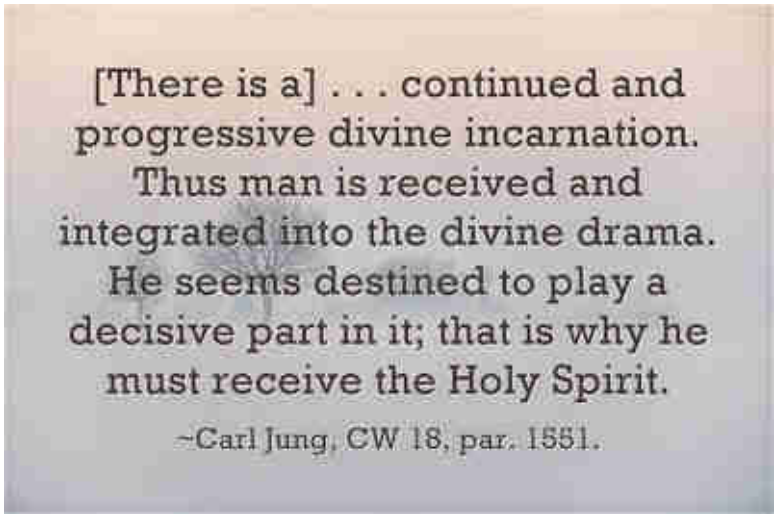
[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.
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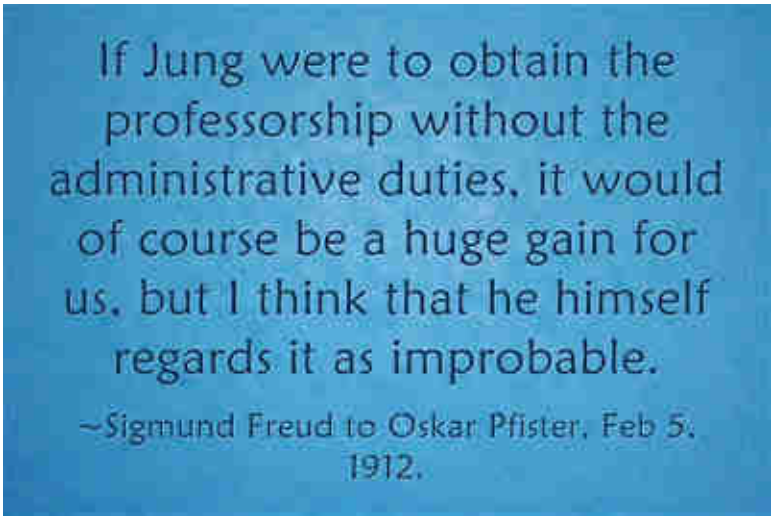
If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable.
~Sigmund Freud to Oskar Pfister, Feb 5, 1912.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

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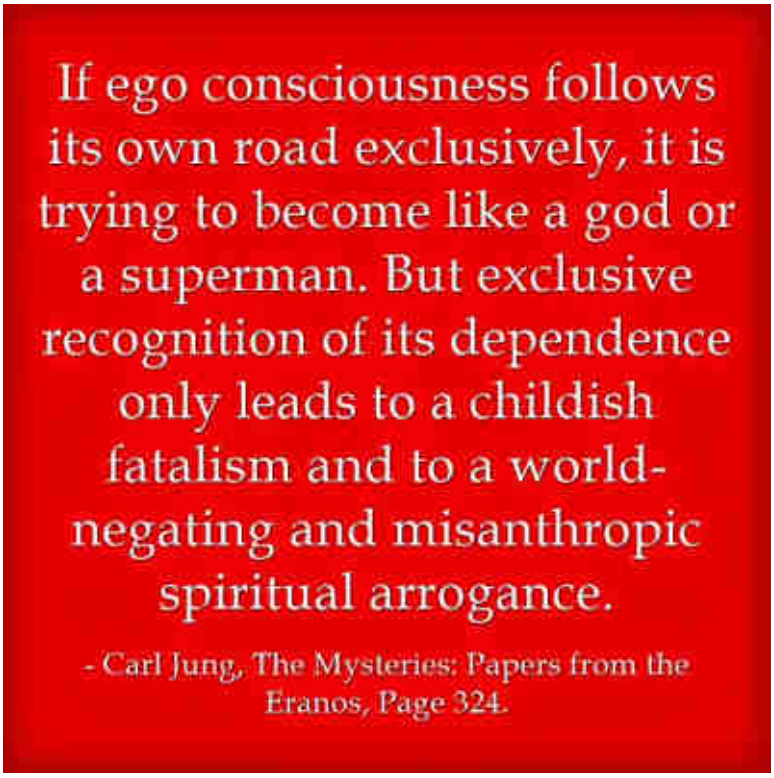
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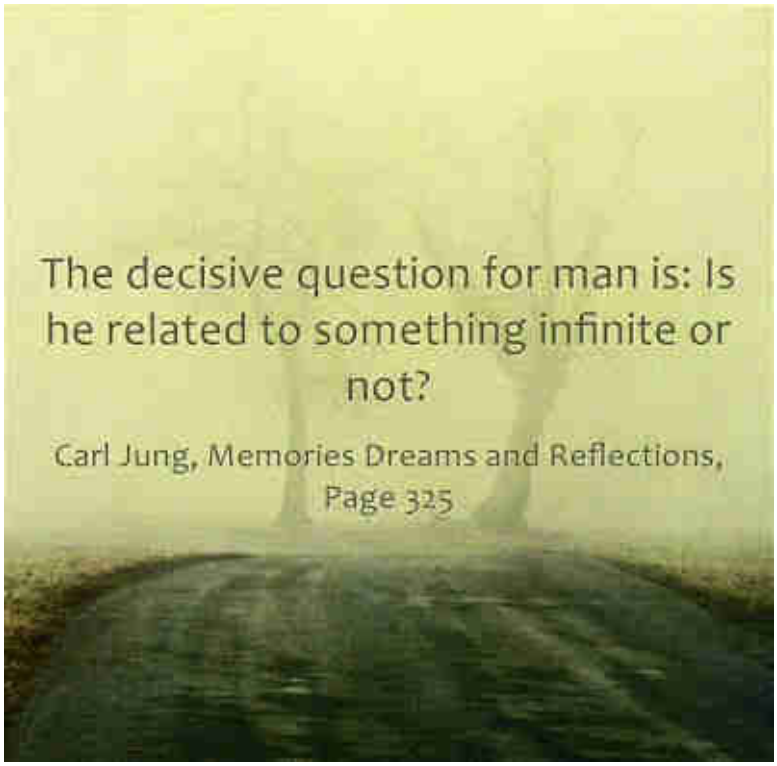
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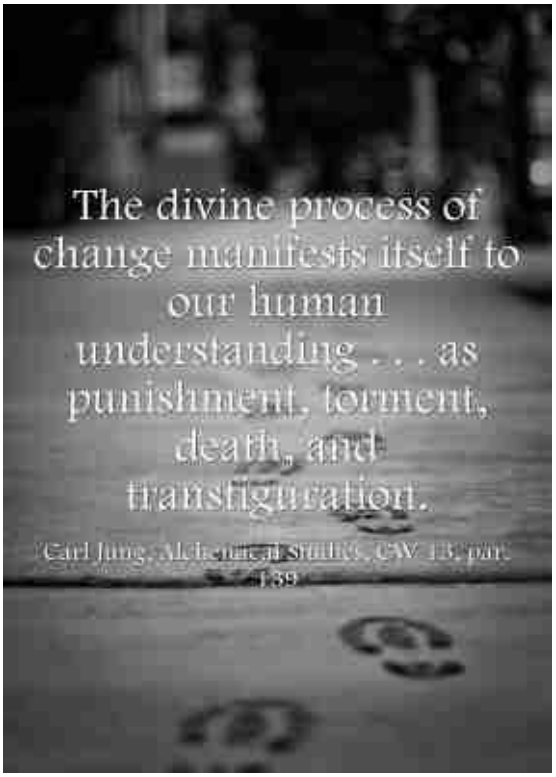
[39] 
The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration.

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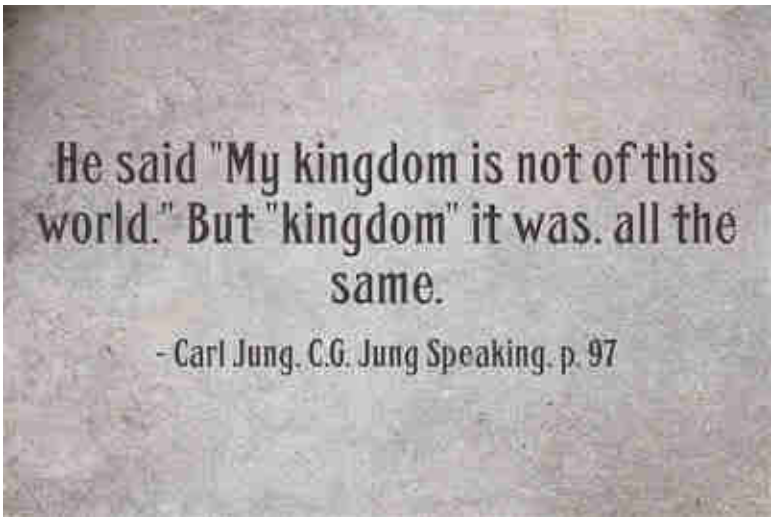

He said "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

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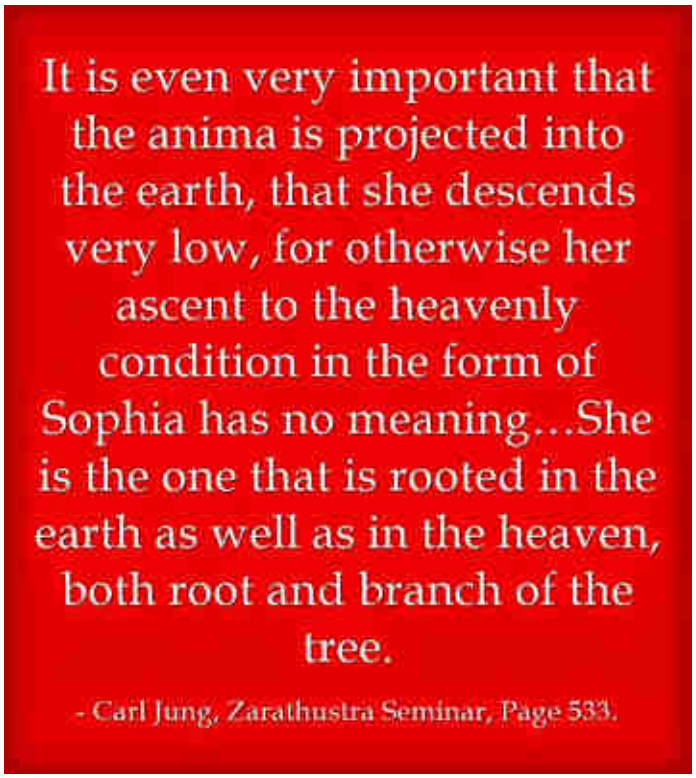
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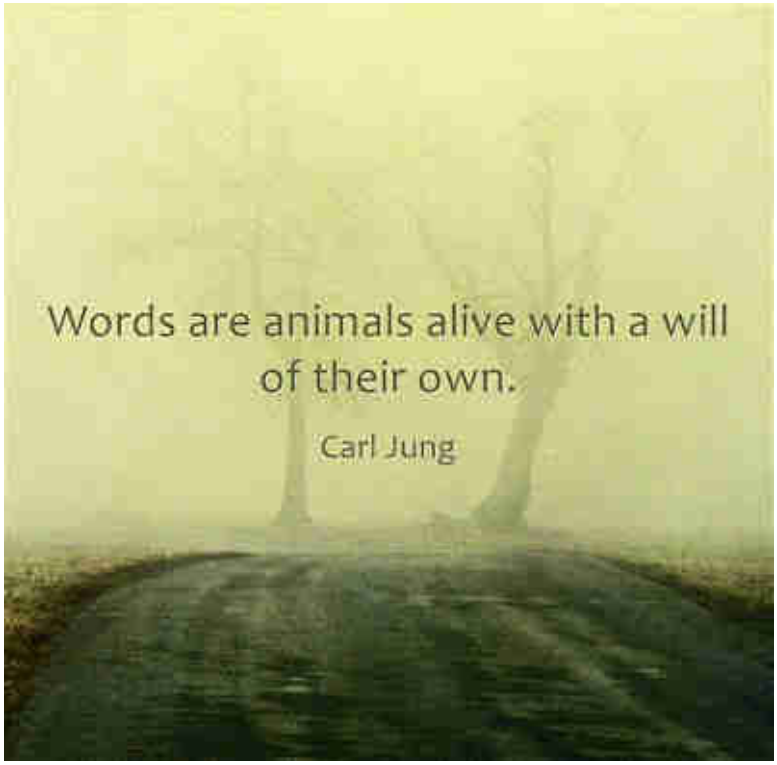

Words are animals alive with a will of their own. Carl Jung.

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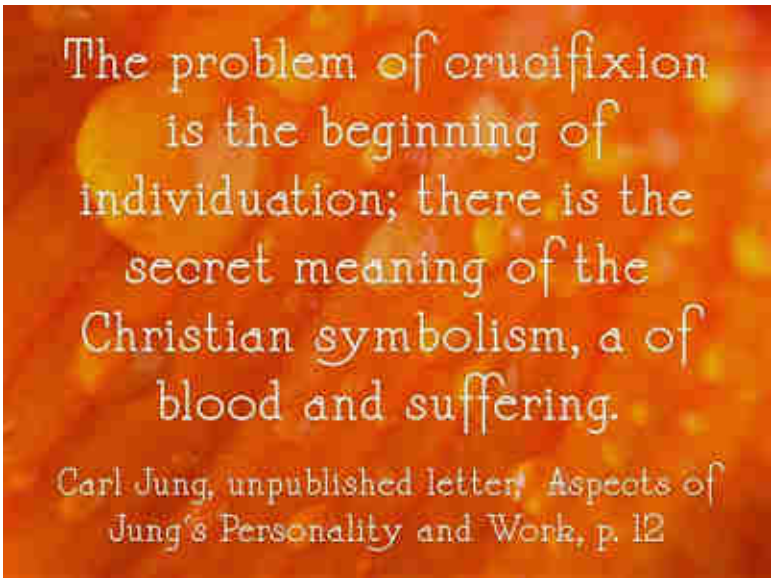
The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering.
Carl Jung, unpublished letter, Aspects of Jung's Personality and Work, p. 12

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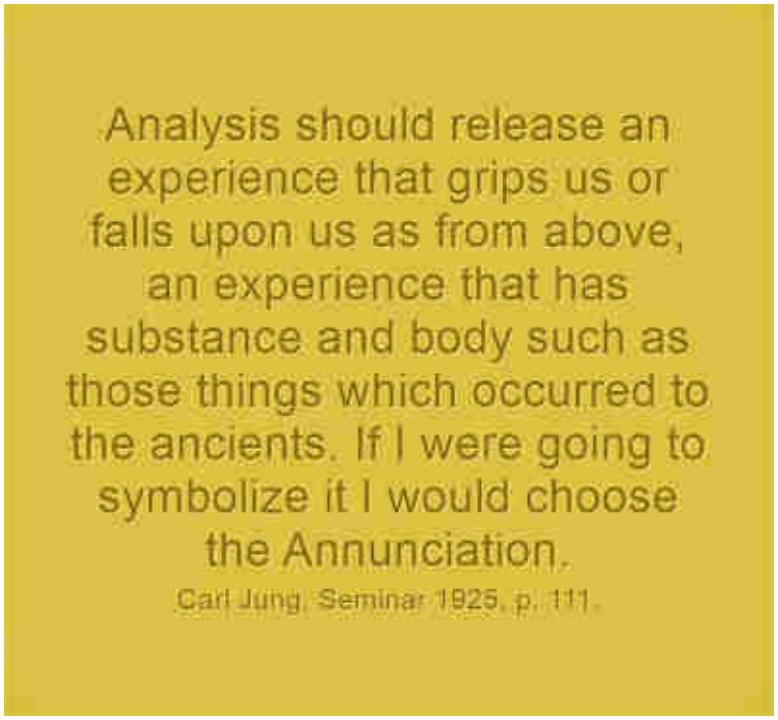
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Carl Jung, Seminar 1925, p. 111.

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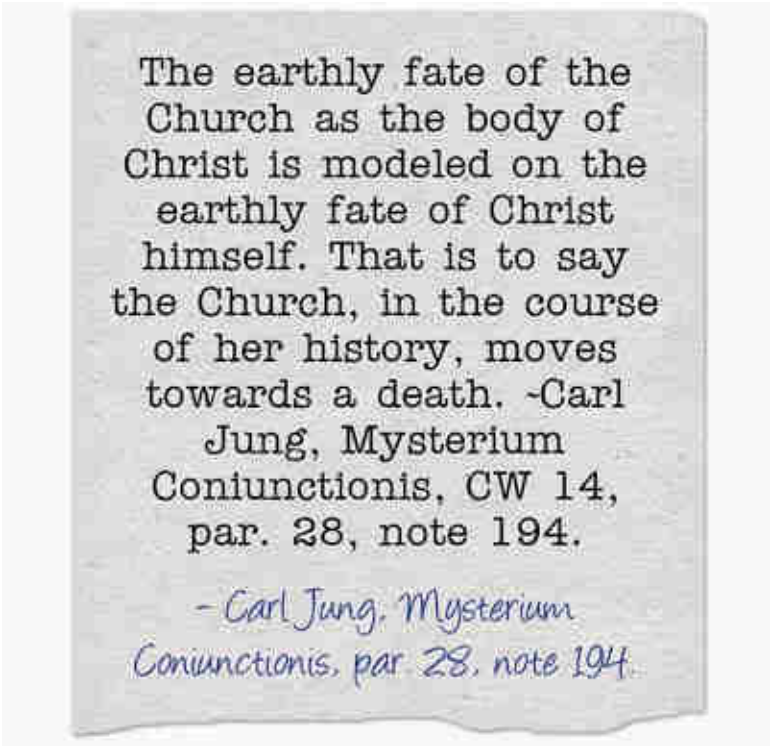
The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. -Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.
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28, note 194.

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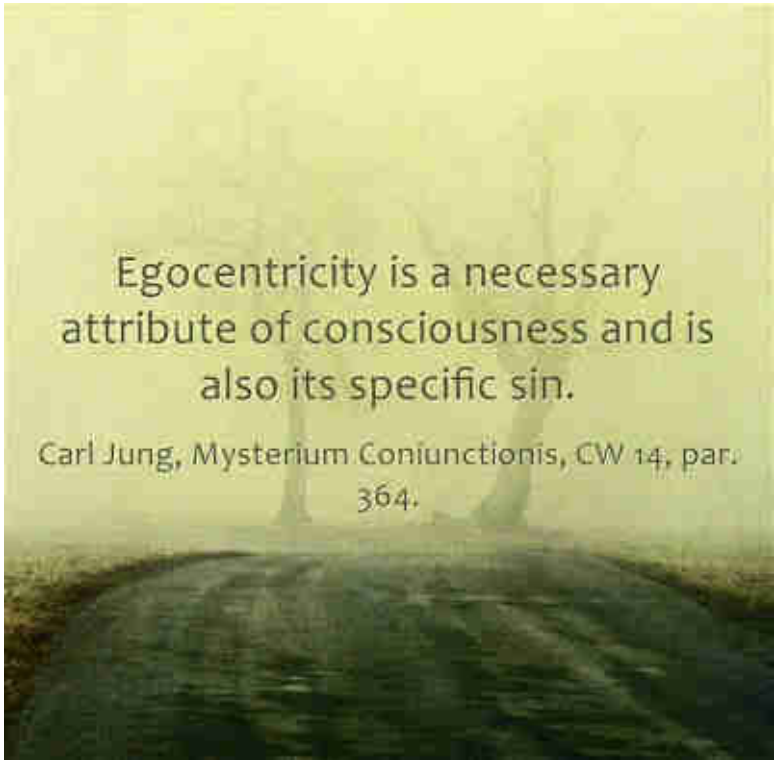
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Carl Jung on the Individual and Group Therapy **(2015-10-11 04:58)**

[1]

To Hans A. Illing

Dear Dr. Illing, 26 January 1955

As a doctor, I consider any psychic disturbance, whether neurosis or psychosis, to be an individual illness, so the patient has to be treated accordingly.

The individual can be treated in the group only to the extent that he is a member of it.

This is a great relief to begin with, since, being submerged in the group, he can escape from himself up to a point.

The sense of security is increased and the sense of responsibility decreased when one is part of a group.

Once I ran into a thick fog while crossing a treacherous glacier, full of crevasses, with a company of soldiers.

The situation was so dangerous that everyone had to stop just where he happened to be.

Yet there was no trace of panic, but rather the spirit of a public festival!

Had one been alone, or had there only been two of us, the danger could not have been overlooked or laughed off.

As it was, the brave and experienced had a chance to shine.

The timid took heart from the plucky ones, and nobody said a word about the possibility of having to improvise a bivouac on the glacier, which could hardly have passed off without frostbite, etc., let alone about the perils of an attempted descent.

This is typical of the mass mentality.

Young people in a group get up to tricks they would never do by themselves.

During the war, compulsion neuroses among soldiers vanished overnight as a result of group activity.

The group confessions of sects like the Oxford Movement are well known; also the cures at Lourdes, which would be unthinkable without an admiring public.

Groups bring about not only astonishing cures but equally astonishing psychic changes and conversions precisely because suggestibility is heightened.

This was recognized long ago by the totalitarian dictators; hence the mass parades, chanting, cheering, etc.

Hitler inspired the most massive group experience of change in Germany since the Reformation and cost Europe millions of dead.

Heightened suggestibility means individual bondage, because the individual is at the mercy of environmental influences, be they good or bad.

The discriminative capacity is weakened, and so is the sense of personal responsibility, which as in the Oxford Movement is left to "Lord Jesus."

People have wondered belatedly about the psychology of the German Army-no wonder!

Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility.

Even a small group is ruled by a suggestive group spirit which, if it is good, can have very favourable social effects, though at the expense of mental and moral independence of the individual.

The group accentuates the ego; one becomes braver, more presumptuous, more cocky, more insolent, more reckless; but the self is diminished and gets pushed into the background in favour of the average.

For this reason all weak and insecure persons belong to unions and organizations, and if possible to a nation of 80 million!

Then one is a big shot, because he is identical with everybody else, but he loses his self (which is the soul the devil is after and wins!) and his individual judgment.

The ego is pressed to the wall by the group only if in his judgment it is not in accord with the group.

Hence the individual in the group always tends to assent as far as possible to the majority opinion, or else to impose his opinion on the group.

The levelling influence of the group on the individual is compensated by one member of it identifying with the group spirit and becoming the Leader.

As a result, prestige and power conflicts are constantly arising due to the heightened egotism of the mass man.

Social egocentricity increases in proportion to the numerical strength of the group.

I have no practical objections to group therapy any more than I have to Christian Science, the Oxford Movement, and other therapeutically effective sects.

I myself founded a group nearly 40 years ago; but it was composed of analysed persons and its purpose was to constellate the individual's social attitude.

This group is still active today.

The social attitude does not come into operation in the dialectical relationship between patient and doctor and may therefore remain in an unadapted state, as was the case with the majority of my patients.

This drawback only became apparent when the group was formed and called for the mutual rubbing off of sharp edges.

In my opinion group therapy is only capable of educating the social human being.

Attempts in this direction are being made in England, particularly with unanalyzed persons, on the basis of psychological theories inaugurated by me.

Mr. P. W. Martin, Talboys, Oxted, Surrey, could give you further information. I rate these attempts very highly.

However, in view of the foregoing critical remarks about group therapy, I do not believe that it can replace individual analysis, i.e., the dialectical process between two individuals and the subsequent intrapsychic discussion, the dialogue with the unconscious.

Since the sole carrier of life and the quintessence of any kind of community is the individual, it follows that he and his quality are of paramount importance.

The individual must be complete and must have substance, otherwise nothing has substance, for any number of zeros still do not amount to more than zero.

A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog.

In our time, which puts so much weight on the socialization of the individual because a special capacity for adaptation is also needed, the formation of psychologically oriented groups is certainly more important than ever.

But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is th e prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before.

He may become adapted socially, but what of his individuality, which alone gives meaning to the social fabric?

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values.

When a hundred intelligent heads are united in a group the result is one big fathead.

There used to be the quiz question:

What are the three biggest organizations whose morality is the lowest?

Answer : Standard Oil, the Catholic Church, and the German Army.

It is precisely in a Christian organization that one might expect the highest morality, but the need to bring fractious factions into harmony requires compromises of the most questionable kind.

(Jesuitical casuistry and perversion of the truth in the interests of the Church!)

The worst examples to date are Nazism and Communism, where the lie has become the principal reason of State.

Conspicuous virtues are relatively rare and are mostly individual achievements.

Mental and moral sloth, cowardice, bigotry, and unconsciousness dominate everything.

I have 50 years of pioneer work behind me and could tell a pretty tale in this respect.

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better.

Individuals can be improved because they present themselves for treatment.

But societies only let themselves be deceived and misled, even if temporarily for their own good.

For what we are dealing with is simply the passing and morally weakening effects of suggestion.

(This is why medical psychotherapists, with few exceptions, have long since abandoned the use of suggestion therapy.)

The good is never easy to reach; the more it costs the better it is.

Socially good results have to be paid for too, usually later, but then with interest and compound interest (witness the Mussolini era in Italy and its catastrophic end).

To sum up, I have reached the following conclusions:

1 . Group therapy is indispensable for the education of the social human being.
2. It is not a substitute for individual analysis .
3· The two forms of psychotherapy complement each other.
4· The danger of group therapy is getting stuck on the collective level.
5 · The danger of individual analysis is the neglect of social adaptation.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 217-221

1. http://4.bp.blogspot.com/-YzS2YbspElg/VhokXHnJy9I/AAAAAAAAYnI/NKv_O3AtlVw/s1600/1group.jpg

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Carl Jung: "Telepathy," "precognition," etc. are mere concepts (words) and explain nothing. (2015-10-11 06:27)

[1]

To A. D. Cornell

Dear Mr. Cornell, 9 February 1960

Your interest in the origin of Psi-activity brings you face to face with a problem of the first order.

The only thing we know positively in this respect is that experimentally verifiable Psi-phenomena are conditioned by a psychological factor, namely the stimulus of novelty, which is responsible for the good results obtained in the beginning of Rhine's laboratory experiments and their decrease upon repetition.

It is important to remember that novelty represents an emotional situation (beginner's luck).

Outside the laboratory, too, synchronistic phenomena occur for the most part in emotional situations; for instance, in cases of death, sickness, accident, and so on.

During the psychotherapeutic treatment of neuroses and psychoses we observe them relatively frequently at moments of heightened emotional tension, which need not however be conscious.

Emotions have a typical "pattern" (fear, anger, sorrow, hatred, etc.); that is, they follow an inborn archetype which is universally human and arouses the same ideas and feelings in everyone.

These "patterns" appear as archetypal motifs chiefly in dreams.

The majority of synchronistic phenomena thus occur in archetypal situations such as are connected with risks, dangers, fateful developments, etc., and they manifest themselves in the form of telepathy, clairvoyance, precognition, and so forth.

In Rhine's case the experimental set-up is influenced by the expectation of a miracle. A miracle is an archetypal situation which is accompanied by a corresponding emotion.

The investigation of a great number of synchronistic phenomena has convinced me that at least one of their most frequent prerequisites is the presence of an active archetype.

An archetypal dream may follow the critical event or even precede it (without being its cause in the latter case).

In cases of telepathy it might be possible under some circumstances to give a causal explanation, but in the case of precognition this is out of the question.

"Telepathy," "precognition," etc. are mere concepts (words) and explain nothing.

The only explanatory factor we can establish with some certainty is the almost regular, or at least very frequent, simultaneous emergence of an archetype, or rather, of an emotion corresponding to it.

One of the commonest symptoms of the presence of an archetype is its connection with religious ideas and convictions.

Two roads for further investigation exist: . experiment, and 2. the study of case material.

1. Under certain conditions it is possible to experiment with archetypes,as my "astrological experiment" has shown.

As a matter of fact we had begun such experiments at the C . G. Jung Institute in Zurich, using the historically known intuitive, i.e., synchronistic Methods (astrology, geomancy, Tarot cards, and the I Ching).

But we had too few co-workers and too little means, so we could not go on and had to stop.

2. This would require the observation of individual cases of death, severe illness, and serious accidents, together with a careful analysis of the concomitant psychological situations.

Some work along these lines has already been done in Zurich but it is far from sufficient.

Research of this kind requires teamwork and money, and we have neither at present.

Above all, superior intelligence and psychological competence are needed.

Both are hard to find.

Paranormal psychic phenomena have interested me all my life.

Usually, as I have said, they occur in acute psychological states (emotionality, depression, shock, etc.), or, more frequently, with individuals characterized by a peculiar or pathological personality structure, where the threshold to the collective unconscious is habitually lowered.

People with a creative genius also belong to this type.

Experience has shown that the so-called Psi-faculty occurs as a spontaneous phenomenon and is not a regular function or quality of the psyche.

One can count on its "regularity" only when the observations are based on very large numbers of cases, as in Rhine's experiments.

In Psi-phenomena the psyche apperceives definite impressions through the usual channels of the senses: seeing, hearing, touch, and en do psychic perception (intuition).

The "miracle" does not consist in the process of perception itself but rather in the event perceived.

In other words, I perceive with my normal senses and the object of my perception is an objective event.

Nevertheless it is an inexplicable event, for within the framework of our physical premises we could not have counted upon its happening.

The problem has already been posed in this form by Geulincx, Leibniz, and Schopenhauer.

What I mean is that a telepathically perceived event-a vision, let us say-is not the product of a telepathic faculty but rather that the outer event occurs simultaneously inside the psyche and reaches consciousness by the usual pathways of inner perception.

However, it is not always possible to determine whether a primary inner process is accompanied by an outer one or whether, conversely, a primary outer event is being reflected in a secondary inner process. To give an example:

Two English society ladies, sisters, were sitting by the fire one evening.

Both were indignant and filled with hatred because of an inheritance which, contrary to their expectations, had not been left to them.

It was a matter of an old family mansion with a title attached and a large landed estate.

The inheritance had gone instead to a distant cousin, and both sisters were convinced that this was unjust.

Suddenly one of them proposed that they should make an "image"
of the heir.

This they did together.

They shaped it like a wax doll and then, in accordance with ancient custom, threw it into the fire.

That same night the mansion was burned to the ground.

If we disregard the hypothesis that this was "chance" which explains nothing), we have here an example of synchronicity in which the inner image was probably primary, though it could easily be the other way round.

But in either case there was no observable causality.

Hence the "magical" hypothesis arises: Either the doll set fire to the mansion (but how?), or the fire kindled the fantasy of the sisters (but how?)

My emphasis-as in all such cases-lies on the reality of the event,not on its having been perceived.

This point of view accords with the hypothesis of an acausal connection, i.e., a non-spatial and non-temporal conditioning of events.

Since causality is not an axiomatic but a statistical truth, there must be exceptions in which time and space appear to be relative, otherwise the truth would not be statistical.

On this epistemological basis one must conclude that the possibility does exist of observing non-spatial and non-temporal events-the very phenomena which we actually do observe contrary to all expectations and which we are now discussing.

In my view, therefore, it is not our perception which is necessarily para- or supranormal but the event itself.

This, however, is not "miraculous" but merely "extra-ordinary" and unexpected, and then only from our biased standpoint which takes causality as axiomatic.

From the statistical standpoint, of course, it is simply a matter of random phenomena, but from a truly realistic standpoint they are actual and significant facts.

Exceptions are just as real as probabilities.

The premise of probability simultaneously postulates the existence of the improbable.

Wherever and whenever the collective unconscious (the basis of our psyche) comes into play, the possibility arises that something will happen which contradicts our rationalistic prejudices.

Our consciousness performs a selective function and is itself the product of selection, whereas the collective unconscious is simply Nature-and since Nature contains everything it also contains the unknown.

It is beyond truth and error, independent of the interference of consciousness, and therefore often completely at odds with the intentions and attitudes of the ego.

So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us.

I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that "psyche" is defined as the collective unconscious.

In my opinion the collective unconscious is the preconscious aspect of things on the "animal" or instinctive level of the psyche.

Everything that is stated or manifested by the psyche is an expression of the nature of things, whereof man is a part.

Just as in physics we cannot observe nuclear processes directly, so there can be no direct observation of the contents of the collective unconscious.

In both cases their actual nature can be inferred only from their effects-just as the trajectory of a nuclear particle in a Wilson chamber can be traced only by observing the condensation trail that follows its movement and thus makes it visible.

In practice we observe the archetypal "traces" primarily in dreams, where they become perceptible as psychic forms.

But this is not the only way they reach perception: they can appear objectively and concretely in the form of physical facts just as well.

In this case the observation is not an endopsychic perception (fantasy, intuition, vision, hallucination, etc.) but a real outer object which behaves as if it were motivated or evoked by, or as if it were expressing, a thought corresponding to the archetype.

Take for instance my case of the scarab: at the moment my patient was telling me her dream a real "scarab" tried to get into the room, as if it had understood that it must play its mythological role as a symbol of rebirth.

Even inanimate objects behave occasionally in the same way-meteorological phenomena, for instance.

Since I assume that our instincts (i.e., archetypes) are biological facts and not arbitrary opinions, I do not believe that synchronistic (or Psi-) phenomena are due to any supranormal (psychic) faculties but rather that they are bound to occur under certain conditions if space, time, and causality are not axiomatic but merely statistical truths.

They occur spontaneously and not because we think we possess a special faculty for perceiving them.

For this reason I do not think in terms of concepts like "telepathy," "precognition," or "psychokinesis."

In the same way, the archetype is not evoked by a conscious act of the will; experience shows that it is acti-

vated, independently of the will, in a psychic situation that needs compensating by an archetype.

One might even speak of a spontaneous archetypal intervention.

The language of religion calls these happenings "God's will"-quite correctly in so far as this refers to the peculiar behaviour of the archetype, its spontaneity and its functional relation to the actual situation.

The situation may be indicative of illness or danger to life, for instance.

Consciousness feels such a situation to be overwhelming in so far as it knows no way of meeting it effectively.

In this predicament, even people who can boast of no particular religious belief find themselves compelled by fear to utter a fervent prayer: the archetype of a "helpful divine being" is constellated by their submission and may eventually intervene with an unexpected influx of strength, or an unforeseen saving impulse, producing at the last moment a turn in the threatening situation which is felt to be miraculous.

Such crises have occurred countless times in human history.

They are the lot of man, who is exposed to the vicissitudes of Nature and constantly gets into situations where he must call on instinct because his reason fails.

Instinct appears in myths and in dreams as the motif of the helpful animal, the guardian spirit, the good angel, the helper in need, the saint, saviour, etc. "God is nearest where the need is greatest."

An "instinct" warns birds and quadrupeds of impending catastrophes, and even humans are sometimes gifted with second sight.

Emergencies of other kinds, as we know from experience, evoke the archetypes that correspond to them.

Hence the archetype has a compensatory effect, as do most of our more important dreams.

Because of its ubiquity, the archetype can by its very nature manifest itself not only in the individual directly concerned but in another person or even in several people at once-for instance in parallel dreams, the "transmission" of which should be regarded more as a Psi-phenomenon than anything else.

Similarly, collective psychoses are based on a constellated archetype, though of course this fact is not taken into account at all.

In this respect our attitude is still characterized by a prodigious Unconsciousness.

I must add, however, that I have observed and also partially analysed people who seemed to possess a supranormal faculty and were able to make use of it at will.

But the apparently supranormal faculty consisted in their already being in, or voluntarily putting themselves into, a state corresponding to an archetypal constellation-a state of numinous possession in which synchronistic phenomena become possible and even, to some extent, probable.

This faculty was clearly coupled with a religious attitude which enabled them to give suitable expression to their sense of the ego's subordination to the archetype.

In one such case I predicted a catastrophic end if the patient Abandoned this attitude.

He did and he actually lost his life.

The religious tendency is obvious enough in nearly all serious-minded Mediums.

As a rule they cannot exploit their "art" for egoistic purposes; and this proves that their faculty is not subject to the will of the ego but owes its existence rather to the overriding dominance of the unconscious.

I therefore think it would be advisable to consider Psi-phenomena in the first place as sua sponte facts and not as supranormal perceptions.

The uncertainty of their relation to time and space does not necessarily depend on a supranormality of our perceptions but rather on the relativity and only partial validity of time and space categories.

Most of the cases of Psi-perception are due to the presence of a Constellated archetype, which produces an abaissement du niveau mental (numinosity, emotion).

Under such a condition unconscious contents become manifest, i.e., can be perceived by the normal sense organs.

Thus, for example, psychokinesis or extrusions of ectoplasm are objective facts and not intuitions or hallucinations.

The medium producing these effects is in a markedly passive state (trance), which shows that an abaissement-the elimination of consciously controlled psychic activity-is needed in order to give spontaneous phenomena a chance.

Hence the universal belief that "spiritual agencies" are at work-agents that do not coincide with the conscious psyche.

The phenomena may be purely psychic or of a material nature too.

This latter fact is an indication that "psyche" and "matter" are not basically incommensurable, but may perhaps be qualities of one and the same existential being.

Hoping I have made myself understandable,

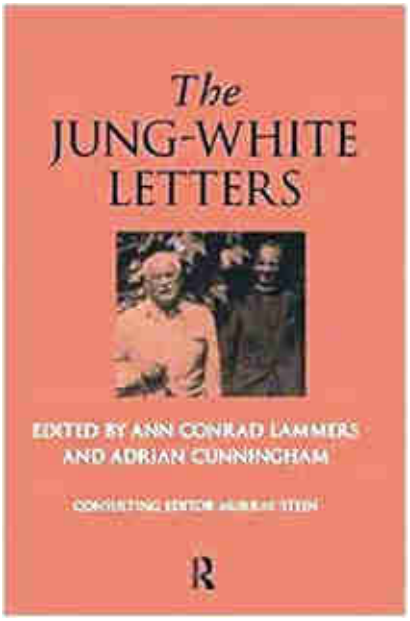
I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 537-543

1. http://1.bp.blogspot.com/-Vx8dO-DNggI/Vho3qKO5C4I/AAAAAAAAYnY/MJ6ajtOD8hY/s1600/1telep.jpg

Carl Jung: I am very sorry indeed that the news about Victor White is so bad (2015-10-12 04:51)

[1] 

To the Mother Prioress of a Contemplative Order

Reverend Mother, 29 April 1960

I am very sorry indeed that the news about Victor White is so bad and the end apparently so near.

If you have any chance to let him know about myself I should be much obliged if you would tell him that I am at peace with him and that he should not worry any more.

I am quite convinced of his sincere and human loyalty.

I am sorry if I should have upset him by my attempt to explain to him the reason for a certain critique I had to make.

In my letter to him which contains the explanation, I also told him that it did not matter and he should not worry about it.

I don't know what more I could tell him to reassure him of my feeling.

If I were young and could trust my physique I would certainly come over to England and reassure him of my personal feeling.

Unfortunately, however, extravagances are out of the question.

So I would be most obliged if you would kindly let him know of my letter to you.

He has sent his new book to me which I am going to read just now (having had to finish another book first).

I am very interested in it and it was my intention to write to him only after having gone through his book as carefully as possible.

I am afraid the reading will take some time.

Under these circumstances I would perhaps do better if I wrote to him soon.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 552

1. http://1.bp.blogspot.com/-V-i1eVFLvAM/VhtOTYj40OI/AAAAAAAAYn4/Al4TyKF8qlc/s1600/1letter.jpg

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Carl Jung: I have in the main to do with people who have either lost their Christianity.... **(2015-10-13 06:05)**

[1]

To Josef Rudin

Dear Dr. Rudin, 30 April 1960

I have just finished reading your book.

I read it from beginning to end with great interest, for it has long been my dearest wish to build a bridge-or at least try to-between the two disciplines which accept practical responsibility for the cura animarum: theology on the one hand and medical psychology on the other.

However different their point de depart may be, they both converge in the empirical psyche of the human individual.

On the Protestant side I have succeeded in bridging the gap with Professor Hans Schar, of Bern; on the Catholic side I

have met with extraordinary understanding from you, for which I am heartily grateful.

By skilfully negotiating the epistemological reef you have given empirical psychology its due place in Catholic thinking, in commendable contrast to those Anglo-Saxon and French theologians who are unconscious of the epistemological problem and consequently deny empirical psychology the right to exist.

Your work has performed the inestimable service of making it possible for us to go a further stretch of the way together-! hope to our mutual advantage.

We are both convinced that our imperiled epoch is in need of psychological enlightenment, and that someone has to make a beginning, although he cannot do it unaided.

Your positive attitude is therefore an important step forward and a great encouragement not only for me but, above all, for the good cause we both serve.

The difference between our points de depart, our clients and their spiritual needs, presupposes an "external" difference of aim.

Your theological orientation revolves round its ecclesiastical axis, whereas I see myself compelled to follow the guidelines of the way of individuation and its symbolism wherever they may lead.

Where you speak specifically of Christ, I as a mere empiricist must avail myself of the more cautious term Anthropos, since the Anthropos is an archetype with a history more than 5,ooo years old.

This term is less specific and therefore more suitable for general use.

I have in the main to do with people who have either lost their Christianity or never had any, or with adherents of other religions who nevertheless belong to the human family.

It is impossible for me to subscribe to the view of a theological friend who said: "Buddhists are no concern of ours."

In the doctor's consulting-room they are very much our concern and deserve to be addressed in a language common to all men.

I understand perfectly, therefore, that the individuation process and its symbolism have to come up for discussion much less often with you than with me.

One more question!

Is it in a tone of mild reproach that you say (with reference to Answer to Job) I take no account of "Bible theology"?

Had I done so I would have written from the theological standpoint, and you would have every right to accuse me of blasphemy.

A similar accusation has been made from the Protestant side, that I disregard the higher textual criticism.

But why haven't these gentlemen edited Job in such a way that it reads as it should, according to their view?

I am a layman, and I have only the (translated) Job before me that has been served up to the lay public cum consensu autoritatis.

It is about this Job that the layman thinks and not about the speculations of textual criticism, which he never gets a sight of anyway and which contribute nothing relevant to the spirit of this book.

This only by the way!

I am genuinely glad that we find ourselves so far in accord and I wish your book every possible success.

My best thanks!

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 553-554

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Carl Jung: The shadow is the block which separates us most effectively from the divine voice (2015-10-14 05:23)

[1]

974

My dear Victor, 25 March 1960

Since you are very much in the situation of the suffering Job.

I shall not play the role of his friends, not even that of the wise Elihu.

I humbly submit the suggestion that you might apply your Personalistic point of view to your own person and to your own case instead of to the unknown person of the individual Job.

You can see then what it does to yourself as well as to myself-if I may introduce myself as an individual.

Job is very much the respectable Hebrew of his time.

He observes the law and-by force of the covenant-his God ought to do the same.

Now let us assume that Job is neurotic, as one can easily Make out from the textual allusions: he suffers from a regrettable lack of insight into his own dissociation.

He undergoes an analysis of a sort, f.i. by following Elihu's wise counsel; what he will hear and what he will be aware of are the discarded contents of his personal subconscious mind, of his shadow, but not the divine voice, as Elihu intends.

You faintly insinuate that I am committing Elihu's error too, in Appealing to archetypes first and omitting the shadow.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow.

The shadow is the block which separates us most effectively from the divine voice.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

If Job succeeds in swallowing his shadow he will be deeply ashamed of the things which happened.

He will see that he has only to accuse himself, for it is his complacency, his righteousness, his literal-mindedness, etc. which have brought all the evil down upon him.

He has not seen his own shortcomings but has accused God.

He will certainly fall into an abyss of despair and inferiority-feeling, followed, if he survives, by profound repentance.

He will even doubt his mental sanity: that he, by his vanity, has caused such an emotional turmoil, even a delusion of divine interference-obviously a case of megalomania.

After such an analysis he will be less inclined than ever before [to think) that he has heard the voice of God.

Or has Freud with all his experience ever reached such a conclusion?

If Job is to be considered as a neurotic and interpreted from the personalistic point of view, then he will end where psychoanalysis ends, viz. in disillusionment and resignation, where its creator most emphatically ended too.

Since I thought this outcome a bit unsatisfactory and also empirically not quite justifiable, I have suggested the hypothesis of archetypes as an answer to the problem raised by the shadow.

This apparently inordinate idea, also favoured but produced at the wrong moment by the wise Elihu, is a petra scandali of the worst kind.

In my naivete I had imagined it to be something better than sheer despair and resignation, also something more true than mere rationalis m and thoughtlessness.

Your aggressive critique has got me in the rear.

That's all.

Don't worry! I think of you in everlasting friendship.

"No man is obliged to do more than he can do."

Thus I ask for your forgiveness, as is incumbent on one who has given cause for scandal and vexation.

It is difficult not to be crushed by the inexorable truth: "Truth in brute form is falser than falsity," or the mountain you have heaped up is your burial mound.

My best wishes in every respect!

Yours ever,

C.G.

Postscriptum.

I had a light embolism in the heart, the consequences of which kept me in the house for 4 weeks.

I see from your letter that you have published a new book Soul and Psyche, but neither my secretary nor I myself have seen a copy.

I would be very interested indeed to learn your views about the intricacies of psychological terminology in this field disputed by empirism on the one hand and metaphysics on the other.

If you had seen Mr. X' s wife (as I have) you would know everything
about him.

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said:
0 sancta simplicitas! Carl Jung, Letters Vol. II, Pages 544-546

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1. http://2.bp.blogspot.com/-qGtFHSy-F9M/Vh4evwF60cI/AAAAAAAAYps/9ZLpJf5eCbQ/s1600/1voice.jpg

Carl Jung: It is my fate however, not my choice, and I had to fulfill this unbecoming role. **(2015-10-15 05:36)**

[1]

To Father Victor White

My dear Victor, 30 April 1960

I have heard of your illness and I should have liked to come to England to see you, but I have to be careful with my own health and I must avoid all exertions.

As I am completing my 85th year, I am really old and my forces are definitely limited. In February

I had a bit of a heart embolism and my doctor is strict.

I have to thank you for the kind gift of your book Soul and Psyche.

It is certainly a theme worthy of a lengthy discussion in the "Auseinandersetzung" between theology and psychology.

I just began to read it. I had to finish first the book Psychotherapie und Religion by Dr. Josef Rudin, S.J.

The bit I have read in your book is most interesting and promising and I certainly shall go on studying it carefully.

In the meantime I hope you don’t worry about my letter.

I want to assure you of my loyal friendship.

I shall not forget all the useful things I have learned through our many talks and through your forbearance with me.

I was often sorry to be a petra scandali.

It is my fate however, not my choice, and I had to fulfill this unbecoming role.

Things had to be moved in the great crisis of our time.

New wine needs new skins.

We need no further outbursts on a grand scale or so it seems to me.

The "iron curtain" is quite sufficient to me to demonstrate the enormous split in the "soul" of modern man, but we are mostly asleep . It needs some noise to wake the sleepers.

Many greetings and cordial wishes!

Yours ever,

C.G . Carl Jung, Letters Vol. II, Pages 554-555

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1. http://1.bp.blogspot.com/-oLxUNRxZAM8/Vh9zMEerdJI/AAAAAAAAYrs/gpzOT0fxbiI/s1600/1fate.jpg

Carl Jung and "Mountains" [Anthology] **(2015-10-15 15:05)**

[1]

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone." Hui Ming Ching, The Secret of the Golden Flower, Page 121.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Pages 194-196

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Rockefeller was really just a mountain of gold, and it had been dearly bought. Carl Jung, Modern Psychology, Vol. 1, Page 66.

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Pinterest: https://www.pinterest.com/purrington104/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://3.bp.blogspot.com/-jMA_3uA2r64/Vh_4wvJuQWI/AAAAAAAAYsE/buYcjNCXrj8/s1600/1as%2Babove.jpg

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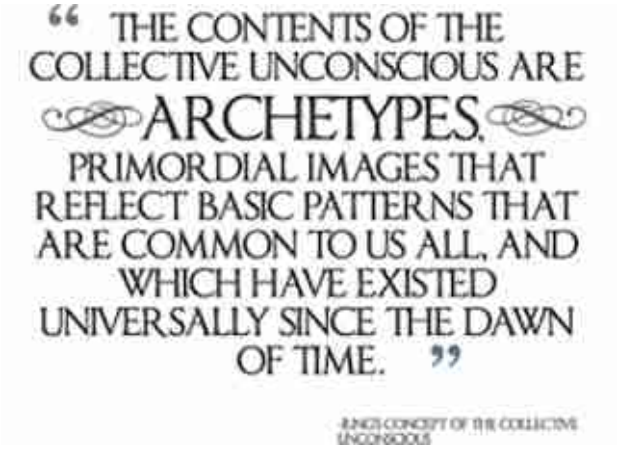
Carl Jung on the scientific proof of Archetypes (2015-10-16 06:12)

[1]


“ THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES. PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME. ”

To E . A. Bennet

My dear Bennet, 22 May 1960

Thank you very much for your kind review of my Aion.

There is only one remark I do not quite understand.

Speaking of the hypothesis of archetypes, you say that there is no scientific proof of them yet.

A scientific hypothesis is never proved absolutely in so far as an improvement is always possible.

The only proof is its applicability.

You yourself attest that the idea of the archetype explains more than any other theory, which proves its applicability.

I wonder therefore which better proof you are envisaging.

When you assume the existence of an instinct of migration you can’t do better than to apply it f.i. to birds and demonstrate that there are actually birds which migrate.

The archetype points out that there are thought-formations of a parallel or identical nature distributed all over the world (f.i., holy communion in Europe and Teoqualo in ancient Mexico), and furthermore that they can be found in individuals who have neverheard of such parallels.

I have given ample evidence of such parallels and therewith have given evidence of the applicability of my viewpoint.

Somebody has to prove now that my idea is not applicable and to show which other viewpoint is more applicable. I wonder now, how you would proceed in providing evidence for the existence of archetypes other than their applicability?

What is better proof of a hypothesis than its applicability?

Or can you show that the idea of "archetype" is a nonsense in itself?

Please enlighten my darkness.

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 558-559.

1. http://3.bp.blogspot.com/-YL46IDF0Lw4/ViDNPZ4M7AI/AAAAAAAAYsU/p6ehSy8nlvE/s1600/1archetypes.png

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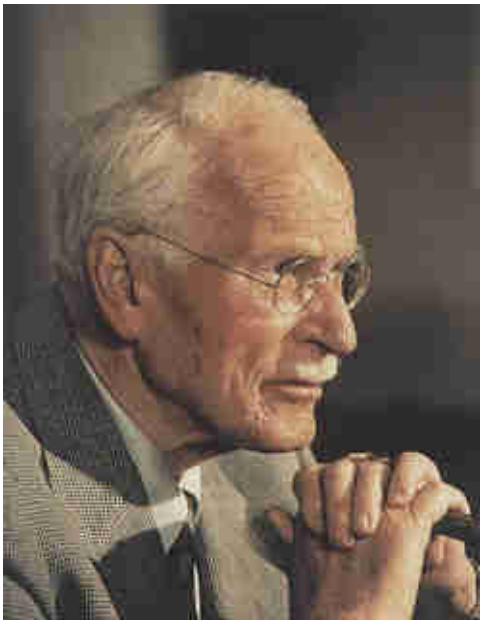
Carl Jung: There is no such thing as an "absolute proof"; (2015-10-17 05:01)

[1] 

To E. A. Bennet

My dear Bennet, 3 June 1960

Thank you very much for your kind reply and your interesting article about "Individualism in Psychotherapy"-a very useful paper in the actual circumstances.

There seems to be some misunderstanding of terms: by

"applicability of a theory" I don't mean its practical application in therapy, f.i., but its application as a principle

of understanding and heuristic means to an end as a characteristic of every scientific theory.

There is no such thing as an "absolute proof"; not even the Mathematical proof is absolute as it only concerns the quantum and not the quale, which is just as important if not more so.

I wondered therefore about your statement that scientific proof of the conception of the archetypes is lacking, and I thought you had something special up your sleeve when you made it.

As there is no such thing as "absolute proof" I wondered where you draw a line between the applicability of a theory and what you call "scientific proof."

As far as I can see the only proof of a theoretical viewpoint is its applicability in a sense mentioned above, namely that it gives an adequate or satisfactory explanation and has a heuristic value.

If this is not scientific evidence then I must expect of you that you show me what scientific evidence would be in this case.

In other words: what proof is it in your mind that is lacking?

It cannot be an "absolute proof" because there is no such thing.

It must be what you call "scientific proof," a special kind of proving of which you know since you are able to state that it is lacking.

I cannot be satisfied with the statement that something is lacking, because it is too vague.

I know that there is always something lacking.

Therefore I should be most indebted if you could tell me what is lacking, as you must have some definite idea of how such a thing should be proved otherwise than by the observation of relevant facts.

Please don’t be impatient with me.

It is not hair-splitting but it has much to do with what I call "psychic reality," a concept very often not understood.

I appreciate your answer highly since I am always eager to improve on whatever I have thought hitherto.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 562

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-YlGZYmHVweo/ViIOCqmGZOI/AAAAAAAAYso/NAg__RxUb5M/s1600/1carl.jpg

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Some Carl Jung Quotations [V] **(2015-10-17 06:11)**

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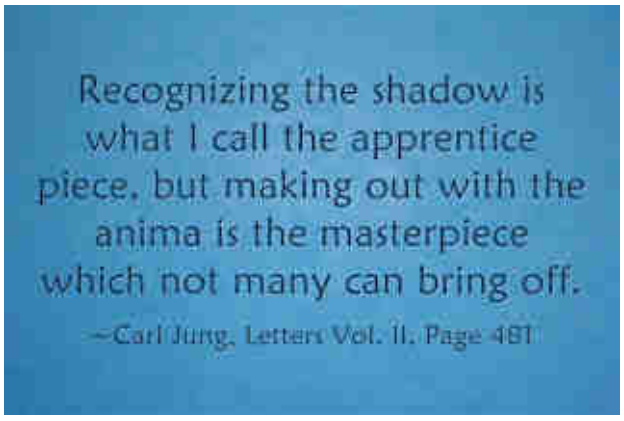
Recognizing the shadow is
what I call the apprentice
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which not many can bring off.
~Carl Jung, Letters Vol. II, Page 481

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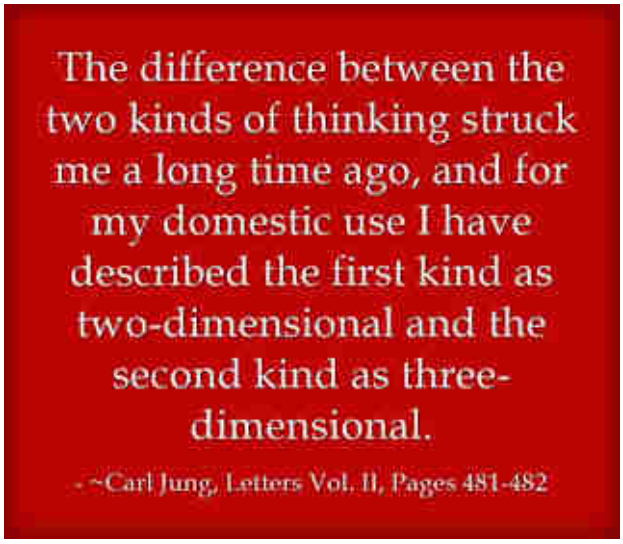
[2]


The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.
- ~Carl Jung, Letters Vol. II, Pages 481-482

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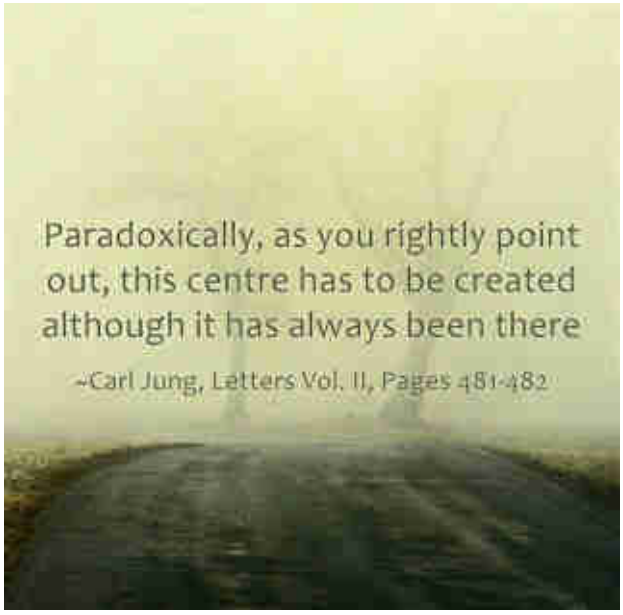
[3]


Paradoxically, as you rightly point out, this centre has to be created although it has always been there
~Carl Jung, Letters Vol. II, Pages 481-482

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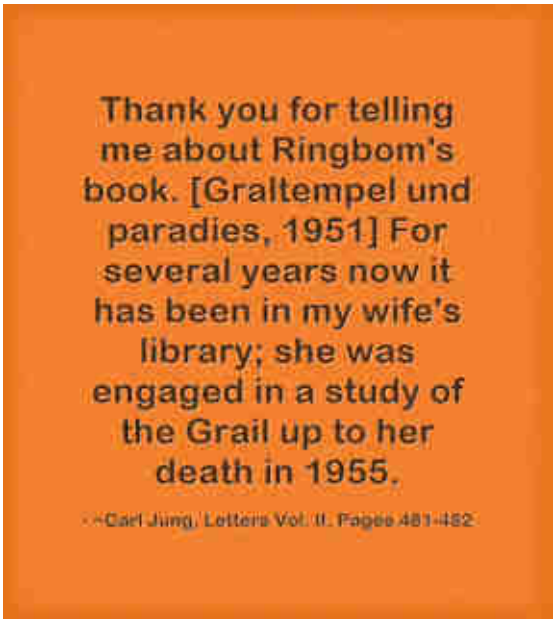
[4] 
Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.
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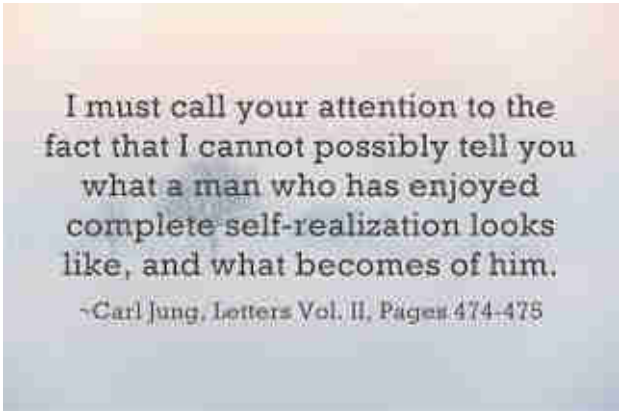
[5]


I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.
~Carl Jung, Letters Vol. II, Pages 474-475

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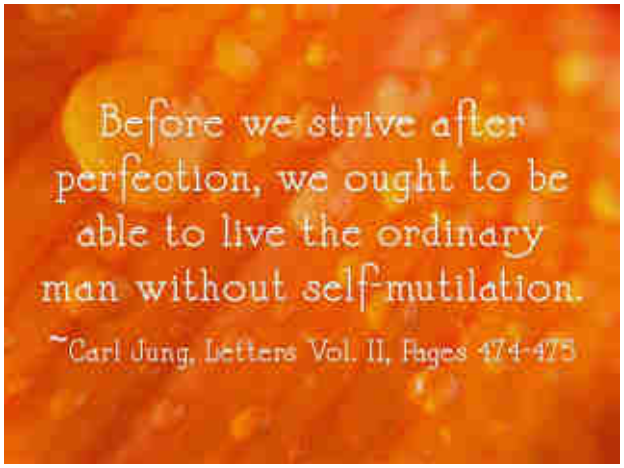
[6]


Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.
~Carl Jung, Letters Vol. II, Pages 474-475

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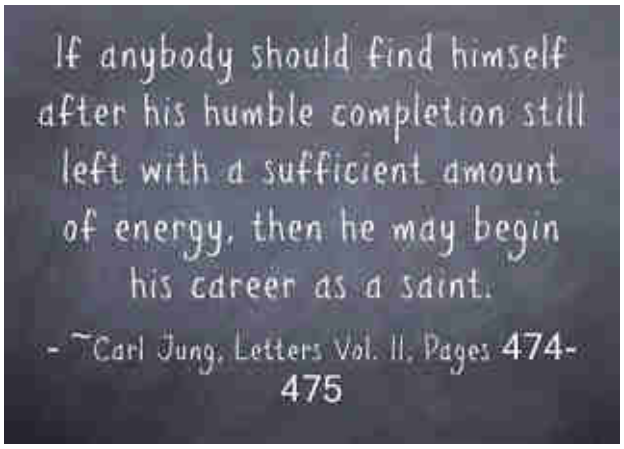
If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint.
- ~Carl Jung, Letters Vol. II, Pages 474-475

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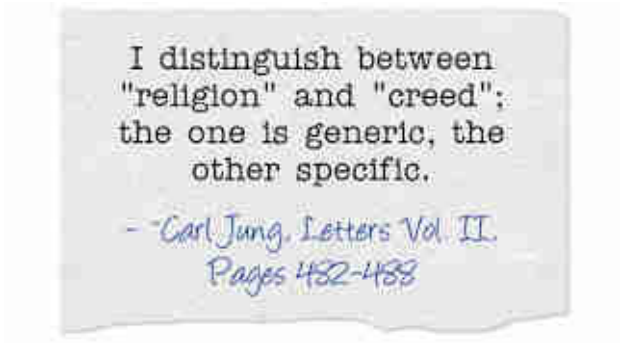
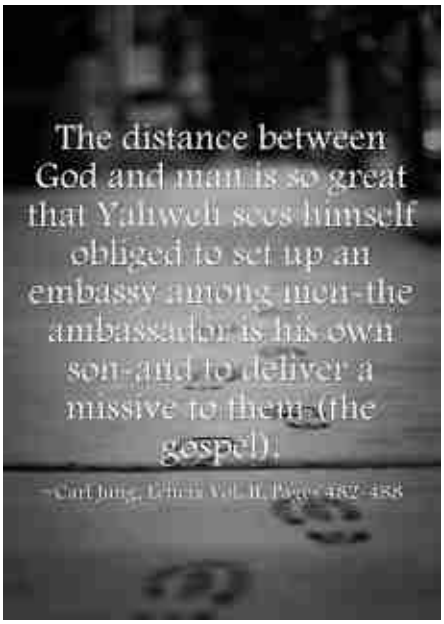
[8]



I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

[9] 
The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel).

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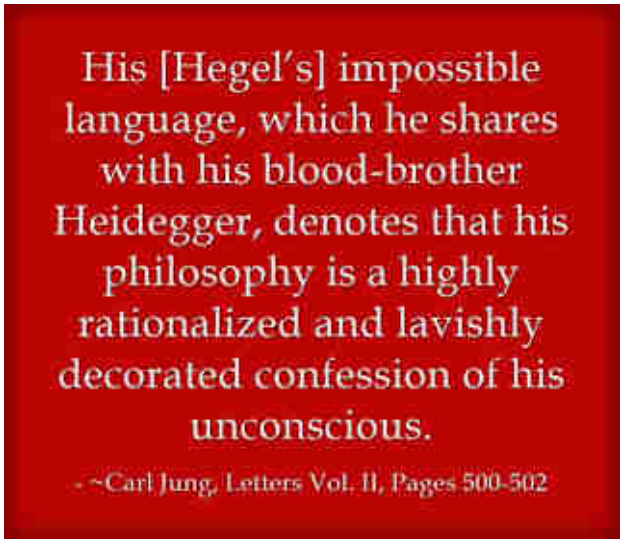
[10]


His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious.
~Carl Jung, Letters Vol. II, Pages 500-502

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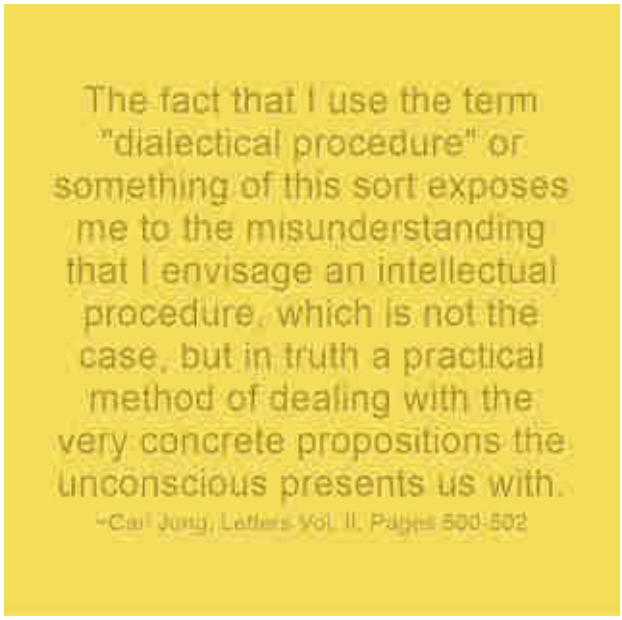
[11]


The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with.
~Carl Jung, Letters Vol. II, Pages 500-502

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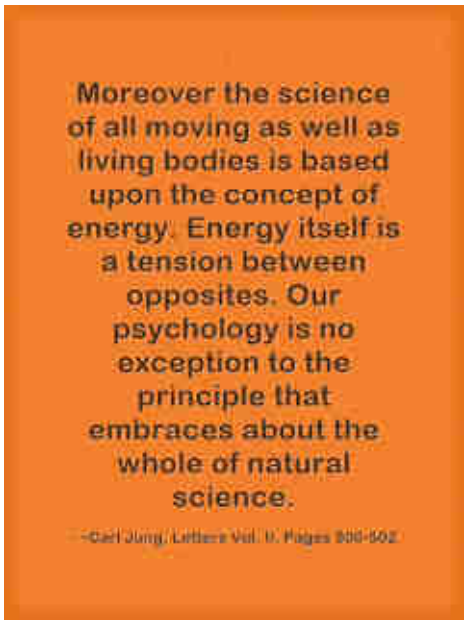
[12] 
Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science.
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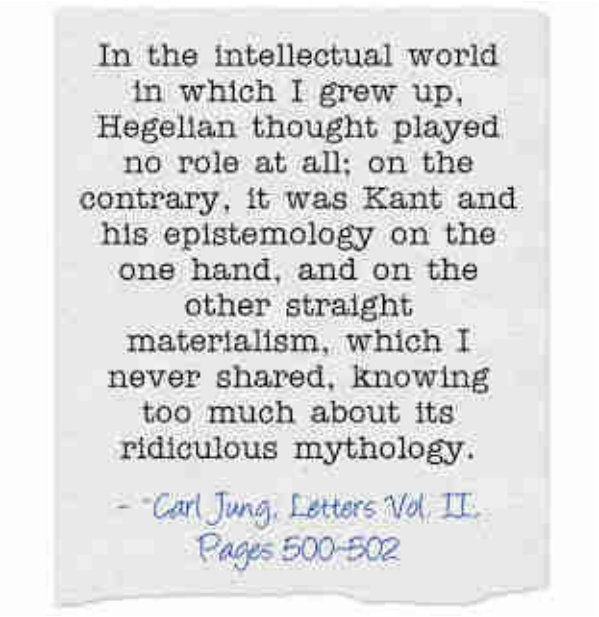
[13]


In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology.
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[14]

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief.
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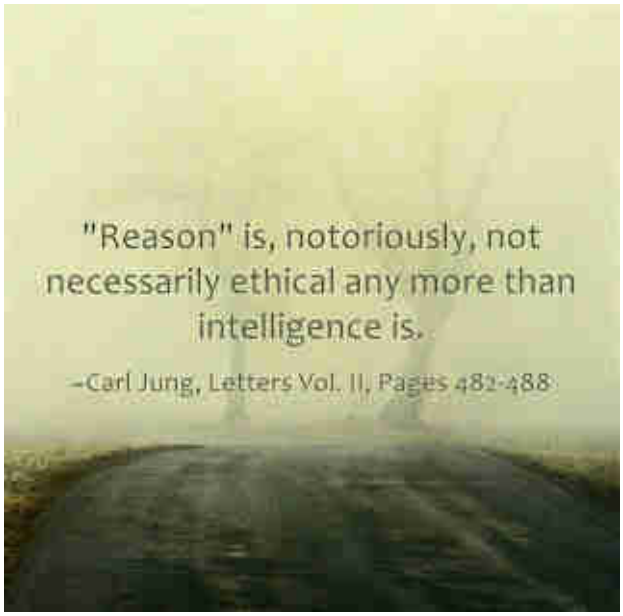
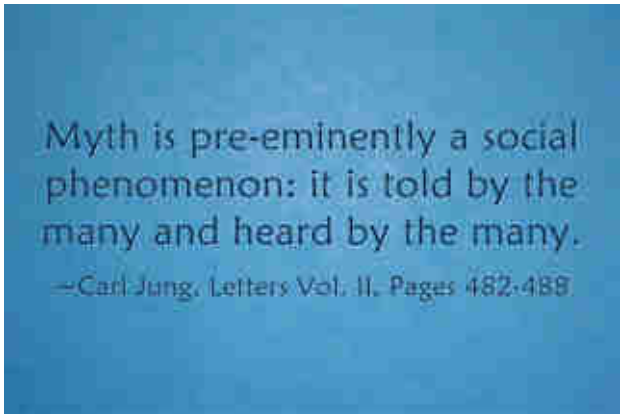


"Reason" is, notoriously, not necessarily ethical any more than intelligence is. Carl Jung, Letters Vol. II, Pages 482-488

[16]


Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many.
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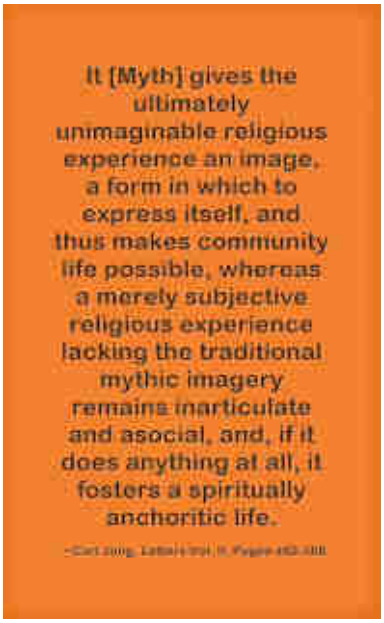
[17] 
It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life.

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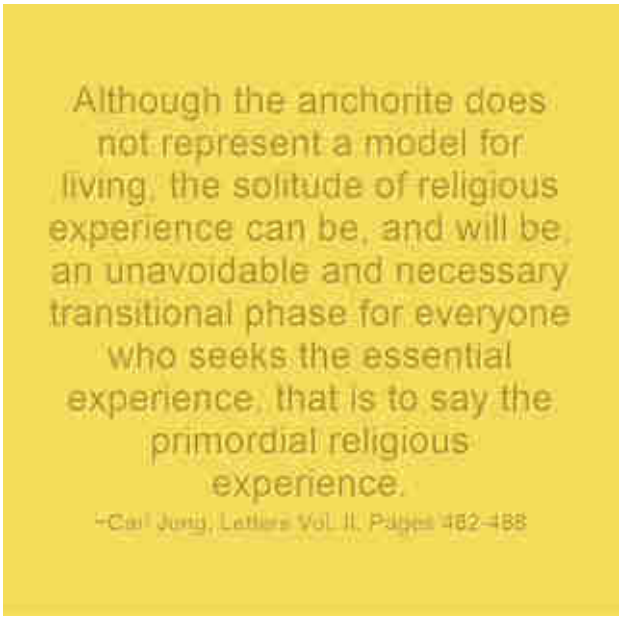
[18]


Although the anchorite does not represent a model for living, the solitude of religious experience can be, and will be, an unavoidable and necessary transitional phase for everyone who seeks the essential experience, that is to say the primordial religious experience.

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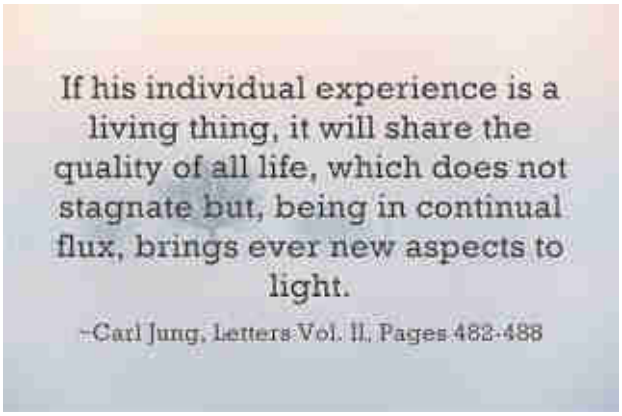
If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light.
~Carl Jung, Letters Vol. II, Pages 482-488

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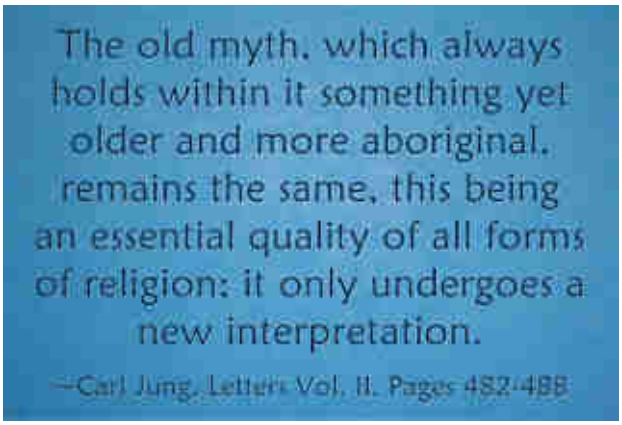
The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion: it only undergoes a new interpretation.
~Carl Jung, Letters Vol. II, Pages 482-488

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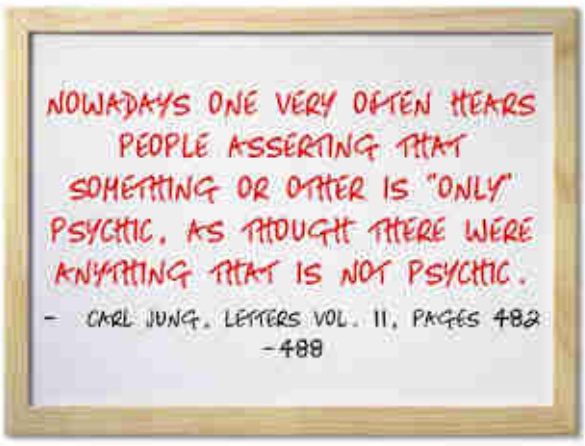
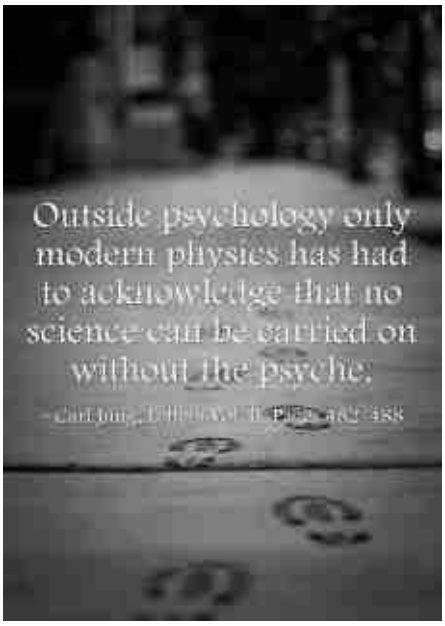
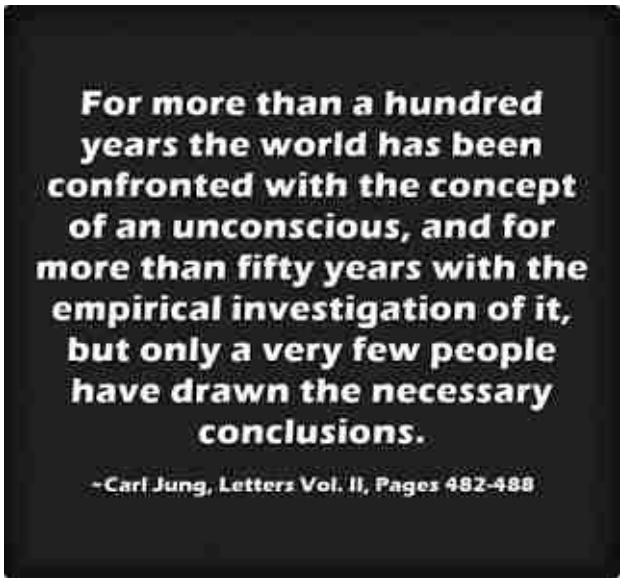

NOWADAYS ONE VERY OFTEN HEARS PEOPLE ASSERTING THAT SOMETHING OR OTHER IS "ONLY" PSYCHIC, AS THOUGH THERE WERE ANYTHING THAT IS NOT PSYCHIC.
- CARL JUNG, LETTERS VOL. II, PAGES 482 -488

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Pages 482-488

[22] 

Outside psychology only modern physics has had to acknowledge that no science can be carried on without the psyche. Carl Jung, Letters Vol. II, Pages 482-488

[23]


For more than a hundred
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4. http://4.bp.blogspot.com/-GA3Z9OL8eVU/Vhzjqkwn-QI/AAAAAAAAYo0/c-G0Z6q828M/s1600/eee.jpg
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Carl Jung on cigarette smokers extroverts and pipe smokers introverts (2015-10-17 11:04)

[1]

To Robert L. Kroon

Dear Sir, 9 June 1960

There is hardly a psychological statement of which you cannot prove the contrary.

Such a statement as Dr. Eysenck's can be true but grosso modo, as it is sometimes very difficult to establish the diagnosis with certainty.

As soon as there are symptoms of a neurosis the diagnosis becomes uncertain, as one does not know prima vista whether you are confronted with the picture of the true character or of the opposite compensating character.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting.

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted.

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second.

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes.

Pipe-smoking was in their case one of the cherished introverted mannerisms.

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a derogatory designation.

I even know of a case where a famous extravert, having been called an extravert, challenged his opponent to a duel.

Faithfully yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 564-565

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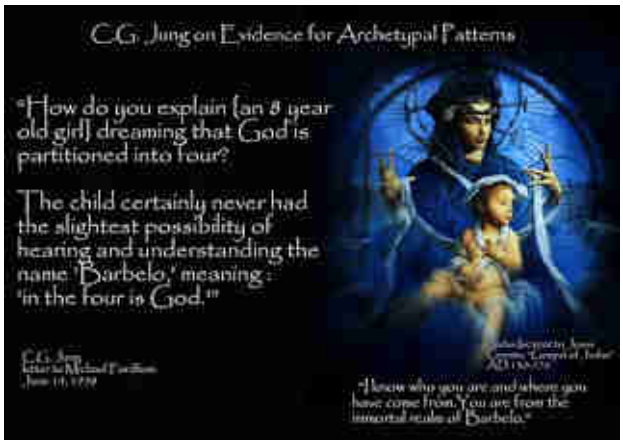
Carl Jung: Why should the psyche be the only living thing that is outside laws of determination? (2015-10-17 14:19)

[1]


C.G. Jung on Evidence for Archetypal Patterns
"How do you explain [an 8 year old girl] dreaming that God is partitioned into four?
The child certainly never had the slightest possibility of hearing and understanding the name 'Barbelo,' meaning: 'in the four is God.'"
"I know who you are and where you have come from. You are from the immortal realm of Barbelo."

To Michael Fordham

Dear Fordham, 14 June 1958

I don't flatter myself on having a theory of heredity.

I share the ordinary views about it.

I am convinced that individual acquisitions under experimental conditions are not inherited.

I don't believe that this statement could be generalized, since changes in individual cases must have been inherited, otherwise no change would have come about in phylogenesis; or we would be forced to assume that a new variety, or a new species, was shaped by the creator on the spot without inheritance.

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!).

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body.

It would be highly miraculous if that were not so.

Why should the psyche be the only living thing that is outside laws of determination?

We follow archetypal patterns as the weaver-bird does.

This assumption is far more probable than the mystical idea of absolute freedom.

It is true that I have set aside hitherto general biology.

This for good reasons!

We still know far too little about the human psychology to be able to establish a biological basis for our views.

In order to do that, we ought to know far more about the psychology of the unconscious and what we know about consciousness cannot be connected with biological viewpoints directly.

Most attempts in this direction are rather futile speculations.

The real connections with biology are only in the sphere of the unconscious, i .e., in the realm of instinctive activities.

We gain the necessary material on the one hand from the explanation of individual cases and on the other hand from historical and comparative research.

Only by this work we can establish the existence of certain instinctual patterns that allow a comparison with the facts of biology.

For our purposes it is highly indifferent whether archetypes are handed down by tradition and migration or by inheritance.

It is an entirely secondary question, since comparable biological facts, i.e., instinctual patterns with animals, are obviously inherited.

I see no reason to assume that man should be an exception.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition.

Instincts are not taught, as a rule.

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes.

As a matter of fact we have practically no evidence for inherited representations (although even this statement is not quite safe), but we have plenty of proof that archetypal patterns exist in the human mind.

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four?

The child belongs to a little bourgeois family in a little town and certainly she has never had the slightest possibility of hearing and understanding the name "Barbelo," meaning: "in the four is God."

The doubt in the existence of archetypes is merely an affair of ignorance and therefore a lamentable prejudice.

For many scientific reasons it is far more probable that there are such forms than that there are not.

My reasons are not philosophical ones, they are statistical.

Hoping that I have explained myself satisfactorily,

I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 450-451

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1. http://1.bp.blogspot.com/-XbBxLtPyq8Q/ViKQ7IemPII/AAAAAAAAYtY/Uulv86xGvqw/s1600/1four.jpg

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Carl Jung: The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. **(2015-10-18 05:08)**

[1]

Anonymous

Dear Sir, 7 May 1960

As your friendly letter has brought not only much amusement but also illumination to me, it deserves special

consideration.

It is a model for the intelligent reader of today.

It follows the excellent rule:

Never read prefaces or introductions or footnotes as they are useless embellishments.

Best begin reading in the end or at the most in the middle of the book.

Then you see all there is about the twaddle.

What an ass I have been not to see how simple things are: God is Love, that is the thing, and the whole of theology can go into the dustbin.

Mineralogy is just stones, zoology simply animals, technology only how things are made to work, and mythology old fables of no consequence at all.

I did not know that things are as simple to a joyous Christian.

That is indeed an evangel, a Glad Tidings.

To hell with all -logies.

Why should anybody fuss with the history of symbols when everything is quite clear and can be summed up in the short formula "God is Love"?

You seem to know it.

I know much less about God, since whatever I might say about the supreme Unknown is arrogant anthropomorphism to me.

If you had cast a look into my preface and introduction you might have discovered that my little book is not interested in the least in what you or I believe about God, but solely and modestly in what the history of symbols has to say about it.

Not having noticed this little difference you misunderstand the whole of my argument, as if I had discussed the nature of God.

In reality I am dealing with anthropomorphic representations of the deity and thus walking through the dough at the bottom of the sea, as you aptly put it.

This dough however is the human mind, as it has been for several thousand years.

Being a physician I am concerned with the woes of the world and their causes, and I at least try to do something about them.

But you are a joyous Christian way above the doughy bottom and you exult in your marvellous confession that God is Love, to which nobody listens.

You are so little concerned with the "dough" that you do not even notice what I am preoccupied with.

I have to help man, who sticks in the dough.

In order to help his suffering I must understand his "dough."

To me there is no high-handed dismissal of man's folly.

It is your prerogative not to be interested in man but in your Love, which is God according to your statement.

Now, what about it?

Since Love is your highest value, how do you apply it?

It does not even reach as far as a compassionate interest in this insufferable dough, in which man is caught and suffering accordingly.

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are.

They are merely deplorable.

This admirable superiority is almost enviable: one can leave Things to themselves and let man wriggle in his comfortable mud.

Yes, what about your Love?

On p. 2 of your letter you say: "What right had Job to go crying to God about his loss of mere things?"

In case you should be married, please ask your wife how she feels About being considered as a "mere thing," a piece of furniture, f.i., Somebody has smashed.

She will certainly esteem such lovely appreciation.

Your involuntary use of language throws a telltale light on the way in which your "Love" functions.

Isn't it charming?

You deny the right of crying out to God.

Does pain ever ask whether it has a right to cry out in its need and despair or not?

Has the joyous Christian no right to cry out to his loving father or to the "God of Love" or "Love-God" for a certain amount of consideration or patience or at least of mere justice?

The "no right" for Job shows up your superior legalistic standpoint, but no human feeling.

I am weak and stupid enough to consider a certain amount of compassion, humility, love, and feeling as indispensable for the understanding of the human soul and its woeful dough, i.e., the slime and mud at its bottom, which seems to disappear when you look away from the old fables to the pleasant vistas of a simplified "reality."

I am much obliged to you for your benevolent honesty, which has allowed me to understand more and better why my Answer to Job is so thoroughly misunderstood.

Please consider my letter as a further attempt to clarify the position of Job.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 556-558

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Carl Jung: The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern.
(2015-10-19 05:19)

[1]

To Elisabeth Herbrich

Dear Dr. Herbrich, 30 May 1960

Your letter brings me the unexpected and painful news of the death of Prof. Betschart to whom I am bound by many fond memories.

I first became acquainted with him at the Paracelsus celebrations in Einsiedeln, and I remember the many talks we had about the philosophy and psychology of the old master.

Later, unfortunately, we did not see each other anymore, after he became a professor in Salzburg.

Only a few letters were exchanged.

So I had heard nothing of his death.

At that time the main subject of discussion was the philosophical views of Paracelsus and his relation to Hermetic philosophy; these emerge with particular clarity in the treatise De Vita Longa of Adam von Bodenstein, to which I have devoted a major study.

In this connection, inevitably, further psychological themes were discussed, especially the archetypes, which are so often misunderstood.

Pater Betschart lent an attentive ear, and I admired the openness of mind with which he followed my arguments.

Platonic philosophy afforded welcome common ground where we could agree relatively easily on the ideal side of the problem.

From there we could pass on with some success to a discussion of its scientific aspect.

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock.

Actually this needn't be so, because Plato's heavenly proto types extend through all spheres of the cosmos down to the most concrete level.

Hence it is not in the least surprising that one also encounters them-one might even say, more particularly-in the biological realm. Here they appear, perhaps rather unexpectedly, in the form of the "behaviour pattern," i.e., in the typical and hereditary instincts such as the migratory or nest-building instinct.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too.

They illustrate man's specifically human modes of behaviour.

Naturally these do not express themselves only in unconsciously motivated, instinctive activities but also in patterns of thought and perception which present themselves to him involuntarily and unconsciously and whose numerous parallels can be observed all over the earth.

Were this not so, human beings could not communicate with one another at all.

These patterns are the precondition for the inner affinity of all races of men.

They express themselves chiefly in mythological motifs whose existence is substantiated not merely by the fact that they may have been disseminated by tradition and migration, but that-quite apart from this-they reappear spontaneously again and again in the unconscious products of modern individuals.

This phenomenon is naturally of no small concern to theologians and philosophers and would merit their highest interest did not a host of prejudices stand in the way.

However, Pater Betschart did not allow himself to be held up by them but followed my argument with keen attention.

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it.

Professor Betschart was a great and praiseworthy exception.

He was one of the first and the few to look at the problem in a positive way.

In Switzerland, at any rate, he was the first philosopher with whom I could talk sense in these matters, and for this I am everlastingly grateful to him.

Since my time and working capacity are very limited as a result of old age, I would ask you to make use of this letter, perhaps, if you are going to publish a memorial volume for Professor Betschart I shall seldom be at home this summer, as I have to escape the menacing flood of visitors.

They sap too much of my time and energy-forgive me.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 559-560

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Carl Jung on the "Sea." – Anthology (2015-10-19 09:37)

[1]

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the nlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. . . . Carl Jung, F/J Letters, Page 294.

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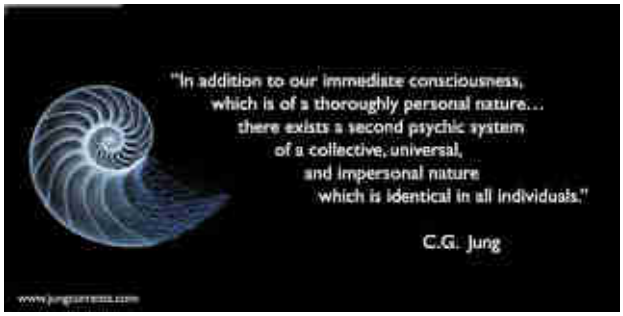
Carl Jung: If I speak of the collective unconscious I don't assume it as a principle, (2015-10-20 05:33)

[1]


"In addition to our immediate consciousness,
which is of a thoroughly personal nature...
there exists a second psychic system
of a collective, universal,
and impersonal nature
which is identical in all individuals."
C.G. Jung

[If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes.]

To E. A. Bennet

Dear Bennet, 23 June 1960

I can entirely subscribe to your statement in "Methodology in Psychological Medicine," p. 3:"

Its (the scientific method's) tool is the objective observation of phenomena.

Then comes the classification of the phenomena and lastly the deriving of mutual relations and sequences between the observed data, thereby making it possible to predict future occurrences, which, in turn, must be tested by observation and experiment," if, I must add, the experiment is possible. (You cannot experiment with geological strata for example!)

What you state is exactly what I do and always have done.

Psychic events are observable facts and can be dealt with in a "scientific"
way.

Nobody has even shown me in how far my method has not been scientific.

One was satisfied with shouting "unscientific."

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method."

I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction.

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes.

I derive nothing from it as it is merely a nomen.

The crux is the term "scientific," which in the Anglo-Saxon realm means, it seems, physical, chemical, and mathematical evidence only.

On the continent, however, any kind of adequate logical and systematic approach is called "scientific"; thus historical and comparative methods are scientific.

History, mythology, anthropology, ethnology, are "sciences" as are geology, zoology, botany, etc.

It is evident that psychology has the claim of being "scientific" even when it is not concerned only with (most inadequate physical or physiological methods.

Psyche is the mother of all our attempts to understand Nature, but in contradistinction to all others it tries to understand itself by itself, a great disadvantage in one way and an equally great prerogative in the other!

Thanking you again for all the trouble I have caused and you took,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 567

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Some Carl Jung Quotations [V] **(2015-10-20 14:12)**

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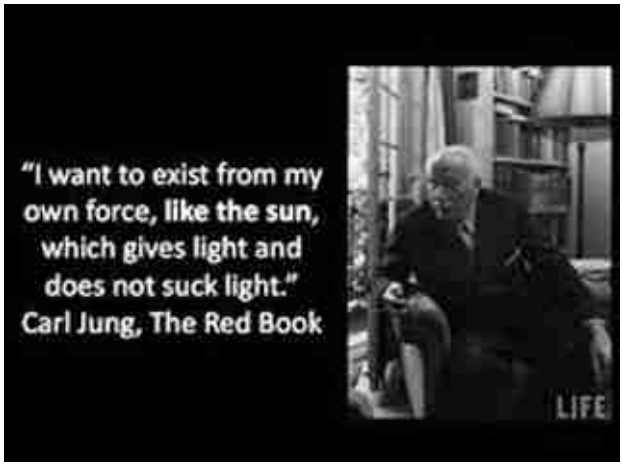

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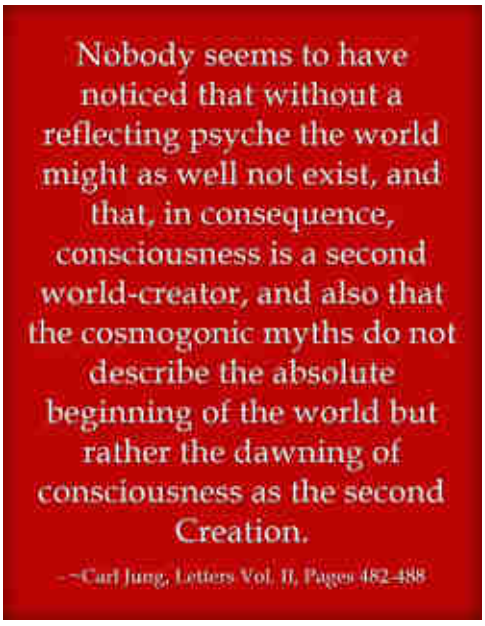
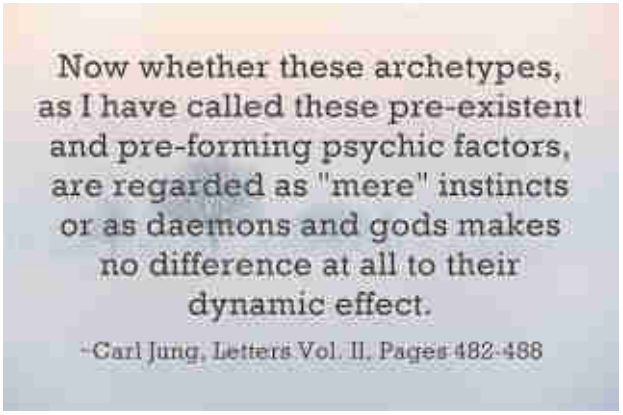

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation.
—Carl Jung, Letters Vol. II, Pages 482-488

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the

absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Pages 482-488

[3]


Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect.
~Carl Jung, Letters Vol. II, Pages 482-488

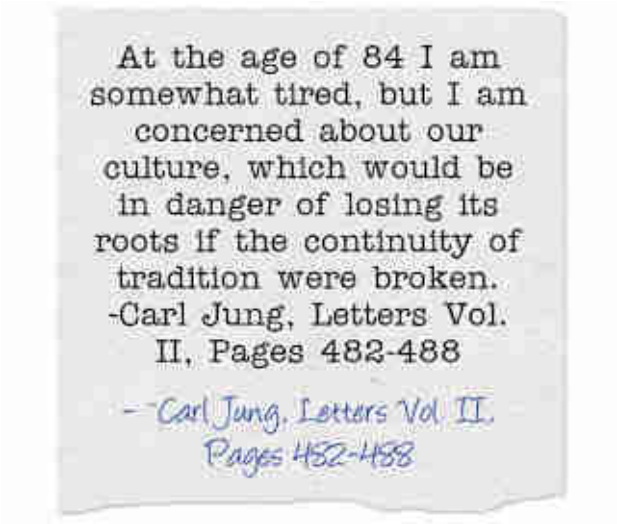
Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

[4]

But it often makes a mighty difference whether they [Archetypes] are undervalued as 'mere' instincts or overvalued as gods.
~Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

[5]


At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be in danger of losing its roots if the continuity of tradition were broken.
-Carl Jung, Letters Vol. II, Pages 482-488
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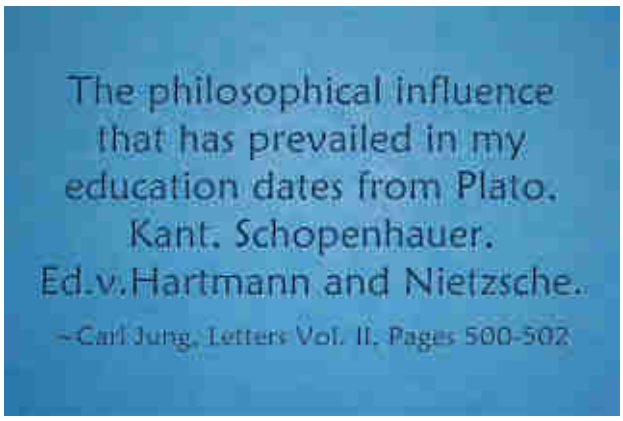
The philosophical influence that has prevailed in my education dates from Plato. Kant. Schopenhauer. Ed.v.Hartmann and Nietzsche.
~Carl Jung, Letters Vol. II, Pages 500-502

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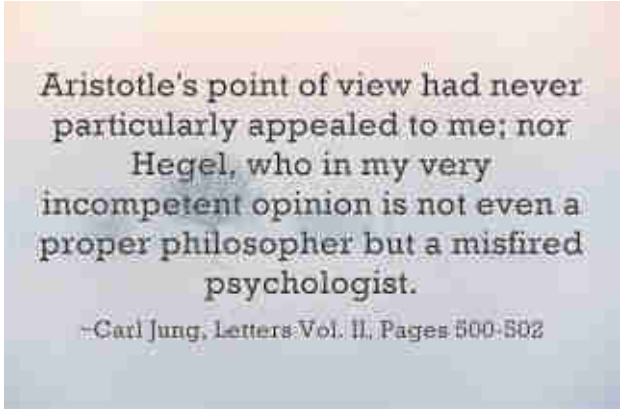
Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist.
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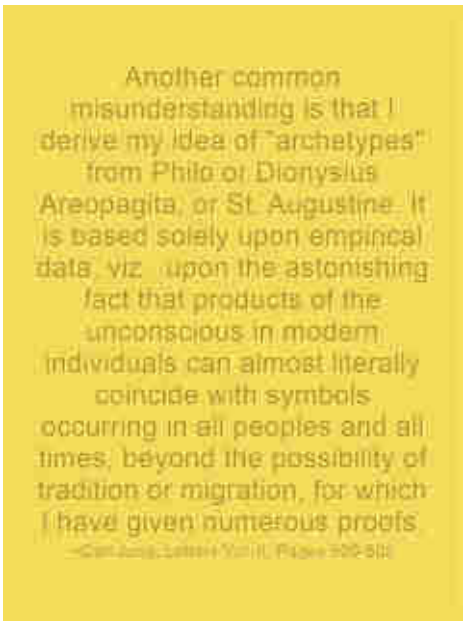
[8] 
Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs.

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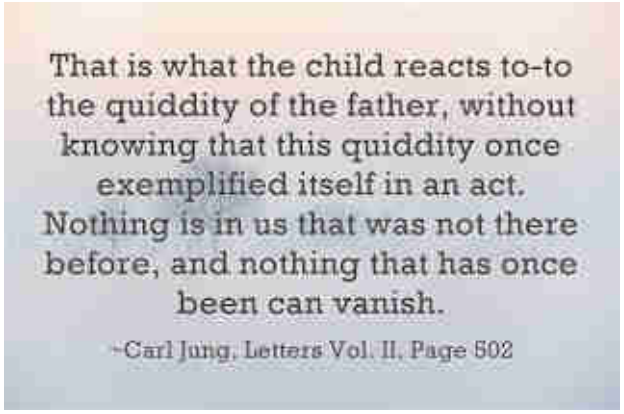
That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish.
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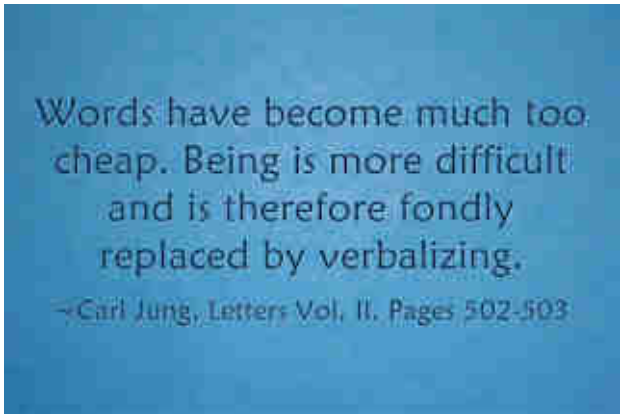
Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing.
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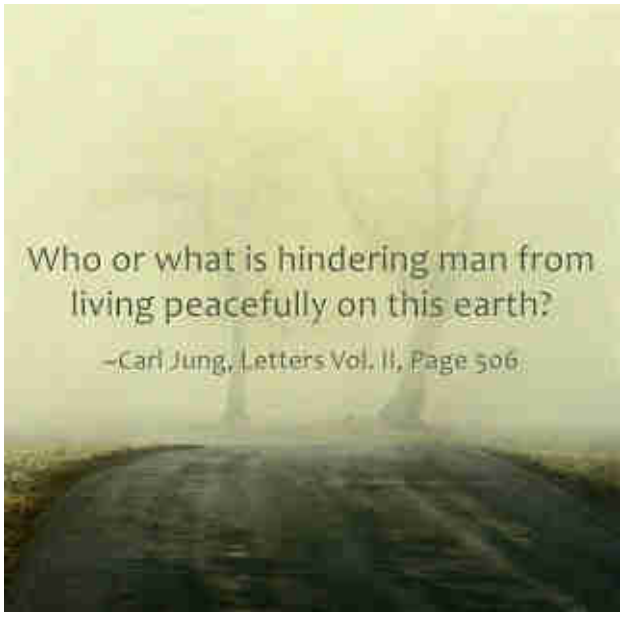

Who or what is hindering man from living peacefully on this earth? Carl Jung, Letters Vol. II, Page 506

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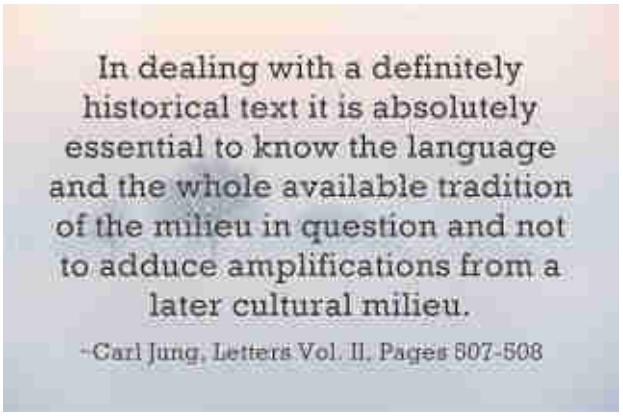
In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu.
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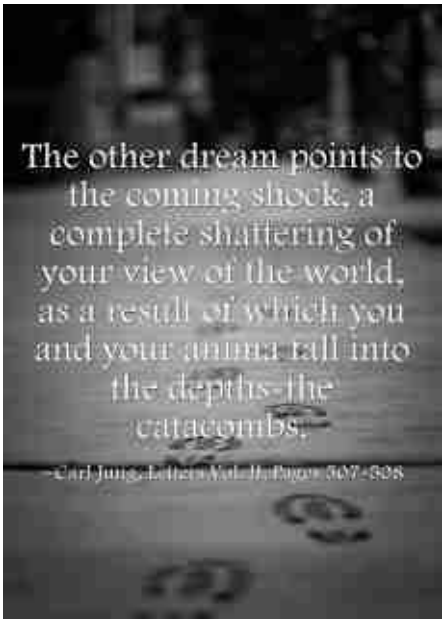
[13] 
The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs.

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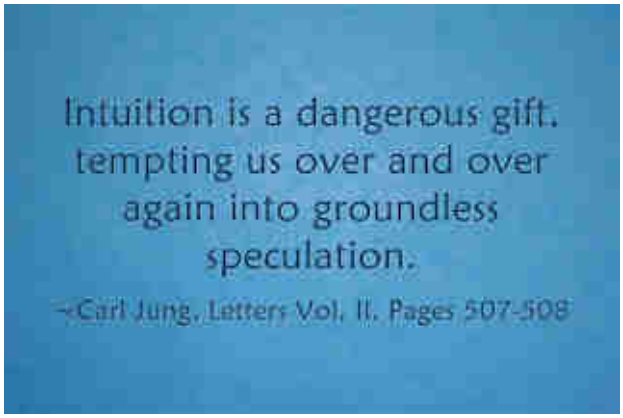
Intuition is a dangerous gift, tempting us over and over again into groundless speculation.
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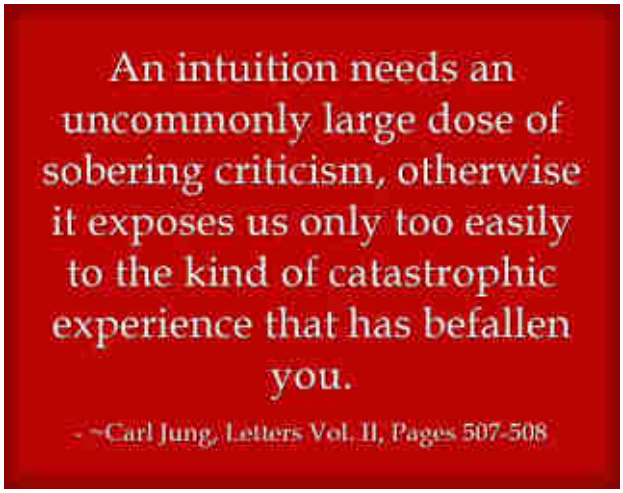
An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you.
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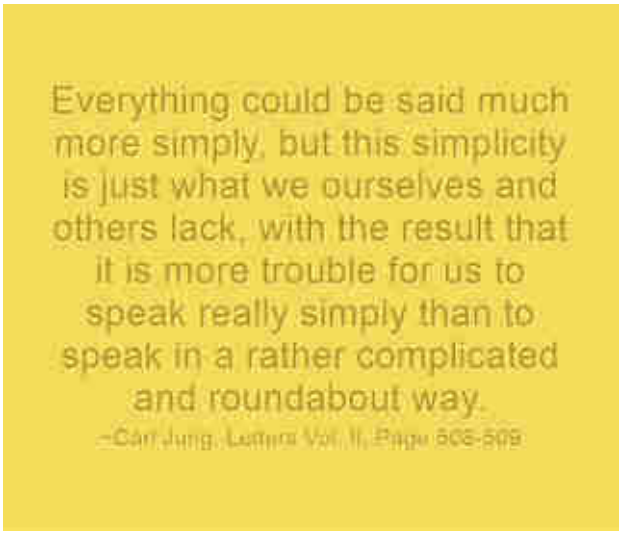
Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way.
-Carl Jung, Letters Vol. II, Page 508-509

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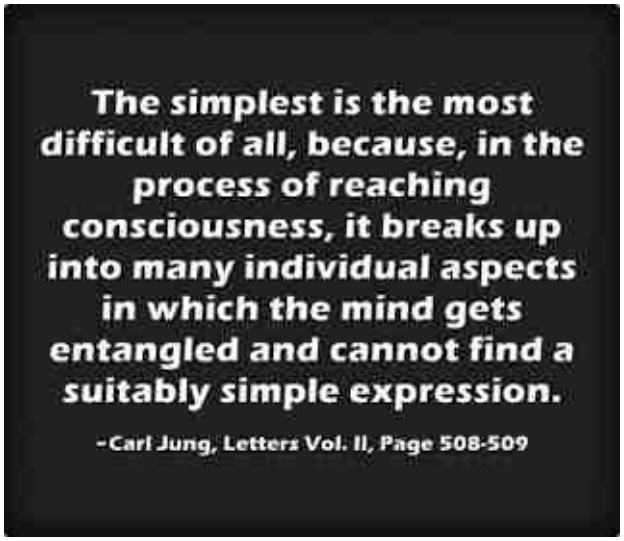
The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression.
-Carl Jung, Letters Vol. II, Page 508-509

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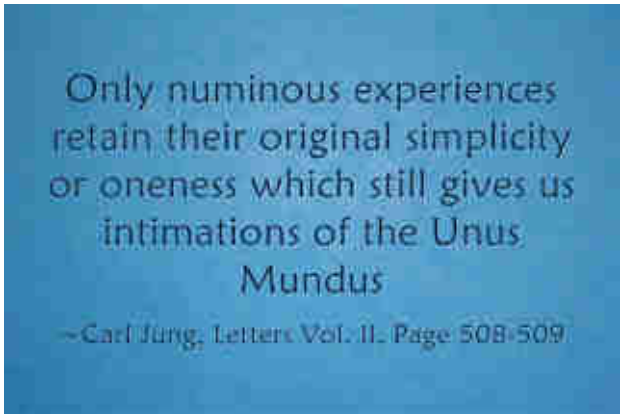
Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus
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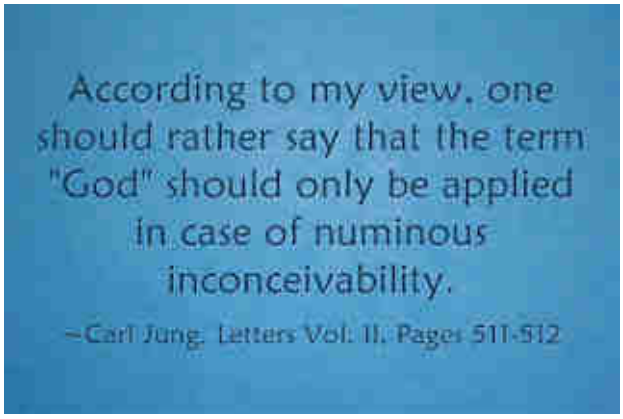
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~Carl Jung, Letters Vol. II, Pages 511-512

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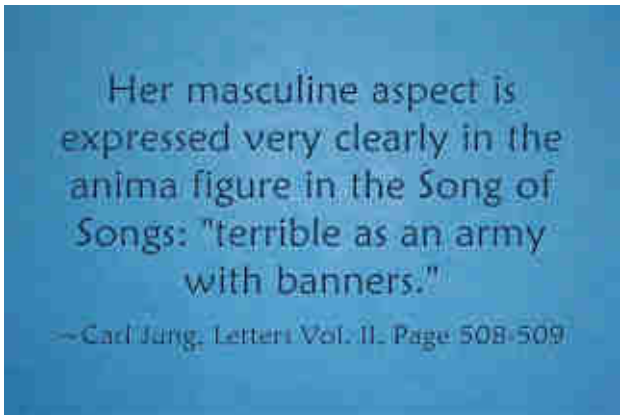
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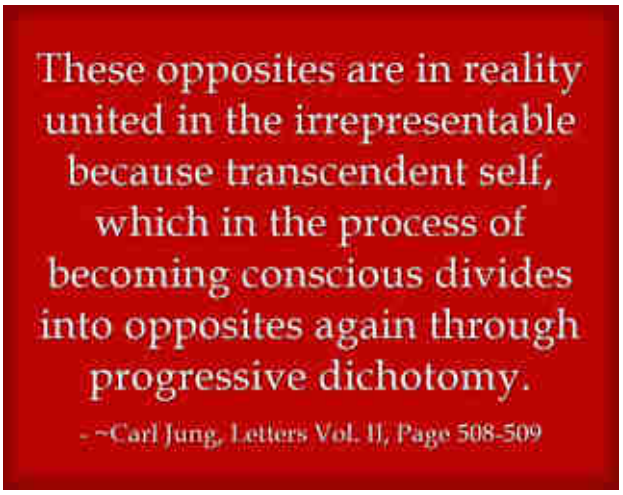
These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy.
- ~Carl Jung, Letters Vol. II, Page 508-509

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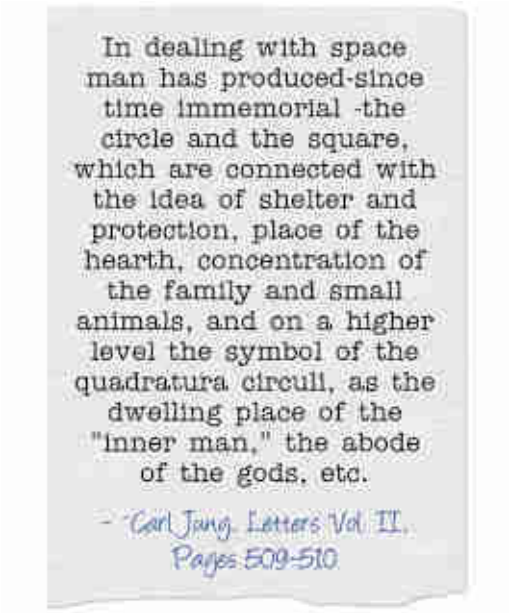
In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc.
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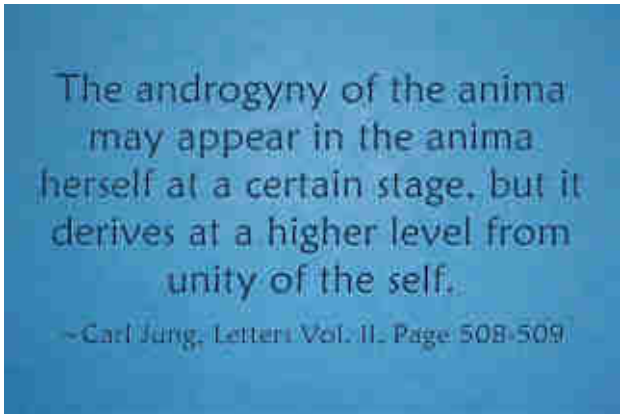
The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self.
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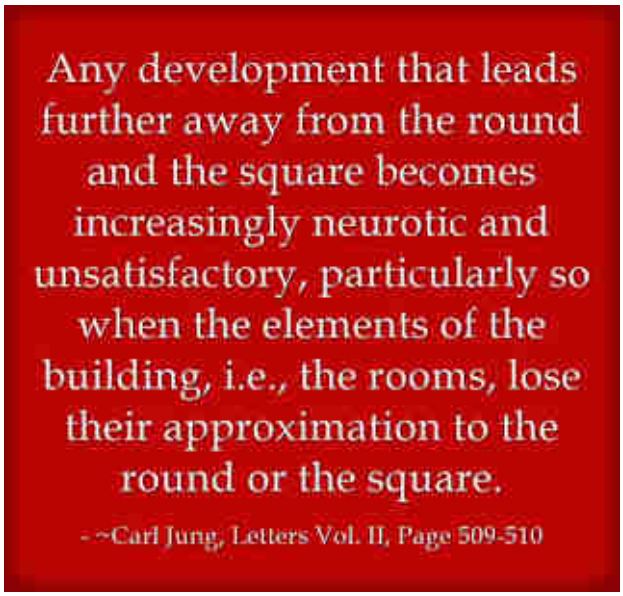
Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square.
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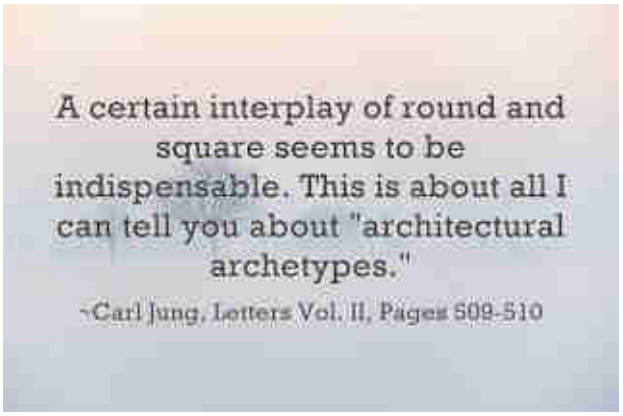
A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes."
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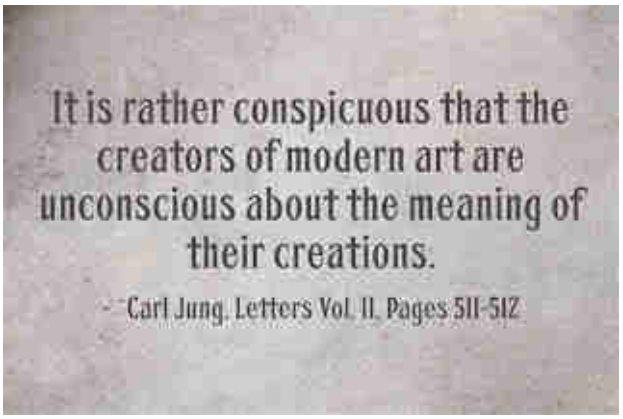
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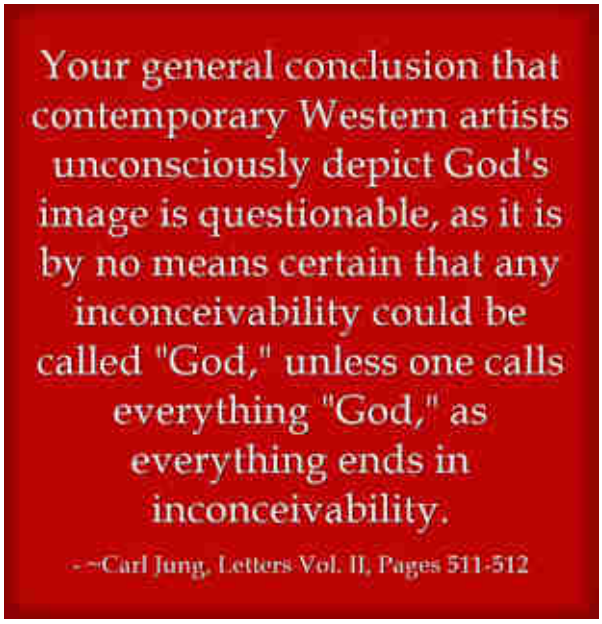
[27] 
Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability.
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Carl Jung across the web:

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Carl Jung on Pinterest: https://www.pinterest.com/purrington104/

Carl Jung on GooglePlus: https://plus.google.com/102529939687199578205/posts

Carl Jung on Twitter: https://twitter.com/MaxwellPurringt

Carl Jung on LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Carl Jung on Pinterest: http://www.scoop.it/u/maxwell-purrington

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Carl Jung on “Rational-Irrational” and “Thinking-Feeling.” **(2015-10-21 04:46)**

[1]

Dear Friend,

As you know from our previous talks, for the past few years I have occupied myself with the question of psychological types, a problem as difficult as it is interesting.

What originally led me to that problem were not intellectual presuppositions, but actual difficulties in my daily analytical work with my patients, as well as experiences I have had in my personal relations with other people.

You remember that our earlier discussions about certain controversial points of analytical psychology, too, seemed to point, in our view, to the existence of two diametrically opposed types.

At the time we took great pains to put the typical differences into words and, in so doing, discovered not only the extraordinary difficulty of such a project but also its tremendous importance for the psychology of human relations in general.

Step by step, we realized that the scope of this problem took on extraordinary dimensions, so that, as is always the case in such situations, we somewhat lost courage and the hope that the problem could be dealt with at all.

For one thing we saw very clearly: the problem is not so much the intellectual difficulty of formulating the differences between the types in a logical way, but rather the acceptance of a viewpoint that is diametrically opposed to our own, and which essentially forces the problem of the existence of two kinds of truth upon us.

Thus we arrived at a critical point of the greatest order, because we had to ask ourselves, in all seriousness, whether the existence of two kinds of truth is conceivable at all.

Since we are both not professional philosophers, but at best mere dilettantes (and, being dilettantes, we love philosophy, in contrast to the professionals who practice it), this was a nearly hopeless problem for us, because viewing the world in the light of two truths seemed at least a highly daring acrobatic feat to us, for which our brains, insufficiently trained in this specialty, were hardly adequate.

I do not know how you have tried to come to terms with this.

I would guess that you, true to your character, have simply gone ahead with your life, assuming that everybody can have his own personal views, views that can freely lead their own separate existence without disturbing the harmony of the world mechanism, even if they are not in accordance with other views.

But as I am one of those people who must a priori always have a viewpoint before being able to enter into something, I could not be reassured by simply going ahead in my personal relations; to allay my concerns, I needed the points of view provided by the pragmatic movement in modern philosophy.

Although I make no secret of my highest esteem for someone like Schiller or William James, I also have to confess that pragmatism leaves me with a somewhat stale feeling.

I cannot help it: it is a bit "business- like."

It is a bit like my feelings concerning the saying, ubi bene, ibi patria, which I have never much liked either.

As I belong to that category of people who never take the element of feeling sufficiently into account, as opposed to the intellect, it was necessary that I should not neglect to also ask my feeling for its opinion in this matter.

A man of your kind, however, who is as much devoted to feeling as I am to the intellect, comes to the help, not of the intellect, but of the feeling in the other.

And that is why it is to a thinker who probably belongs to your type— namely, the romantic, as Ostwald called him— to whom I owe a notion that freed me from that certain staleness of pragmatism.

It was Bergson who gave me the notion of the irrational.

What I like is the unmistakable hypostasization of this notion.

As a consequence we get two intimately connected, mutually dependent principles: the rational and the irrational.

It gives me pleasure to think of them as hypostatic, because then I can acknowledge their existence also morally.

I think you will understand that I do not practice philosophy here but rather make psychological confessions to you, which cannot hurt even the specialist, because in psychology thoughts are toll free, being psychology themselves.

We have long ceased to pride ourselves that we could rise above psychology by thinking.

This latter viewpoint is one of the medieval privileges of our academies, hallowed by their venerable age.

The Archimedean point outside of psychology, with the help of which we would be able to unhinge psychology, is hardly likely to be found.

So (naturally) I called my viewpoint rational, and the viewpoint opposed to mine irrational.

Thus, your viewpoint fell into the category of the irrational.

As the irrational cannot be further understood at all, I came to the conclusion that one truth must remain unintelligible to the other.

With this, I drew a thick line between you and me, because I also said to myself: you are as irrational to me as I am irrational to you.

This would create a definitive but hopeless situation, satisfying for the intellect but depressing for the feeling.

In this situation, I remembered that we are in possession of a very nice analytical method, which we use every day with our patients, and the excellent results of which basically consist in bringing together and balancing the antagonistic forces in the human soul, so that even the antagonism, which previously had an inhibiting effect, becomes a step leading one up in life.

Thus, when one of my patients dreams of a Herr Müller and then tells me during the analysis that this Herr Müller is a very disagreeable person, cantankerous in his moods and mudslinging, that he has always meddled with the patient's life in a most annoying way, just like his father, who, overzealously concerned about his education, used to come between the patient and his wishes— I would say: "Sure it's like that.

You see, there are lots of people who do not achieve self-realization but always unload their demands and their own fantasies and fantasized wishes onto others, and get on their nerves, instead of minding their own business.

Herr Müller is a good example of this kind, and so is your father, bless his soul.

But why are you still irritated by this?

After all, you are not married to Herr Müller, and your father has been dwelling in Elysium for nearly twenty years, from where he can hardly be expected to exert an annoying influence on the upper world.

Unless, that is, his imago, the image of his memory in your fantasy, is still active.

This effect is strongly reminiscent of that of a posthypnotic suggestion.

But do you know which suggestions are most effective?

Precisely those that suit us, even though we don't always like to admit it.

If suggestions, simply as such, were effective, as many people believe, the suggestion therapy of neuroses would really be a panacea.

We have learned that this is not so, however.

So both the imago and Herr Müller suit you very well, which is indeed annoying.

In other words: they are apt expressions of one side of your personality, which you do not want to see.

That is why you are irritated by the mote in your brother's eye but not by the beam in your own eye.

As you know, we call this second viewpoint the interpretation of a dream on the subjective plane, while the first viewpoint, as outlined above, corresponds to an interpretation on the objective plane.

Both viewpoints are in accord with the truth.

Actually these are two truths, two different, but equally true, perceptions of one and the same situation.

One truth says: it is he, while the other says: it is also I (but I do not want to see it).

I wrote above: you are irrational.

But if I think analytically, I will say: and so am I (but I do not want to see it).

For the rational is what is given in my consciousness, and what is comprehensible, while the irrational is what is present in my unconscious, and what is incomprehensible.

Insofar as you, in accordance with your character, represent the feeling standpoint, while I call your standpoint irrational, I am actually projecting a judgement, which holds true only for me.

You regard your feeling standpoint as rational; I regard my thinking standpoint as rational.

But as I hold the thinking standpoint, I am not at the same time consciously holding the feeling standpoint, which for me, as a consequence, does not fall
into the category of the rational but is of necessity irrational.

For the same reasons, for you the thinking standpoint falls into the category of the irrational, because for you rationality is tied to the feeling standpoint.

As is easily imaginable, the greatest misunderstandings may arise out of this situation, and, as you know, they actually did arise, and how!

These are instructive experiences for those whose friendship withstands the heaviest blows, but sources of bitterness for those who are never able to yield to a different standpoint but always just accuse the others of not being able to yield themselves.

You will perhaps find it strangely intellectual when I tell you that I got rid of these difficulties by viewing things on the subjective plane.

In this way I was able to realize that a different standpoint, which I cannot but call irrational, seems to be irrational only because this same standpoint is irrational in myself.

For you it may be absolutely rational, however.

I think this fact can be explained as follows: a person with intellectual abilities instinctively prefers to adjust to the object by way of thinking (abstraction), whereas a person whose feeling exceeds his intellectual abilities prefers to adjust to the object by way of feeling himself into the object.

This results in the rational quality of thinking in the former, and the rational quality of feeling in the latter.

Owing to the preference of thinking, feeling- into will remain in a relatively undeveloped state and will thus function in an irregular, unpredictable, and
uncontrollable way— in one word, irrationally.

Naturally man, ever mindful of his role as Homo sapiens, tries to tame and control the irrational with the rational.

As a consequence, the thinking person wants to force his feeling to serve his thinking, and the feeling person his thinking to serve his feeling.

When I see this done by other people, it strikes me as completely absurd, because the other person does the very thing that most runs counter to my ideal.

I call it childish and twisted.

It is nearly impossible for me not to moralize about it.

The stronger my ideal is, and the more I cherish it, the more I actually have to condemn the other, because he acts contrary to my ideal— which I naturally consider to be the ideal.

After all, I want to purge my thinking of all that is erratic and unaccountable, of all pleasure and unpleasure caused by personal feeling, and raise it to the height of justness and the crystal clear purity of the universally valid idea, way beyond anything connected with mere feeling.

You, on the contrary, want to put your feeling above your personal thinking, and to free it from all the fantasized and infantile thoughts that might impede its development.

That is why the thinking person represses his all- embracing feeling, and the feeling person his all- embracing thinking.

But the thinking person accepts feelings that correspond to his thinking, and the feeling person accepts thoughts that correspond to his feeling.

The two of them speak different languages, so that they often cannot understand each other at all.

I even suspect that the thinking person speaks of feeling when he is actually thinking, and the feeling person of thinking when he is feeling.

It is certain, however, that what the feeling person calls thinking is just a representation but not an abstraction.

His approach to thinking is therefore extraordinarily concretistic, and it is immediately noticeable that it cannot turn into an abstraction.

Vice versa, the feeling of the thinking person is not at all what the feeling person would call feeling, but is really a sensation, as a rule of a reactive nature, and thus very concretistic, if not to say “physiological.”

I am leaving out here something we will have to discuss later.

With best regards,

your Jung Carl Jung, Jung-Hans Schmid Correspondence, Pages 39-47

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1. http://2.bp.blogspot.com/-o9pWWH6Z8Bk/VidQhf4heiI/AAAAAAAAYyU/bdBP0gXbvcM/s1600/1hans.jpg

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Carl Jung on the nature of the "Introvert" and "Extrovert" (2015-10-22 04:56)

[1]

Dear Friend, [undated]

Before I respond to the particular questions raised in your letter, I would like to deal with a question of terminology.

We speak of "thinking" and "feeling," and we name the types concerned accordingly.

As you know, I have introduced these types in an earlier publication, under the names of the introverted and the extraverted type.

For the former, adaptation proceeds via abstraction from the object, for the latter, via feeling into the object.

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object.

The attitude he assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object.

His primary reaction toward the object is actually not love but rather fear.

The ancients knew these two original powers well, the eros and phobos.

It is not permissible to say that fear of the object is just a repression of an unbearable love of the object, because then we could also say that the
extravert’s characteristic love of the object is nothing but a repression of an unbearable fear of the object.

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object.

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert.

These remarks may characterize the choice of the terms introversion and extraversion sufficiently enough, so that we will be able to use them in further discussions.

We thus also avoid a possible misunderstanding, namely, that the thinking person is characterized by the absence of feeling, and the feeling person by the absence of thinking, which would certainly be completely wrong.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does.

Turning now to your letter, you state that you find it inconceivable that one could adapt to the object by way of abstraction.

This is actually the leitmotif for all misunderstandings between extraverts and introverts.

They misunderstand each other thoroughly as far as their behavior toward the object is concerned.

Despite your optimism, so characteristic of the extravert, I find this difference somewhat deplorable. (This is where the feeling of the introvert comes into play.)

For it is this difference that causes many of the most painful experiences in life, and many of the most acrimonious fights over attitudes and views of the world.

In my last letter, I described the introverted and the extraverted ideal to you, namely, the desire of each type to crystallize its pure essence.

Now this description has already led to a kind of misunderstanding.

I did not express any personal conviction with this description, nor did I want to convey an expression of my

personal opinion through it, but I was thinking hypothetically.

This hypothetical thinking— which is by no means the expression of a personal opinion— is extraordinarily misleading for the extravert, because he is always inclined to understand such an expression in a concrete way.

Conversely, the introvert is always led by the nose by the extravert and by hypothetical feeling.

I will try to describe this difficult problem in more detail on the basis of your letter but cannot guarantee that I will succeed.

You write: "To purify the feeling I need the object," and you add that for the introvert "the object is only an obstacle to purifying thinking."

Herein lies a great misunderstanding.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality.

I'd like to say that this is exactly where his mistake lies: He thinks objects, instead of feeling them, for these objects are, after all, human beings who quite refuse to be only thought, although the introvert fancies that he is actually loving the object in this way.

The object, however, experiences the fact of being only thought as very unpleasant, as you have rightly stated.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts.

He cannot follow the other's hypothetical feeling, which feels like a loveless experiment to him.

He feels it in this way because he feels concretistically, while the extravert can feel abstractly beyond the object, just as the introvert can think abstractly
beyond the object, which naturally is felt as equally loveless by the extravert.

So while you resist being merely thought by me, I resist serving you as an object for the cleansing of your feelings.

This contrast is irreconcilable, unless, that is, you stoop to submitting completely to my thinking, or I throw myself at the feet of your feeling.

This is impossible, of course, but it does happen all the time in reality, in marriages, for example, in which one part is pinioned against the wall precisely by the other's "love," not to mention those cases in which this happens through open violence.

The tragedy is that it is exactly this love, which is ideal in his eyes, that violates and debases the other.

You think the introvert does not need the object for his thinking, because it would actually represent an obstacle to him, and that therefore he would not love the object.

Exactly the opposite is the case.

He, too, loves the object, but through his thinking; indeed, it is indispensable for his thinking.

This is not so for the extravert.

For him, the object is an obstacle to his thinking, because his thinking disregards the object.

Here I must remind you of my previous letter, namely, of the passage where I speak of the difference between thinking and representation.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality.

This is not the case in the introvert.

His representation of things is inadequate, precisely because of the lack of feeling- into [the object].

His thinking is in accordance with outer reality, but not with his own inner reality.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary.

This also explains the social behavior of the two types.

The extravert has flourishing social contacts, the introvert does not.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees.

He does this with the help of the power principle, while the extravert does it with the pleasure- unpleasure mechanism.

Or with [. . .] characterizes the introvert.

This formula, like all formulas, is only partly valid, that is, valid only to a certain degree.

The more ideal the attitude of a type is, the more likely his plan will fail.

For if I develop an ideal attitude I will become one- sided.

If I am one- sided, however, I will stretch the pairs of opposites in my nature apart, thus activating the unconscious standpoint that runs directly counter to my own ideal.

The introvert gives away his values in an impersonal way, becomes impoverished in the process, and finally thinks: How come you still do not want to do it?

Namely, to love me?

But the others have simply been put off, or been degraded to slaves, by his showing off all the time, and nobody has noticed that all he really wanted was to win the simple human love of others by this.

That is also why the introvert tends to fall for some highly inferior “love.”

I recently witnessed the opposite case, a famous extraverted teacher who, with truly untold love and devotion, educated her students to master their art.

When the girls had completed their training, however, they were on their way out and wanted to practice their art in their own way.

The teacher broke down in desperation over the black ingratitude of those people who brought all her love to ruins and simply did not want to stay collaborating with her forever.

Despite the purely ideal nature of all her devotion, she had completely forgotten that her tenderly loved objects were also human beings who preferred individual independence to ideal slavery.

Consciously, the teacher was completely devoted to her ideal task and was completely selfless.

Unconsciously, however, the opposite became more and more strained, and this opposite was her unconscious power principle.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire.

Thus, it comes that the extravert, with his idealistic attitude, gathers inferior followers around him who, although they seem to be faithfully and gratefully devoted to him, actually flatter his unconscious power principle in Byzantine ways. Independent persons turn away from him, however—ungratefully, as he says— which naturally makes him feel misunderstood in his most ideal values.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire.

This explains, for instance, the well- known fixation of introverted scholars or other intellectually superior persons to women of an inferior type, to whores and the like.

The fault lies in straining the ideal, typical attitude too much.

Now the solution of this problem is intimately connected with what I call the interpretation on the subjective plane.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object.

But both these endeavors are of a hypothetical nature.

They do not express man’s true nature but are only hypotheses about how the desired goal might be reached.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power.

The interpretation on the subjective plane is trying to mediate between the two.

Its aim is to help the individual accept his unconscious opposite, and not, as you think, to reinterpret the other as nothing but a symbol, so as to protect him from affective influence.

This would be a prejudice.

The formula on the subjective plane for both types runs rather as follows:

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it.

This interpretation on the subjective plane will not, in my view, prevent spontaneous reactions but leads only to a higher degree of self- reflection, and thus liberates us from the confusing projections of unconscious wishes, which violate the object and thereby prevent the conscious, ideal striving from being completely successful.

To deal in more detail with a few more points, I would like to draw your attention to the passage in your letter where you refer to my phrase: "Beauty does not reside in the things themselves, but in the feeling we attach to them."

In general terms, this statement is true.

A short reference to the universal confusion about the notion of beauty suffices to prove the subjectivity of aesthetic judgements.

For instance, it is not only exotic music that sounds abominable to our ears, but there is even music and other pieces of art in our own culture that some people praise as beautiful, while others turn away with aching ears and eyes.

Your feeling of being violated, which the acceptance of this statement brought about in you, is due not to its general correctness but to the fact that you simply accepted it from me.

By this you violated your own thinking.

The same thing will happen to the introvert if he simply accepts the other's love without having made a personal effort to win it.

Furthermore, I take exception to your partially true statement that "the thinking person tries, through abstraction, to liberate himself from the object, from reality, which represents chaos to him."

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling.

He tries to conquer the object by thinking.

But he wants to reach the object quite as much as the extravert.

The extravert does want to get to the object but actually only to come to himself by going beyond the object.

He has fled from himself, because his unused and, therefore, chaotic world of thoughts has made it unpleasant, even unendurable, for him to stay with himself.

In order to develop their distinctive features both types need to exist separately to a certain extent; and if they realize their own respective unconscious opposite, they will complement each other beautifully.

But, because of the nonacceptance of the unconscious opposite, the typical ideal striving leads to a disastrous violation of the other, and the worst thing is that neither of them notices why he is violating the other.

I believe we are experiencing something of this kind at present, in the conflict between the Roman and the Germanic cultural ideals, which can be felt also in Switzerland.

With best regards,

your Jung Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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1. http://4.bp.blogspot.com/-JpdrAyuVpf4/ViikT4q-nJI/AAAAAAAAYyk/2SUGS6CqwDQ/s1600/1hans.jpg

Carl Jung across the web **(2015-10-22 07:13)**

[1]

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1. http://4.bp.blogspot.com/-MEs8d_Bm0xc/VijD4AfGJbI/AAAAAAAAYzg/X9g5_RItpa0/s1600/1carlll.jpg

Carl Jung: The extravert feels prospectively, the introvert retrospectively, (2015-10-23 06:24)

[1]

[Carl Jung: The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.]

Dear Friend, [undated]

I would like to say in advance that in general I agree with the views expressed in your letter.

They are very clear and show the way that leads beyond the incongruity of the two types.

Here too, as always, I have to admire the extravert's capacity to move ahead of the difficulty, and beyond it, with his feeling.

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.

It seems to me that we are proceeding from different levels.

I realized this when I read your interpretation of my example of the teacher.

When I speak of the "ideally oriented" extravert, I speak of someone who is in greatest accordance with his type.

This implies that such a person realizes his feeling to the greatest extent, and his self- knowledge to the least extent.

For this reason I would like to call precisely that teacher an ideally oriented type.

She naturally makes the mistake, as can be expected, of not realizing her archaic motherly attitude because of her lack of self- knowledge.

She could do this if she ever reached the subjective plane, and asked herself: “Why am I always fussing with my students?

Couldn’t the mistake lie with me?”

Naturally she is fully justified in fussing with the object, according to her type, but actually inevitable.

If she then still persists in manipulating the object, however, she will violate it.

You write that if she really loved her students she would have felt herself correctly into their psychology.

Certainly, but true love presupposes self- awareness.

Or do you believe that, proceeding from her unconscious motherly attitude, she could all of a sudden attain real love, without the mediation of self- knowledge?

This would run counter to all experience, and would, moreover, render superfluous an analysis, which is indispensable in such a case.

We know well enough that objects are needlessly tormented by such an attitude, and that, unless the objects react most vigorously, no insight at all will result.

Even if the objects put up a desperate resistance, the ideally oriented person may long go on seeking the mistake outside, instead of within himself.

I maintain that in this case in particular it is absolutely necessary to view this on the subjective plane, and I dispute the possibility that “real” love can be attained without the mediation of self- knowledge.

Once again I must emphasize that it is not the aim of directing the understanding on the subjective plane to explain the object merely as a symbol, but to explain it also as a symbol.

So in my view an “ideally oriented type” is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind.

The wind comes from the outside; psychologically speaking, it comes from the object, or rather from the extravert’s relation to the object.

His ideal, unanalyzed attitude has the unpleasant quality, however, of expecting the other to generate the wind with which he wants to sail.

This intolerable demand will lead to catastrophes if both types insist on the right of their existence.

And it is not possible for only one of them to give in insofar as he will then simply fall prey to the other.

I must make a few remarks concerning your interpretation of the “two truths,” because I do not altogether agree with you.

It seems to me that the “ideals” of both types are merely special examples of their “truth” and not just another expression for “truth.”

According to your approach, you call “rational truth” the use of all capacities for adaptation to reality, and “irrational truth” the one- sided striving for perfecting the personality (nota bene, in the way the type understands it).

It is certainly reasonable to make use of all capacities in the fight for adaptation, and it is certainly unreasonable to go after a one- sided ideal— but this has nothing to do with rational or irrational truth.

If one followed your argument, one- sided striving would have to be ruled out, insofar as it is unreasonable, in favor of rational striving.

The only thing gained would be the very problem people suffer from, namely, a one- sided rational ideal.

This is the reason why I cannot accept your view; because for me it is essential that both, the rational as well as the irrational, are accepted.

The two truths have indeed something to do with the two “realities,” which we might call the “psychological” and the “real” one.

Both types share the error of believing that they will find their driving force in the outside world.

This is the error not only of the extravert but also of the introvert.

The latter is completely extraverted in his thinking, just as the extravert is in his feeling, only the introvert takes possession of the idea of the object, whereas the extravert takes possession of the object itself.

In short, the introvert thinks with the object, the extravert feels with it.

In doing so, they are both completely rational.

They can find their own irrational (i.e., psychological) truth only in themselves, and with it the true source of energy, because life flows from ourselves and not from the objects.

We are blinded in this respect by the spirit of our age.

Not only nations but also individuals are alienated from themselves in modernity by inter-individual and international relations, and they find the object of their desire always where there is already someone else.

This has led to the boundless international superficiality, which is nothing but a mass phenomenon of inter-individual normalization and equalization.

And the latter phenomenon itself is nothing but the outflow of an archaic collectivity that still sticks to people.

This collectivity seduces us into the erroneous belief that the other will take the same delight in being used as I do in using him.

This naive assumption, which is rooted in collectivity, necessarily leads to mutual fleecing and violating.

Although this a priori identity with the object results in an increased adaptation to outer reality, even to the point that we can speak of a worldwide

cultural thought, there is no real advantage in this, neither for a nation nor for the individual, because they both get equalized and lose their intrinsic values.

The leveling- out of all external opposites produces big newspapers, excellent railway timetables, fast connections by steamship, internationally accepted
rules of conduct, like- minded convictions, international industrial and commercial organizations, and a division of labor that is carried to the extreme.

But all of this makes man, who is not a machine but many sided, sick.

The opposites should be evened out in the individual himself.

True, this will not lead to a general "standard," to a universal ideal of the arts, the sciences, or of production of all kinds; what will emerge is what is generally not accepted, but individually valuable, what is internationally regarded as quaint or funny, but is nationally valued and alive.

For man is not only a herd animal obeying a universal rule but also a "strange" being.

It is not only the rational truth of the herd that is vital to him but above all his irrational strangeness, the vital value of which is denied by any outsider, but
which is perfectly and immediately evident to the individual; after all, this is what is his very own and his inner vitality!

It is not the sameness of nations and individuals but their extreme diversity and singularity that are valuable and beautiful in them.

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues.

In this way nature helps herself, so that everybody will arrive at what is his own, and though it may be incomprehensible to the other, it still has the greatest vital value.

This is, in my view, the irrational truth.

Just as little as I think that irrational or psychological truth is the only possible and desirable one, do I think that the development
of subjectivity ("subjective plane") alone leads to the desired goal.

I see adaptation to reality in the same way as Fr. Th. Vischer views morality, that is, that morality is self-evident.

Since such adaptation is an endless problem, not constrained by any one side— for "reality" can be expanded interminably— we need some sort of standard, and this standard can never be provided by the object but only by the subject.

Although the object can constrain us outwardly, it cannot do the thinking process, which sets norms and limits for us.

The moral law lies within ourselves, not in the object.

I have to protect the object against too much experimenting.

I must also remind you of the fact that even the Freudian way of analysis aims at a change in the subjective attitude, which is brought about by a subjective, psychological process, and not at predominantly experiencing the object and doing something with it.

Moreover, I have to confess that I cannot unconditionally subscribe to Goethe's statement.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person.

His simile of "the ploy of secretly allied priests" clearly indicates a certain fear of the snares of the unconscious.

Someone who does not have analysis— which is, after all, a most important achievement of our time— is justified, from the beginning, in being
suspicious of the unconscious.

For him it is undoubtedly better to stick to the "world," because he lacks the weapons to hold out against the ensnaring powers of his own unconscious.

Someone of our age, however, who possesses the tools of analysis, will know how to get to the bottom of this "ploy of secretly allied priests," and he will also be able to distinguish between "false inner tranquility" and a serious investigation of his own soul.

And you know very well, by the way, that an analytical examination on the subjective plane is anything but "tranquil"; it is, on the contrary, very discomforting.

Moreover, what Goethe says about the ineffectiveness of self-knowledge is disproved by experience and is the expression of a subjective view that is based on an equally subjective view of the nature of self- knowledge.

Goethe is speaking here of his private problem, which is not generally binding.

You must not suppose, by the way, that I deny the importance, in principle, of experiencing with the help of the object; I only maintain that this is often exaggerated.

Too much experiencing with the help of the object, however, is also tantamount to bringing infantile fantasies into what is concrete.

Yet infantile fantasy is not suited for this, for when it is transferred into the object, it becomes the most worthless and objectionable thing, but when being kept within the subject, it becomes what is most valuable, namely, the source of anything new and of further development.

From your letter I gained the impression that our views on this point are not so very far apart.

It is understandable that you are a bit more in favor of the object, and I a bit more in favor of the subject.

The "development of the personality" and the "creation of impersonal values" are not identical but, as already shown by the choice of these terms, of an antithetical nature.

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert).

We must never forget that both types always contain both mechanisms, so that they would be identical, so to speak, if not for the fact that they are completely opposed.

I do not think that the object is an outright obstacle to extraverted feeling.

I don't know where you get that from.

All that is certain is that the extravert's abstract feeling does not really love the object, but merely desires it.

You prove this yourself by your statement that for the extravert the object is indispensable for his feeling.

Calves and pigs are indispensable for satisfying our hunger, but they would challenge that we love them, for they probably feel quite roughly treated
when we lovingly prepare them for a meal.

Because of his deficient sensation the extravert believes that his object is naturally delighted by getting his "love," just as he himself is gratifi ed by achieving the fulfillment of his wish.

The feeling of the extravert corresponds to outer reality; calves and pigs are really there to be eaten.

Thus the feeling of the teacher also corresponds to outer reality: the one uses the other, the one devours the other, by cunning and force everybody fights for his place in the sun.

And if he does not do it consciously, he does it unconsciously, and then claims that this is love, and he can claim this so long as he senses and feels deficiently.

His object, however, does not feel loved at all.

The teacher completely ruins the situation for herself, because she senses nothing and thinks nothing, but merely "loves," and because the students are indispensable for her feeling.

Even though she may have correctly recognized the spirit of outer reality, and of the struggle for life, in her feeling she still does not recognize the powers of the interior, the power, that is, of her students' sensation and thinking.

The students are not cattle for slaughter but human beings who are also struggling for their place in the sun.

So I'm saying: precisely because the feeling of the extravert does not correspond to his own inner world (where there is sensation and thinking), but to outer reality with its merciless struggle for life, he is unconsciously completely steeped in the spirit of usurpation and violation.

The abstract thinking of the introvert is a parallel to this.

It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.

We only have to remind ourselves of how pretentious a posture certain philosophical systems assume!

Naturally the introvert tries to keep his feeling away from his thinking, but this is exactly why, eventually, it will nonetheless find its way into his thinking, in the form of lust for power, where it will occasionally break through with overwhelming force, as in Zarathustra, for example.

As far as your schema is concerned, I have to say the following: It is in accordance with my view and correctly represents it.

It is certainly true that the unanalyzed introvert naively projects his psychology, and, therefore, assumes that the other feels and thinks exactly as he does.

Thus he also assumes, for instance, that the feeling and representation of the extravert lead to inner reality in the same way as they do in his, the introvert's, case.

I think I have shown very clearly by my earlier comments, however, that I am not at all of the opinion that your feeling and representation lead to inner reality; otherwise I would not have put so much emphasis on the importance of the "subjective plane."

I have thus very clearly emphasized that I am deeply convinced that your feeling and representation do not lead to inner reality, as they do in my case, but merely to thinking and sensation, which in my case lead to the outer world.

So I did not feel violated by you at all; all I said was that the extravert violates his object.

It is altogether characteristic of the extravert that he never experiences the conflict in question as irreconcilable, or even tragic, for the simple reason that he does not think and sense the object sufficiently enough.

He forces the object to fight against that "love" as violently as this "love" is violent itself, because unconsciously he tyrannically takes possession of the
object and can neither sense nor think how the object inwardly resists this.

A strong and healthy man, who can put up with tastelessness and brutality, and who would rather kill the other than let himself be killed, will enter into this fight to the advantage of both sides.

A sensitive and aesthetic man, who cannot put up with brutality, will not enter into this fight, to his and his partner's detriment.

And that is tragic.

That is why I speak of the possibility of a tragic misunderstanding.

On the other hand, we must admire how well nature has arranged this, too.

The extravert forces the introvert, through the blindness of his love, to summon in self- defense all the violence and brutality from the depths of his soul, which the latter so desperately needs in his struggle for life.

The energetic resistance of the introvert forces the extravert, in turn, to realize all the shortcomings of his thinking and sensation, which had hampered him in the fight for adaptation in that they prevented him from intellectually grasping the situation adequately.

It is certainly true, as you say, that the opposites between the introvert and the extravert are irreconcilable

only so long as the two types have not reached a compensation through their unconscious opposite, just as the opposites between the summit of Montblanc and sea level are irreconcilable only so long as Montblanc is not lowered by more than 2,000 meters, and the sea level raised by more than 2,000 meters.

A very simple procedure in theory, but somewhat more difficult in practice!

Practically speaking, compensation by the unconscious opposite turns out to be a cardinal question, which not only causes us to rack our brains but also breaks our hearts.

So there is every guarantee that the procedure of leveling and evening out is, if not a hopeless, then at least an extremely difficult task.

The introvert has a reactive type of loving, but an active type of thinking.

The extravert has a reactive type of thinking, but an active type of loving.

A person's energy is always revealed by his activity.

That is his light; his shadow lies in his reactions.

So according to the tenor of your last letter, the goal toward which we are moving would promise nothing less than that the shadow will turn into light.

With regard to physics, however, we also have to consider our energy balance and its requirements.

Is human energy really strong enough, besides maintaining the light it has already created, to turn the shadow into light?

I fear we might be on the road to godlikeness, or at least about to create that completely spherical Platonic primordial being, whom, as we know, a god found it necessary to divide into two.

If we continue to pursue this road, namely, of compensating ourselves by our own unconscious opposite, we will arrive at fatal mythological analogies, one of which I have already mentioned.

For if we succeeded in activating even our shadow, and thereby bring about an all- sided or two-sided activity in ourselves, the shadow of the god would threaten to cut us in two, as it did with Plato's orbicular and perfectly equipped primordial being.

As you know, this Platonic myth is a later echo of the earlier, widespread original idea of the first pair of parents, who were pressed together, lying on top of each other for aeons, all- round and positive, until one day a son arose between them, who, to their surprise, separated them.

Just as light and shadow always follow one another, positive and negative electricity always attract each other.

Two positive charges repel each other, however.

Thus we, too, might find that our activated, luminous shadow will suddenly separate itself from our actual light, as if it were repelled by an invisible power that interposes itself between the two centers of activity like a new shadow.

Naturally, this possibility arises only if we assume that it is at all possible to activate the shadow as well.

I certainly have to concede that all kinds of things are possible in humans, of which no one has dreamt in heaven and earth.

We have seen people making virtues out of their vices and, as Nietzsche says, a god out of their seven devils.

So why shouldn't it be possible to raise the merely reactive side in our nature to activity?

It is actually more a question of time, and of goodwill and faith, than a question of whether this is possible at all.

We are bound, however, to our energy balance.

The energy we need to activate the shadow must necessarily be withdrawn from somewhere else.

And it can be withdrawn only from a place where energy can be found, that is, from thinking for the introvert, and from feeling for the extravert.

Through the withdrawal of energy, the active qualities are reduced to the level of a certain dullness.

Instead of a bright light and a dark shadow, there will be twilight everywhere.

We believe we can see something of the sort in certain oriental psychologies of religion, in which it is precisely the recognition of the shadow that led to the harmonization and leveling- out of the psychological opposites.

The legend of the life of Buddha bears testimony to this.

And what insights in this respect do we not owe to the superior mind of Lao Tzu!

But I will not further deal with this problem at this point, in order to hear your opinion.

To conclude, I would like to come back to the "metaphysical" concept of beauty and truth you discussed in your last letter.

Although you are quite Platonic, I find it possible to deal with this metaphysics in a metaphorical way.

In all modesty, it has to be stated that, although we may speak of metapsychology, it does not befit us to speak of metaphysics.

The latter we may well leave to those who are so well informed about the conditions in the beyond because they are on such excellent terms with it.

I believe, then, that we can speak of the "meta-psychological" as the hypostasis of what we infer from so-called unconscious factors in our consciousness.

Seen in this light it may appear to us as if the extravert's striving is guided by a Platonic idea of "true beauty," and that of the introvert by "beautiful truth."

Even in this Platonic image, however, the shadows are as missing as they are above.

It will become completely human only if you assign a second “metaphysical” leading idea, that of “ugly untruth” to the extravert, and that of “untrue ugliness” to the introvert.

Let us not forget the truly mythological community between Silenus-like Socrates and Plato, who was fraternally united with the beautiful Dionysus.

In addition, one could tell a long story about the fates of extraverts and introverts.

World history is full of it.

Truth and beauty do not coincide when viewed in and by themselves, but only insofar as their value for life is concerned, for the god put a knife between the two halves of the perfectly equipped and spherical primordial being.

With best regards,

your Jung Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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Carl Jung on Pinterest: https://www.pinterest.com/purrington104/

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1. http://4.bp.blogspot.com/-My8ByixaqF8/VioKgvfQCwI/AAAAAAAAYz4/QlaQ4frB6_Y/s1600/1carl.jpg

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Carl Jung: Dissolving an image means that you become that image. **(2015-10-23 09:01)**

[1]

"Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious. Elijah is the personification of the cognitional element, Salome of the erotic. Elijah is the figure of the old prophet filled with wisdom. One could speak of these two figures as personifications of Logos and Eros."

I told you last time about the dream concerning the killing of the hero and then the fantasy about Elijah and Salome.

Now the killing of the hero is not an indifferent fact, but one that involves typical consequences.

Dissolving an image means that you become that image.

Doing away with the concept of God means that you become that God.

This is so because if you dissolve an image it is always consciously, and then the libido invested in the image goes into the unconscious.

The stronger the image the more you are caught by it in the unconscious, so if you give up the hero in the conscious you are forced into the hero role by the unconscious.

I remember a case in point in this connection.

This was a man who was able to give me a very excellent analysis of his situation.

His mother had repeatedly told him, as he was growing up, that he would someday be a savior of mankind, and though he did not quite believe it, still it got him in a certain way, and he began to study and finally went to the university.

There he broke down and went home.

But a savior does not have to study chemistry, and moreover a savior is always misunderstood, and so nursed along in these ideas by his mother and by his own fantasy, he allowed himself to slump completely on his conscious side.

He was content to take a position in an insurance company which amounted to little more than licking stamps.

All the time he was playing the secret role of the despised of men.

Finally he came to me.

When I analyzed him I found this fantasy of the savior.

He had understood it only intellectually, and so the emotional grip it had had on him remained unchanged—in spite of all he thought about it, he was still drawing satisfaction out of being an unrecognized savior. It seemed as though the analysis would arouse him sufficiently, but even that did not sink in.

He thought it was very interesting to live in such an odd fantasy.

Then he began to do better in his work, and later applied for and won a directorship in a large factory.

Here he collapsed utterly.

He could not see that he had not realized the emotional value of the fantasy, and that it was the operation of these unrealized emotional values that had made him apply for a position he was in no way fitted to fill.

His fantasy was really nothing but a power fantasy, and his desire to be a savior was based on a power motive.

One can thus come to a realization of such a fantasy system, and yet have its activity persist in the unconscious.

The killing of the hero, then, means that one is made into a hero and something hero-like must happen.

The killing of the hero, then, means that one is made into a hero and something hero-like must happen.

Besides Elijah and Salome, there was a third factor in the fantasy I began to describe, and that is the huge black snake between them.

The snake indicates the counterpart of the hero.

Mythology is full of this relationship between the hero and the snake.

A northern myth says the hero has eyes of a snake, and many myths show the hero being worshipped as a snake, having been transformed into it after death.

This is perhaps from the primitive idea that the first animal that creeps out of the grave is the soul of the man who was buried.

The presence of the snake then says it will be again a hero myth.

As to the meaning of the two figures, Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious.

Elijah is the personification of the cognitional element, Salome of the erotic.

Elijah is the figure of the old prophet filled with wisdom.

8 One could speak of these two figures as personifications of Logos and Eros very specifically shaped.

This is practical for intellectual play, but as Logos and Eros are purely speculative terms, not scientific in any sense, but irrational, it is very much better to leave the figures as they are, namely as events, experiences.

As to the snake, what is its further significance? Carl Jung, Analytical Psychology Seminar 1925, Pages 95-97.

Carl Jung across the web:

Blog: http://www.blogger.com/home

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://4.bp.blogspot.com/-aVOqvXm3eFY/ViovLGW4-bI/AAAAAAAAY0k/Phsp3lTmFGc/s1600/1salom.jpg

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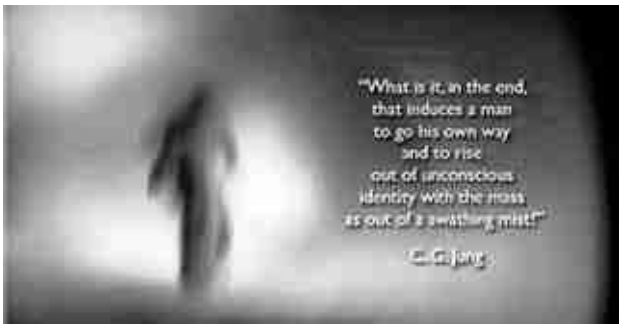
Carl Jung: I was the first to raise the question of the relation between psychotherapy and religion (2015-10-24 05:16)

[1]


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist!"
– C. G. Jung

To the Rev. Kenneth Gordon Lafleur

Dear Sir, 11 June 1960

Thank you very much for your friendly letter.

I am glad to know that my ideas met an echo in yourself.

One sentence in your letter has puzzled me.

You write:

"I hope that you will not be too discouraged concerning the possibility of religion's part in the necessary process of individuation of personality."

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects.

I should hardly risk all these misunderstandings if I had been discouraged.

I can tell you moreover that it needed some courage to deal with the religious question at all.

I should appreciate it therefore all the more if you could kindly enlighten me about the meaning of the sentence quoted above.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 566

1. http://2.bp.blogspot.com/-qRuqtBu6o28/VitMGL-jlAI/AAAAAAAAY3I/II59EcSb6-8/s1600/1away.jpg

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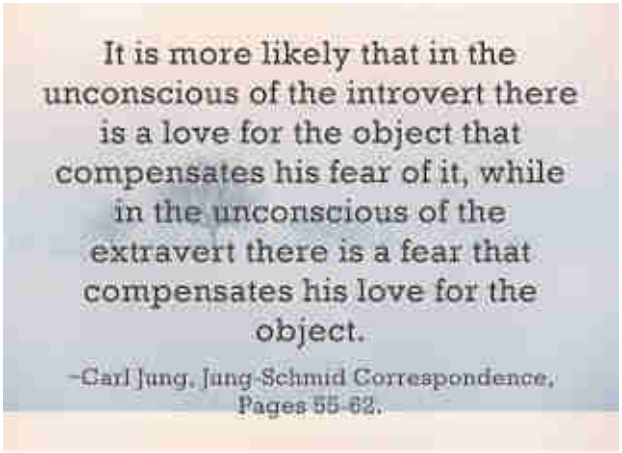
Some Carl Jung Quotations [VI] (2015-10-25 07:05)

[1]


It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object.
-Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

[2]

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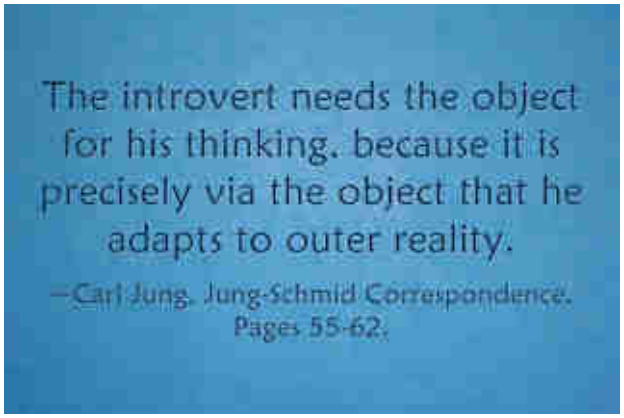
The introvert needs the object for his thinking. because it is precisely via the object that he adapts to outer reality.
—Carl Jung. Jung-Schmid Correspondence. Pages 55-62.

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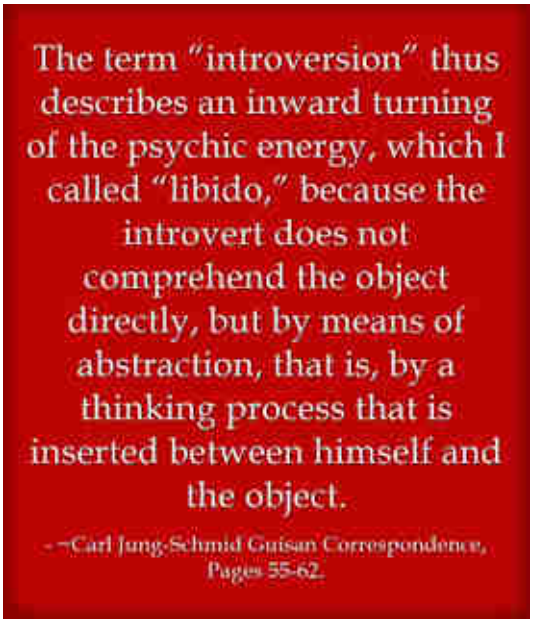
[3]

The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object.
—Carl Jung-Schmid Guisan Correspondence, Pages 55-62.

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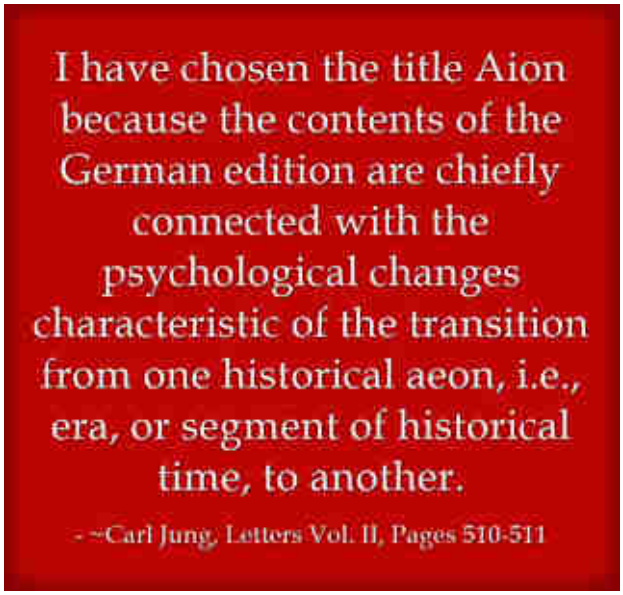
I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another.
- ~Carl Jung, Letters Vol. II, Pages 510-511

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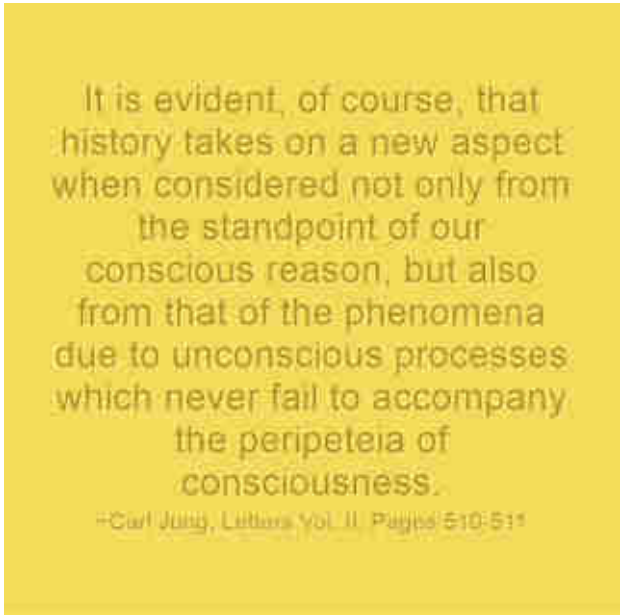
[5]


It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness.
~Carl Jung, Letters Vol. II, Pages 510-511

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[6]

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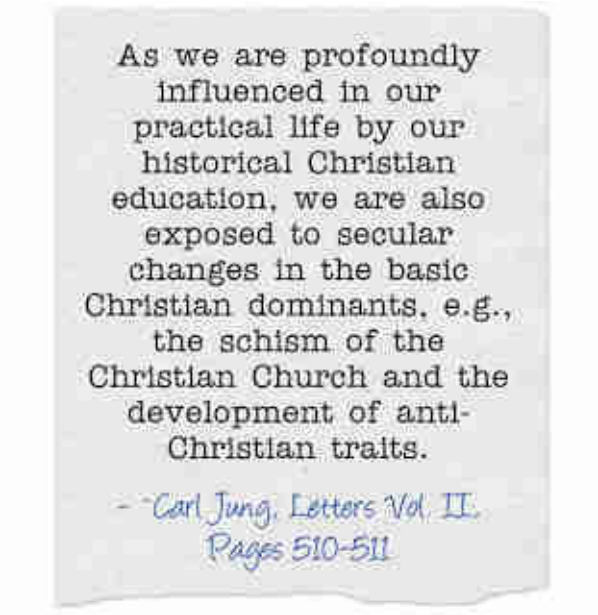
As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits.
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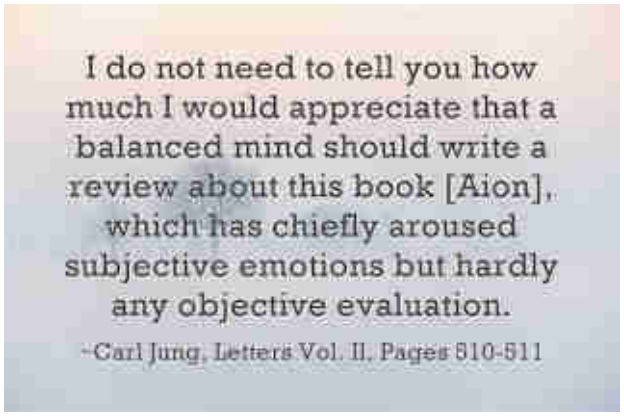
[7]


I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation.
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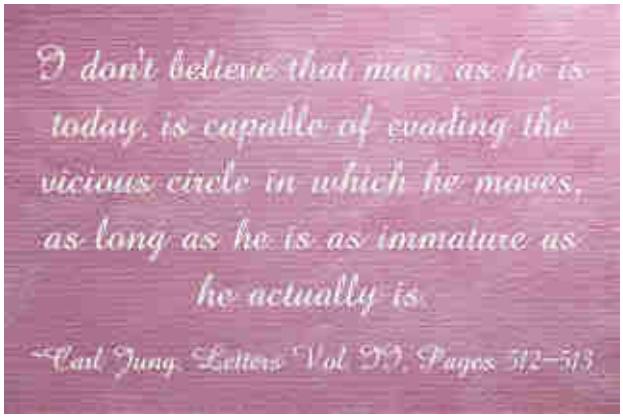
[8]


I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is.
~Carl Jung, Letters Vol II, Pages 512-513

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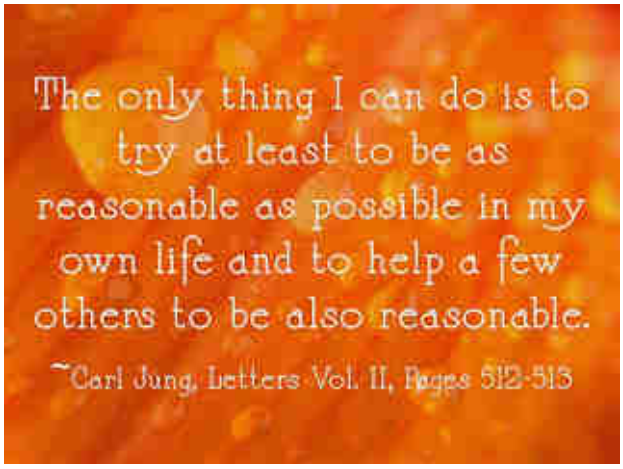
[9]


The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable.
~Carl Jung, Letters Vol. II, Pages 512-513

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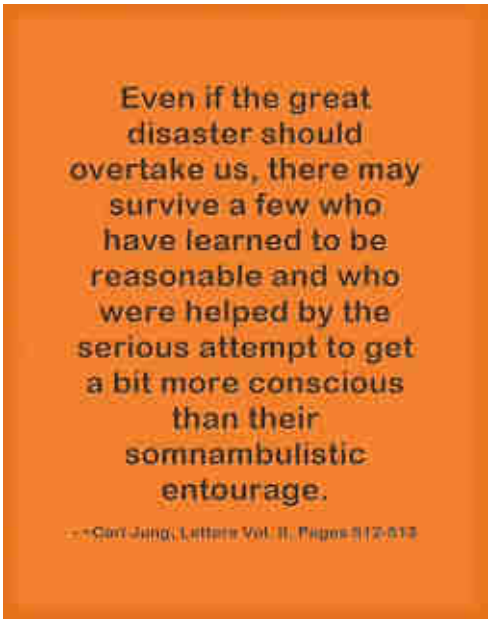
[10] 
Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage.

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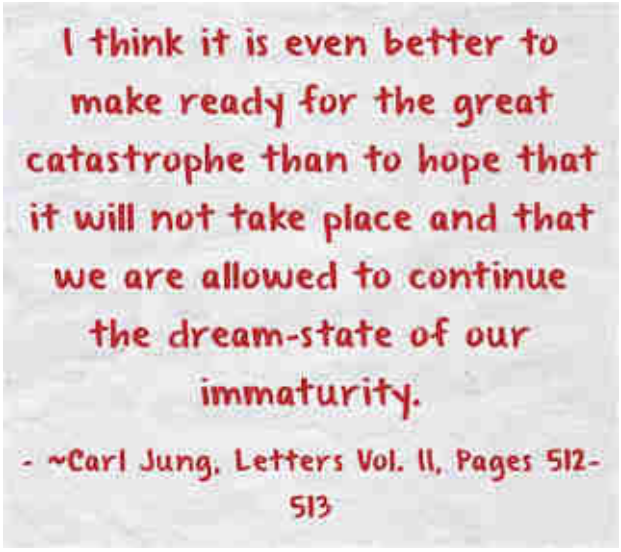
[11]


I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity.
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[12]
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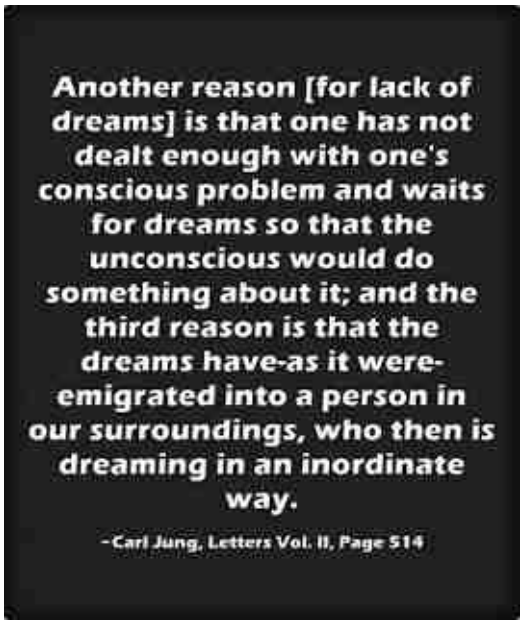
The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

[13] 
Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way.
-Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

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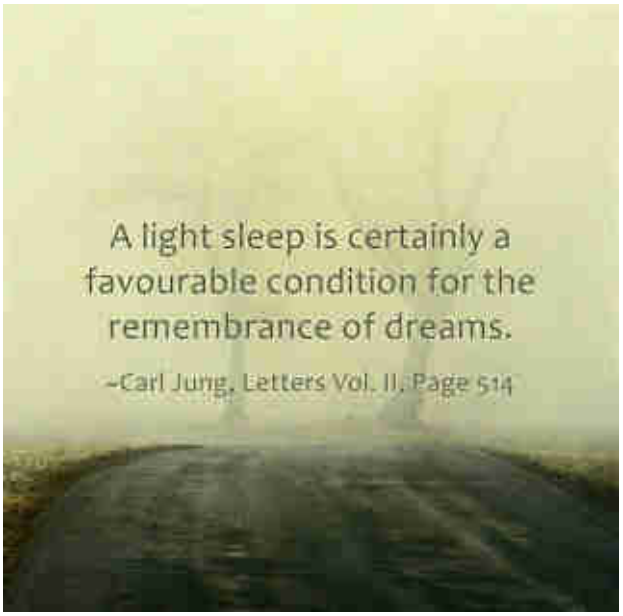
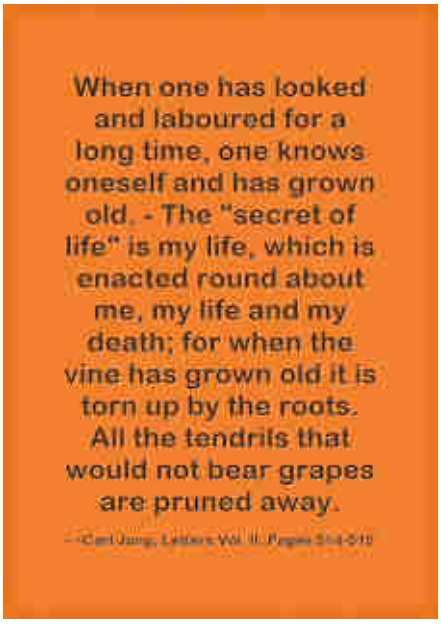


A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

[15] 
When one has looked
and laboured for a
long time, one knows
oneself and has grown
old. - The "secret of
life" is my life, which is
enacted round about
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vine has grown old it is
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All the tendrils that
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are pruned away.

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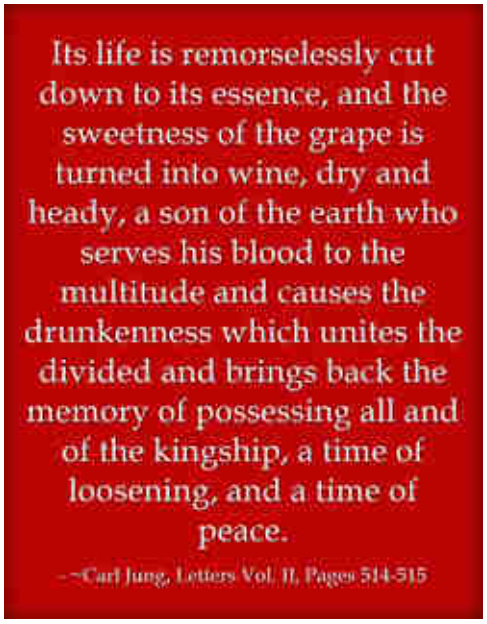
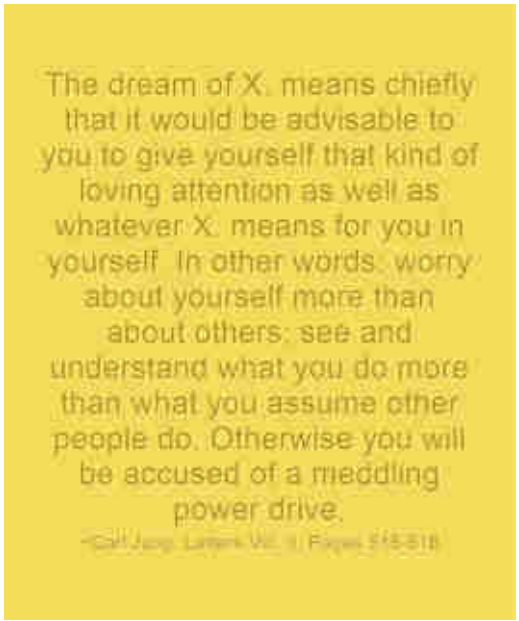

Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace.
—Carl Jung, Letters Vol. II, Pages 514-515
[16]

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots . All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515


The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive.
[17]

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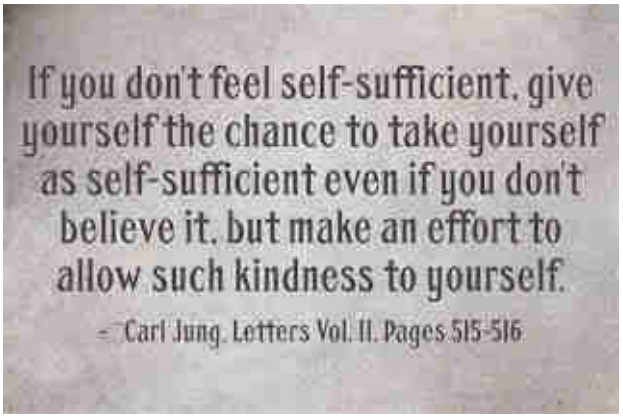
If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself.
~ Carl Jung, Letters Vol. II, Pages 515-516

If you don’t feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don’t believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

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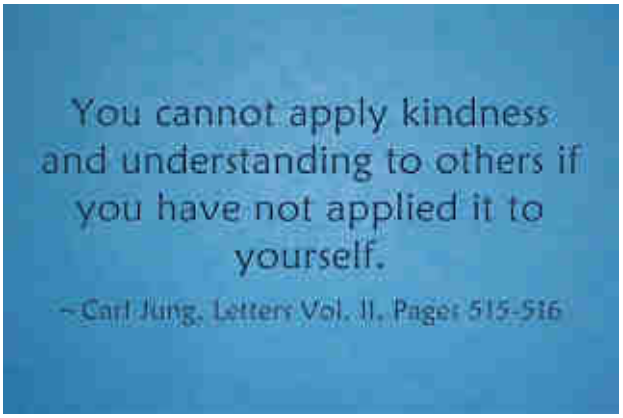
You cannot apply kindness and understanding to others if you have not applied it to yourself.
~Carl Jung, Letters Vol. II, Pages 515-516

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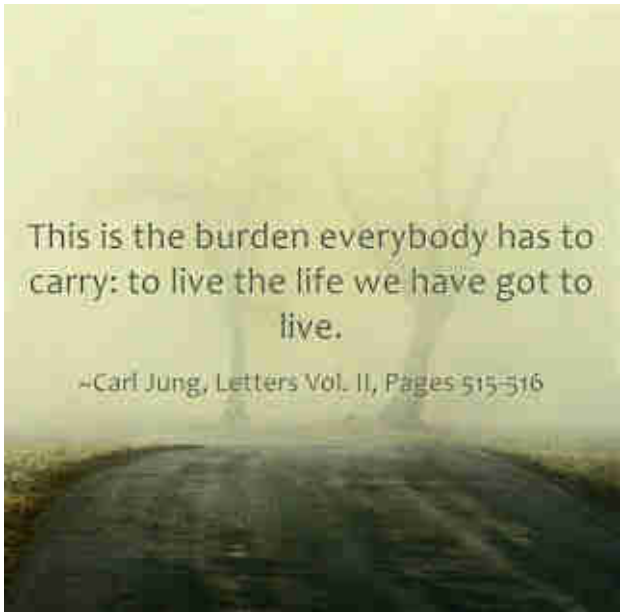

This is the burden everybody has to carry: to live the life we have got to live. Carl Jung, Letters Vol. II, Pages 515-516

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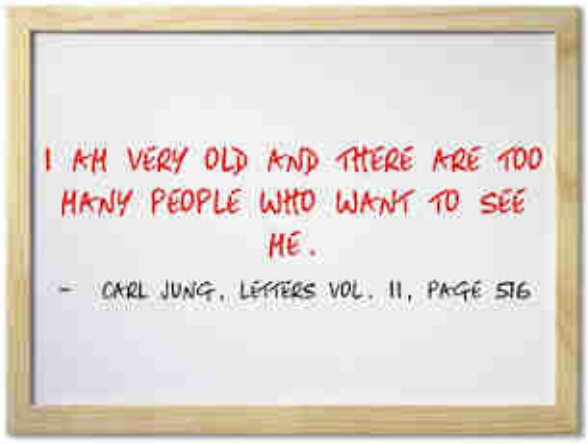
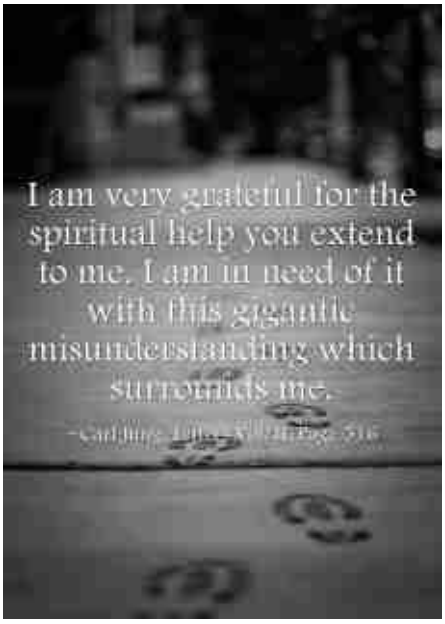


I am very old and there are too many people who want to see me. Carl Jung, Letters Vol. II, Page 516

[22] 
I am very grateful for the spiritual help you extend to me. I am in need of it with this gigantic misunderstanding which surrounds me.

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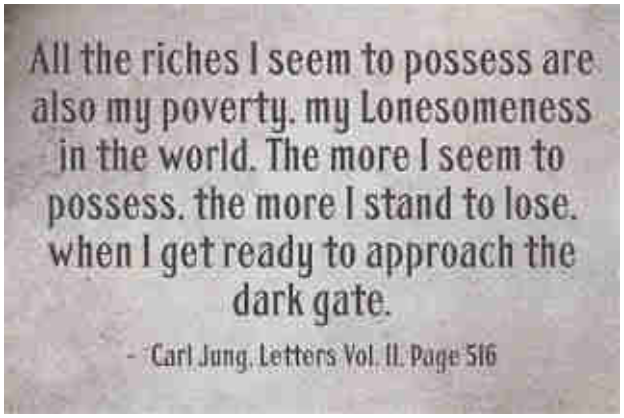
All the riches I seem to possess are also my poverty. my Lonesomeness in the world. The more I seem to possess. the more I stand to lose. when I get ready to approach the dark gate.
- Carl Jung. Letters Vol. II. Page 516

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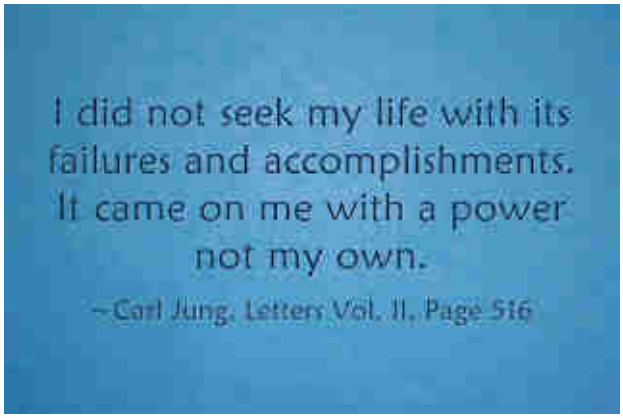
I did not seek my life with its failures and accomplishments. It came on me with a power not my own.
~Carl Jung, Letters Vol. II, Page 516

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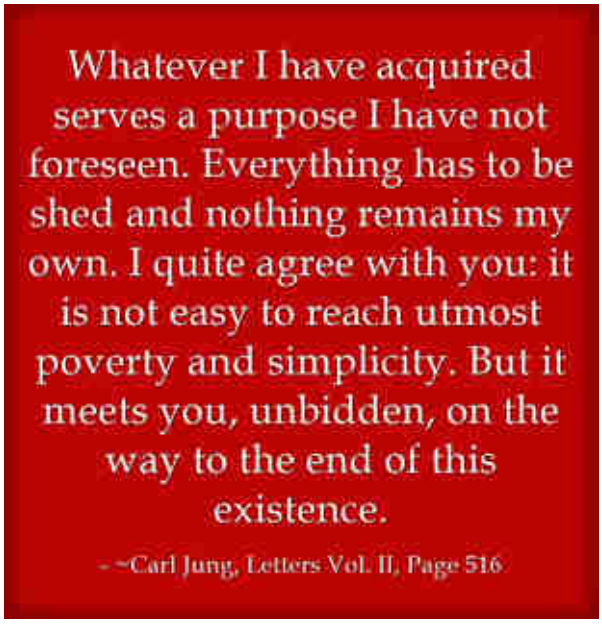
[25] 
Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed and nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence.
~Carl Jung, Letters Vol. II, Page 516

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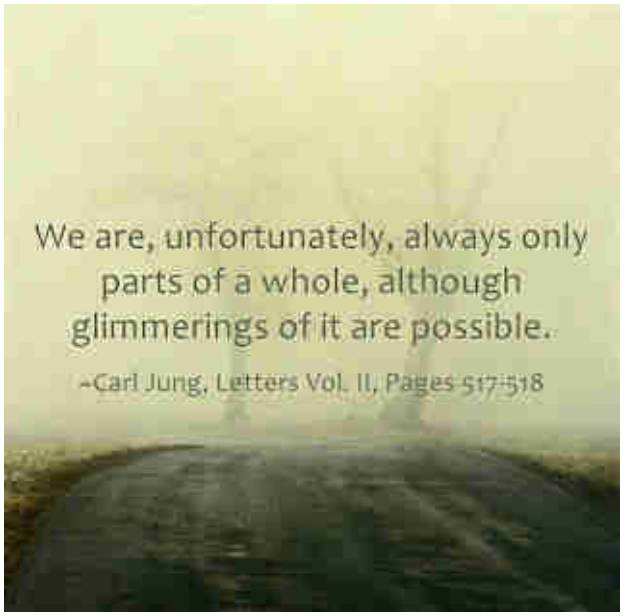
We are, unfortunately, always only parts of a whole, although glimmerings of it are possible.
~Carl Jung, Letters Vol. II, Pages 517-518

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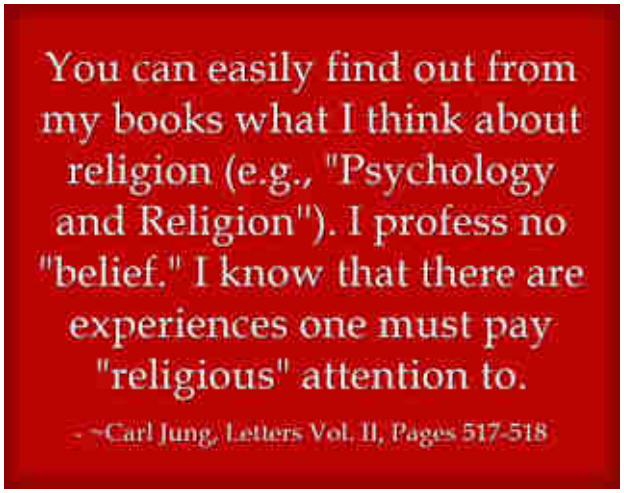
You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to.
- ~Carl Jung, Letters Vol. II, Pages 517-518

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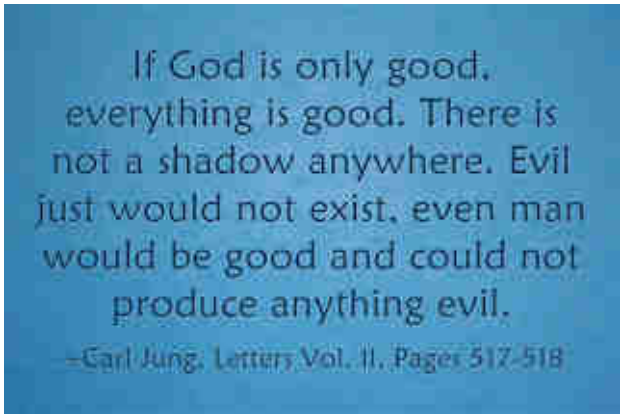
If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil.
~Carl Jung, Letters Vol. II, Pages 517-518

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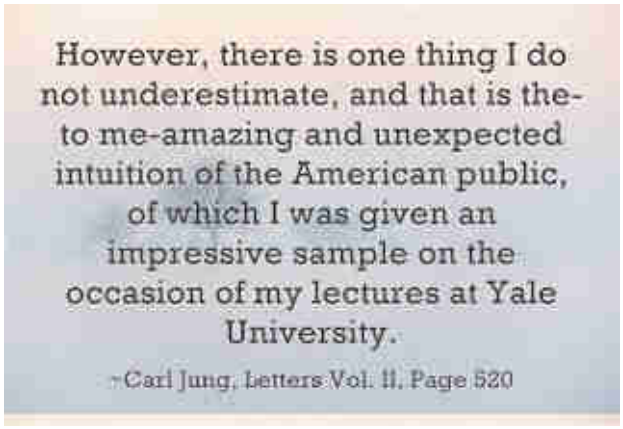
However, there is one thing I do not underestimate, and that is the- to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University.
~Carl Jung, Letters Vol. II, Page 520

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Carl Jung on Islamic and Christian Meditations (2015-10-25 15:35)

[1]

LECTURE II 10th November, 1939

In the last lecture I just mentioned that Ignatius had been influenced by Arabian culture.

The master, who was the Father of Arabian mysticism, is Al Gazzali, 1059-1111.

He was a Mohammedan theologian and at the same time a Greek philosopher.

He lived in Bagdad, where a Neo-Platonic community was tolerated by Islam until 1050.

Its members were highly cultured and were therefore valued as philosophers and doctors.

Al-Gazzali owes much of his wide knowledge of Greek philosophy and of the whole learning of his time to this fact.

We possess manuscripts of Al-Gazzali, showing his peculiar, though characteristically Moslem attitude towards causality.

Every occurrence in nature being the will of Allah was one of his main philosophical ideas, much as Schopenhauer saw a manifestation of the primordial will in the falling stone.

Al-Gazzali united the theological tradition of Islam, which was already four hundred years old, with Greek philosophy and with the mystical experience of individual saints.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West

know very little today of this mystical side.

The writings of Al-Gazzali, however, had a great influence on the West in their day.

There were very few western savants then and they became interested in the treasures of Arabic literature.

People studied at the Moorish universities of Salamanca and Cordova, and the Greek writers first became known through Arabic translations.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them.

It was especially the Dominicans who translated these works into Latin and embodied pages, or even whole manuscripts, in their own devotional books. AlGazzali is quoted, as if he were a Church father, as a sacred authority.

We find many things in the exercitia of Ignatius which correspond to Arabic and Sufi mysticism.

The retreats, for instance, which lasted thirty to forty days.

The Arabic retreats were under the direction of a Sheik who had absolute authority over his pupils.

They had to live an ascetic life, in silence, fasting, watching and praying.

Everything had to be confessed to the Sheik who had a heavy responsibility for he was responsible for the salvation of the souls of his pupils.

This was much the same in the case of the director of the Ignatian exercises and many of the subjects of meditation were also very similar, such as sin,
repentance, death and Hell.

Al-Gazzali and his followers prescribed a strict self-examination and a little note book had to be kept, a sort of daily debit and credit account of spiritual improvement or regression, a moral balance sheet.

We find these also in the exercitia and it is not surprising that Ignatius was accused of using Mohammedan methods.

He had the fanaticism as well, and the spirit of military discipline, he prescribed absolute obedience and an uncomplaining submission to the director.

There is no doubt whatever that Ignatius was influenced by Arabian tradition, though some people claim that it was the other way round.

It is quite possible that Christianity also exercised an influence on Islam but we have documentary proof that the things I have mentioned existed in Islam long before the time of Ignatius.

There were two kinds of Ignatian exercises, big and small.

The big exercises were prescribed, the small ones were preached.

The former lasted about thirty days, the latter at most three days.

The small exercises were open to the public, they were really exceedingly like Methodist Revival meetings, the preacher roused the people and played on their emotions.

These small exercises were very important to the Jesuits, but were not always approved of by the rest of the Church or even by all the Jesuits themselves.

The Jesuit, Boeminghaus, says: "The three day exercises go over the land like a flood, they are our peace, our hope and - our peril."

One can imagine that exercises which worked on the emotions sometimes had very undesirable effects, especially among women who have a particular
way of reacting to such things.

Ignatius himself noticed that the big thirty day exercises were not for the many but really only for the few.

His experiences, right at the beginning, taught him caution and he eventually gave up working with big groups at all.

There is a very good reason for this, for the individual is a totally different person alone.

We always forget that we become unconscious in a group of people, one does not know exactly what happens but we fall below our level.

The collective man in us rises, he is strengthened to such an extent that we forget who we are.

This is why a crowd of people always have a lower level than individuals.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective.

The argument that man is raised by the community is false.

Take an example.

You go to a Swiss "vaterlandischen Schiitzenverein" (patriotic shooting club).

If there is a speech every member may feel what a wonderful people the Swiss marksmen are and feel himself to be a little Wilhelm Tell.

He goes home treading on air but what about next morning, when he wakes up to the fact that he is earning 350 francs a month and living in a third floor back.

The whole thing has flown out of the window, for it was mere suggestion.

The crowd is exceedingly suggestible, it believes everything and can do anything for no one is responsible.

Read Gustave le Bon’s "Psychologie des foules", it gives an excellent picture.

Community is something for independent people, not for those who have no roots.

Take a group of a hundred people, they are one huge swollen head, everything sinks to a collective level where we all meet on the level of the homo sapiens.

And do you believe that the homo sapiens is sapiens?

I have never seen one yet.

Ignatius was very wise in being careful in the choice of his pupils and when possible he saw them alone.

In the big exercises a group was taken but the Director had to maintain an individual contact with them all and be ready to see !hem alone when necessary.

This was to avoid worthless collective enthusiasm and to insure that the exercises were suitable to the individual, that they fitted his age, ability, education, etc.

Ignatius had a shortened and simplified form of the exercises of which Bernhard Hegardt says:

"So that an uneducated person, or one endowed only with feeble powers, should not have things presented to him which he cannot easily endure and from which he can derive no benefit. Likewise according to the stage which each seeks to attain, things shall be presented to him by which he may acquire more benefit and make more progress. To him who seeks only a little improvement one must only prescribe the examen particulare et generale and at the same time, during half an hour in the morning, the method of prayer concerning the ten commandments, the mortal sins and so on, and exhort him to confess weekly and when possible to partake of the sacrament every fortnight or better still every week. This method is more suited to people of little education or illiterate people, at the same time every precept must be explained to them. The same applies to mortal sins, the laws of the Church, the use of the five senses and the acts of mercy."

We see that the individual point of view was discriminated and respected.

In the small exercises all the work was done by the preacher and his sermons, and the director was also very important in the big exercises.

But the chief work in the latter was done by the pupil himself.

He was inspired perhaps by the sermon, but he had to retire to his own room for a considerable part of the day and carry through his meditations alone and undisturbed.

I will read you a description of the small exercises in the 18th century from Bernhard Hegardt:

"One can understand how such a frame of mind could arise when one sees how the smaller "Exercises" were carried out at that time, for instance, in Naples. The so-called religious house of the Jesuits in that town was used as a meeting place. The nobility were asked first to the 'retreat', then the most venerable clergy, further the youthful students and others of whatever standing and line of life they might be. All these made a point of meeting regularly twice a day in a big hall or in another suitable place in order to take part in the Exercises, for two hours in the morning and two hours in the afternoon. And as darkness and gloom may affect the frame of mind of the assembly in no small measure, all windows are very closely veiled and curtained. The first thing to strike those who enter is a great, painful crucifix, a number of skulls and bones, thorns and such like. Upon the stroke of a bell the whole proceeding begins by reading aloud from a sacred book. After that the director of the Exercises propounds the subjects of meditation with 'great spirit' (in an uplifted frame of mind), that is 'the fundamental truths of the first week's meditation for

the purification of souls.' And thus it proceeds with repentance and mortifications, dialogues with the crucified one, etc. One meditates upon the fact that the pleasure of vice lasts only a moment, but pain an eternity. Therefore be ye always ready, for ye know not in what hour the Son of Man cometh. Ye are always happy and joyful and in the twinkling of an eye ye are in hell. Or: how easily would he be able to scorn all earthly things, who considers how soon he will die. Finally, and in conclusion of the devotional exercises , each one kisses the five holy wounds, receives the divine blessing and returns home. And although this gives only a faint idea of the big Exercises, the members of the assembly can be likened unto 'ardent coals which alternately flame up and kindle and light each other, so that soon all are
animated by the same fire."'

This is collective emotion, where people are all seized by a mystical enthusiasm.

We hear that these small exercises had the most marvellous moral effects, drunkards stopped drinking, inveterate smokers stopped smoking, cripples were cured, etc.

Everything happened in short which can happen under group suggestion.

This is the shadow side of the small exercises which were really just revivals.

I will say no more about them for they are in no way a parallel to eastern Yoga.

Before I begin with the big exercises I should like to say that I am not in a position to give you first-hand information.

I have never carried out such exercises but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible.

I regard them as an extraordinarily interesting parallel to eastern Yoga.

The exercises are under certain general rules:

1. "We understand by spiritual exercises a special method of examining our conscience, of using contemplation and prayer for the ultimate purpose
of removing the disorderly inclinations of the soul and of discovering God's will concerning one's own life's occupation and one's own salvation."

This is the official formulation, not mine.

2. "The director of the exercises should just state the material for contemplation, touch on a few short points, and only give a few brief elucidations.
The contemplator should continue to work on the foundation of the historical material with his thinking reason."

The historical material consists of the holy legends.

"If he can thus find some light it will have a stronger affect and bear more enduring moral fruit for being the result of his own efforts."

It is obvious from this paragraph that in the big exercises the Director must only give the subjects for meditation and leave the conclusions to the contemplator.

It is important that it is his thinking reason which is recommended to help him.

3. "Two forces of the soul come into action during this contemplation. First reason which must penetrate the material logically; and then the will which must pick up the affects released by the thinking. This latter activity should be practised more reverently than the thinking, because it is speaking directly to God and his Saints."

This again is an official formulation and we see how much reason and thinking are emphasised. We are also told that such thinking brings up affects.

Self examination reveals faults, and these cause anger, repentance or unhappiness.

The rules pre scribe mastering such affects by the will and using them practically.

Choo sing a line of conduct and res olving on such and such a course.

4. "The exercises are divided into four weeks; the first week is devoted to sin as the subject of meditation, the second to the life of Christ up till the Passion, the third to the Passion and the fourth to the Resurrection and Ascension."

These are just general directions and this rule goes on to say that though the usual time for a big exercise is a month, equally divided into four weeks of seven days, this need not be taken literally and can be altered at the discretion of the Director.

But:

"it is better to be severe and each meditation should last an hour, to be on the safe side rather more, for the devil is very fond of shortening the time for meditation."

We will leave out the rest of the rules and go over to the detail of the exercises themselves.

But here naturally we shall get into the depths of Christian psychology, particularly Catholic psychology.

Many of you will not be acquainted with this, it is very strange, particularly to us Protestants, so I must ask you to follow in the same spirit in which you followed the eastern material, with a naive and open attitude.

This was, of course, much easier in the case of the eastern texts, they are so far from us that we could allow them to happen and to work upon us.

Do not listen to the exercitia as Christians, with a Christian upbringing, but as if you were Indians who had never heard anything of the kind.

When you hear things familiar to you, such as the sayings of Christ, do not think you already know what they mean, for we do not really know at all, we only think we know.

Try to think of Christ as if he were Mahasukha, Shri Heruka or one of the Buddhas.

It is in a way a pity that we all read the Bible so young, for now it is very difficult to get a fresh and unprejudiced impression of it such as an Indian would have.

Indians told me things about the Bible, when I was in India, which I had never seen and only saw after they

were shown me through the spectacles of an eastern understanding.

It would be advisable to keep the images we saw in the eastern material before your eyes because the differences and parallels will then strike you at once.

The actual exercises are preceded by a praeparatio which usually consists of an oratio, an introductory prayer which is also a meditation.

I have the Latin book of an old Spanish Jesuit here, Izquierdus, of the classical school who gives us authentic information about the character of the praeparatio.

The mental prayer or meditation (oratio mentalis) simply consists of recalling something said or done, thinking it over with the intellect, weighing the essential, the accidental and the circumstances against each other and inferring one from the other.

The will is thus persuaded to win sound insight and right feelings and to grasp holy precepts and this is the fruit of the prayer.

Before beginning the meditation one must prepare the points to be meditated upon and keep them in mind.

About two places before one reaches the place of meditation one should raise the state of one's mind, and reflect that one is in the presence of God who will listen favourably to one who pleads zealously for salvation.

Concerning the body, usually one should kneel.

But should any one feel more devotion and attention lying face downwards on the ground or standing, then he should do so.

And, after God's permission has been asked, he may also sit if there is a bodily weakness which makes it unavoidable.

In order to concentrate better on the prayer, and to hold one's phantasy in bounds, or to collect it when it wanders, one should imagine the
place exactly, that is make a substantial picture of what is to be meditated upon, painting in the things, people, place and other circumstances,
as the object of meditation requires."

This is an excellent description of the process of active imagination, where it is also necessary to see the phantasy substantially.

The invocation follows in which one asks God for enlightenment and Grace, in order to receive the fruit which belongs to this prayer.

You can see here already the enormous difference between this and the eastern point of view. In the praeparatio itself God is invoked.

One has a vis-a-vis, even a personal vis-a-vis.

There is no turning inwards, the building stones are taken from the memory, from the conscious.

The contemplator remembers a sin, for instance, which he committed at a certain place and time, and meditates, as the praeparatio prescribes, on that.

This meditation is directed to God, towards vis-a-vis, not towards oneself.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio.

This is typical western extraversion.

I must rely on your memories for I cannot possibly mention the eastern parallel each time.

The eastern way of meditation is entirely introverted, it is concerned with inner facts.

There is never a feeling of personal relationship to a vis-a-vis, to God.

I experienced this in Ceylon.

I went to the Temple about six o'clock in the evening when it was already dark.

A golden image of Buddha gleamed in the lamp light and many young girls, with shallow bowls full of jasmin blossoms, were shaking the flowers on to the altar of the Buddha and murmuring a mantra.

A Buddhist monk was my companion and I asked him: "Are they worshipping the Buddha"?

"Oh no", he replied, "the Buddha does not exist any longer, he has gone into the Maha Nirvana from which there is no return."

I asked him what they were saying as they scattered their flowers.

He replied: "They repeat a mantra to the effect that as the flowers fade so do our earthly lives".

The evening devotion of these young Buddhists was no invocation, no petition to God, but an admonition to themselves. Carl Jung, ETH Lecture 10 Nov 1939.

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Carl Jung: ...his death has become another tragic experience for me. **(2015-10-26 05:42)**

[1]

[Carl Jung: As I have so earnestly shared in his (Victor White) life and inner development, his death has become another tragic experience for me.]

To C. K. Ginsberg

Dear Mrs. Ginsberg, 3 June 1960

Thank you for kindly telling me the news of Father White's end.

It forms a valuable supplement to the thoughts that have moved me from the moment when I saw that we had come to the parting of
the ways.

I was at the end of my resources and had to leave him nolens volens to the decree of his fate.

I saw that his arguments were valid for him and allowed of no other development.

I accepted this in silence, for one can only respect such reasons even though one is convinced that-had the circumstances been favourable-one might yet have reached out beyond them.

In such cases I usually tell my patients: here only fate can decide.

For me personally it is, every time, a matter of life and death, where only the person concerned can speak the word.

For it depends entirely on him and his decision what will
Happen.

Knowing how much depended on whether Father White could understand my arguments or not, I still tried to point out the difficulties in my second-last letter to him.

With the feeling, however, that it would not be granted me to pierce through to his understanding.

It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.

As I have so earnestly shared in his life and inner development, his death has become another tragic experience for me.

To us limits are set which we cannot overstep, not in our time.

Perhaps what has evolved in the course of the centuries will not cease to be active for just as long a span.

It may take many hundreds of years for certain insights to mature.

I am glad and grateful that you looked after him so kindly.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell.

Thank God that was spared him.

One must also be grateful for the merciful intervention of the embolism.

I thank yo u for your kind offer to let me see the drawings.

I hope you will understand th at I prefer to let the images of the living man steadfastly gazing ahead live on in my memory.

In gratitude,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 563

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Carl Jung on ... the Yogin is identical with the eternal Buddha essence. **(2015-10-27 05:44)**

[1]

Lecture IX January 1939

We began the second phase of our text in the last lecture.

The important statement in the first phase, which is laid down as a thesis, is that the Yogin is identical with the eternal Buddha essence.

This statement is supported by active imagination and by the analysis of the functions.

The text alters suddenly, the thesis comes to an end and the anti-thesis presents itself.

There is no indication of this in the outer form of the M. S.

It is not divided into chapters but runs straight through .

An incisive change, however, appears in the point of view. In the first phase Heruka was spoken of as entirely positive and now quite suddenly we hear that his eyes are delusion, his ears anger, his nose miserliness, his mouth greed and his whole body jealousy.

This is the quintessence and all his senses are Vajra-shvara.

It is just the senses and the sense organs which bind us to the earth .

They belong to the Nidanas, the chain of causation, which entangles us in life and makes us take part in the world, in the life which ends in death.

This chain appears later in the text and I shall speak of it then.

We meet something here which is wholly negative, so we can say that the statement: "I am Buddha" comes up against the narrow limitations of the body of the individual.

The body revolts against such an unheard of statement, and says it is monstrous.

We find, therefore, that the beautiful idea of identity with Buddha has been checked.

The second phase begins with a denial of this idea and a threatening denial.

The text continues:

"(The five constituent elements of the body should then be meditated up on as five female Devatas). The Earth element is “She who causes fall’; the water element is ’She who kills ’;the fire element’ She who summons ’;the air element ’The Lady of Dances’ and the ether element is ’She who has the net of Lotuses’."

We meet the four elements here, every component of matter.

In the Middle Ages we too thought in these terms .

Everything which lives and moves is composed of the four elements, so they are the four exponents of the physical reality of things.

These four are feminine in our text and so is the ether element which is the quintessence and embraces the other four.

Everything was explained by the scientific concept of ether when I was a student, and everyone was convinced that we had advanced far beyond the old alchemists who spoke of the quinta essentia, but ether is really the metaphysical quinta essentia of physics.

The alchemists speak of it as the blue ether, the Lapis aetherius, the Philosopher's Buddha's Sermon: Nidana Samyutta. Lecture XIII, p. 83.

Stone, and so on. It is described here as "she who has the net of Lotuses".

This is a difficult idea, one supposes that the purpose of a net is to catch something.

Alchemistic philosophy also sees the apparent world, matter, as a trap .

This idea is to be found in the Tibetan Book of the Dead, the Bardo Thodol, as well, according to which the soul is in the Bardo for an interval of 49 days, after which sexual phantasies attract it to some place where it gets caught by a uterus.

There is an interesting legend in one of the b o oks of Madame David-Nee!.

A young girl was fetching water at a spring when a man suddenly approached her and tried to have intercourse with her.

She was very much frightened and escaping from him ran back to her mother.

The mother listened to her story and asked her to des crib e the man.

The girl did so and the mother said:

"That was a Holy Man, you should have done as he asked. Put on your best dress and run back to the spring and offer yourself to him."

The girl obeyed but when she got back the Holy Man replied:

"It is too late now, it has already happened. A rich lama who was lazy and ignorant has just died in complete darkness. His soul immediately sought for reincarnation and I wanted to give him a better Karma with you. But you refused, and while you were away the male donkey in that field covered a female donkey and the lama's soul was caught in that uterus, so now he will be born as a donkey . "

This story is exceedingly typical of the e astern point of view.

Souls have sexual phantasies and by that they are attracted to the places where such things are happening and then they are caught in the life which
the East calls Maya.

Easterners think of the visible world as an illusion, a sort of thought stuff.

The lady with the lotus net is the mistress of that prison.

The Yogin sees the visible world as the distinctness of divine thought.

The text continues:

"As one desires a precious object by means of which only one can acquire merits the purification and mental transmutation of all the aggregates the elements, and the functions of the various organs of the senses into Devata furnish such an object."

The meaning of this passage is that through active imagination the Yogin succeeds in making his senses and functions independent.

It is the purification of th e senses.

They are Devatas, autonomous beings, it is no longer my act but a divine being.

There is enormous psychological merit in such a procedure.

We saw before that the functions became "each a Tathagata", a Buddha.

It is possible, through active imagination, to make all the psychic activities into separate entities, in this way they are removed from oneself.

One's thinking, for instance, becomes a separate being, you see it no longer as your own action but as a daemon.

If all the parts of myself are outside myself I become helpless, I cannot think.

I must say to Mr. A: "Think please."

Or if feeling is called for I must ask Miss B: "Smile a little please."

Through delegating the functions I become a whole theatrical comp any, instead of one person, who act me to myself.

I am emptied of them, and then I find that I am Shunyata, the Void, everything is outside me.

We, in the West, do the same thing but not in the same way, we simply naively project.

We keep a best enemy who acts us to ourselves !

Every neurotic does this, but in this case we need make no such distinction, the "normal" do it just as much.

Projection can even lead to ideas of persecution.

Everything which we do not want to see in ourselves is there all the same and we must get excited about it, so we excite ours elves about someone else, he does it, anything in order not to see it in ourselves.

We can see this process everywhere, the generous person with the miserly friend, the spendthrift who saves matches, etc., etc.

This process is entirely unconscious with us, the things leave us, and we are free of them but we are bound to the people who do them for us.

Our family, friends, and whole social circle are all put to this unconscious use.

The process, which we are considering in our text, simply makes this mechanism conscious.

The burden is taken off other people, everything is projected, not on to human beings, but on to Devatas which are then set up all round the Yogin.

They have Devatas or gods in Tibet and elsewhere for these projections.

Heruka is such a god, he mirrors all the negative things which lead to sickness and death.

Everything is personified here, if such a process is successful it results in entirely emptying the human being, my sight, my eye, for instance, is an autonomous Devati.

The Yogin no longer does anything himself, he no longer has any direct connection with any object because there is another there.

The Yogin wishes to cut himself off from reality, he is an infinite distance from objective reality, you feel you could never reach such people, they look right through you.

Through taking endless pains, and by the utmost perseverance, they obtain eternal peace through these personifications, and they do not even feel the pain of separation any longer.

This is how the eternal repose which we see portrayed in the images of Buddha is obtained.

The Yogin in our text obtains great merit in attaining this personification and purification.

"Again with the beams of light shooting forth from the 'Him' in the heart, let the worshipper invoke his Vajra-guru" His immortal, spiritual guide.

"surrounded by the line of Gurus in the upper Heavens before him.

Below them is the principal Devata surrounded by the sixty-two Devatas of the Shri:-Chakra-Sambhara."

This is our mandala, and a multitude of Devatas have come round him, a whole theatrical company.

"Then having imagined that the above Divinities are seated on the fronting Heavens let the worshipper think that he is himself multiplied innumerably."

This is exactly what I was saying before.

"Each of his counterparts should repeat salutation to the Gurus and salutation of the Mandala of Shri-Cakra-Sambhara in honour of the Guru and the Devatas respectively and let each bow down to them."

Here the Yogin has dissolved into innumerable counterparts, a whole chorus, and each one of these figures is himself and every one of these must salute the Gurus and the Mandala.

When he himself salutes, he must, through active imagination, see that every one of his counterparts does the same.

This repetition is very typical of Tibet, they write mantras on their flags which flutter in the wind.

And they have wheels, wind and water wheel, which endlessly turn round repeating the mantras.

I have brought a picture to show you of Tibetan origin. (See sketch p . 61)

It depicts the Yogin, sitting as Buddha on the Lotus, with his figures round him.

The picture must be thought of as streaming with light.

The Yogin is multiplied in numerable times, all the figures are himself and yet different; he is empty, entirely empty.

The question is what remains when the whole personality is dissolved in such figures?

When you try to touch such a person, you only touch one of the figures, you are aware that there is a great deal more in the personality, but it is not
affected, it does not respond to you.

The disintegration of schizophrenia is somewhere on the same path, it is analogous, but there the process is left to the unconscious, and then it is no multiplication, but a split.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatis all over the universe, I can sit in the heaven of the gods and reach eternal peace.

We come now to the Sacrifice and Worship.

"Then let him offer the offerings in their order ... Saying the following Mantra 'Om Sarva-Tathagata-Shri:-Chakra-Sambhara-Mandala-ChakraSarva-Vira-Yogin!'."

This is an invocation to the Tathagatha.

It means: Om, Sarva=all, Tathagatha=perfect, Shri:=holy, Chakra=wheel, Sambhara=collection, Mandala, Chakra=wheel, Sarva=all, Vira=man, Yogini=woman.

So translated roughly the sentence runs: "Om all-perfect-holy-wheel-collection-Mandala-wheel-all-manwoman."

So the Tathagatha who is invoked is the wheel, the mandala and the male and female Devatas, a totality, a hermaphroditic being - Ardhanarishvara.

We find the symbol of the hermaphrodite very often in mediaeval alchemy representing the Conjunctio.

There is such a close conjunctio in our text that it is practically a hermaphrodite.

This is the Buddha, the universal wheel, the circle, the totality.

Of all the opposites the male and female are the hardest to reconcile and this symbol means that the Yogin has overcome these opposites.
"This (Mantra) should be repeated before each of the offerings."

The elements are sacrificed here.

Water is poured into a silver bowl in such rituals, flowers are showered on the image, fans are set in movement and wind wheels in order to sacrifice air, a fire is lit so as to sacrifice fire.

The senses are also sacrificed: I dedicate my vision to you, music is made on drums in order to sacrifice tone. Incense is burnt and fragrant smells, such as the scent of sandalwood, are made in order to sacrifice the sense of smell, and food is sacrificed for the sense of taste.

In order to sacrifice the sense of touch the worshippers touch the Image, they smear it with ghee or rub it.

We can see this also in the West, the pilgrims to the shrine of St Anthony of Padua, for instance, rub themselves against it in the hope of obtaining the mana of the saint and with the idea of sacrificing their body to him.

The prostrations which one sees in India mean: "Here is also my body, take it" and in our text the Yogin goes further and says: Take all these figures around me, they all belong to you.

If we do this and dedicate every piece of our personality to the gods, these pieces are ruled by the gods, we can no longer give them orders or even say what we want to say.

We find something of the same idea in the West, in the astrology of the Middle Ages, in the Aderlassmensch (the bleeding man).

Physicians consulted the position of the stars when they bled their patients, for they held that every part of the body was influenced or ruled by a sign of the Zodiac.

They believed that the stars themselves ruled the destiny of man.

We find people now with the same psychology, pieces of themselves are projected all over the universe.

This is a remnant of a state of primordial nature, an uncivilized state, and is totally different to the super culture displayed in our text.

The Lama takes infinite pains and his production is a work of art.

We have nothing in the West which can be compared to it. Carl Jung, ETH Lecture, 20 Jan. 1059

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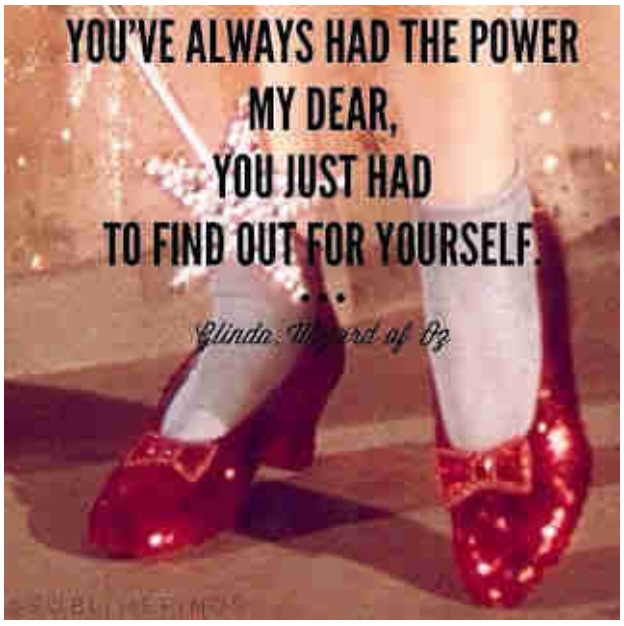
Carl Jung on "within" (Anthology) (2015-10-27 08:32)

[1]



Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition", 1958.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Pages 39-41.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

What youth found and must find outside, the man of life’s afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it

and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. Carl Jung, The Secret of the Golden Flower, Page 89.

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. Carl Jung, The Secret of the Golden Flower, Page 89.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. Carl Jung, Evans Conversations, Page 23.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development... The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

[The Self]...might equally be called the God within us. Carl Jung, CW 7, Par. 399

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Pages 503-504

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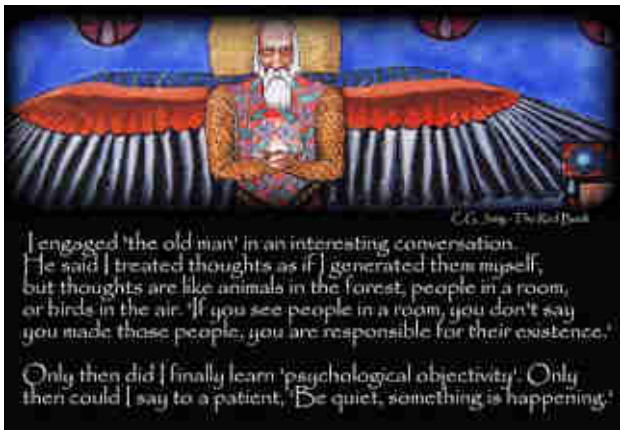
Carl Jung on how to look upon our "Thoughts." (2015-10-27 11:41)

[1]


I engaged 'the old man' in an interesting conversation.
He said I treated thoughts as if I generated them myself,
but thoughts are like animals in the forest, people in a room,
or birds in the air. 'If you see people in a room, you don't say
you made those people, you are responsible for their existence.'
Only then did I finally learn 'psychological objectivity'. Only
then could I say to a patient, 'Be quiet, something is happening.'

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life.

Philemon represented a force which was not myself.

In my fantasies I held conversations with him, and he said things which I had not consciously thought.

For I observed clearly that it was he who spoke, not I.

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them."

It was he who taught me psychic objectivity, the reality of the psyche.

Through him the distinction was clarified between myself and the object of my thought.

He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me. Carl Jung, Memories Dreams and Reflections, Page 183.

Only then I learned psychological objectivity.

Only then could I say to a patient, 'Be quiet, something is happening.?

There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

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Rainer Rilke: Do not be bewildered by the surfaces; in the depths all becomes law. **(2015-10-27 15:35)**

[1]

Letters to a Young Poet, Ranier Maria Rilke, Chapter Four

Worpswede, near Bremen, July 16th, 1903

SOME TEN days ago I left Paris, quite ill and tired, and journeyed into a great northerly plain whose breadth and stillness and sky are to make me well again.

But I came into a long spell of rain that today for the first time shows signs of clearing a little over the restlessly wind-blown land; and I am using this first moment of brightness to greet you, dear sir.

Very dear Mr. Kappus:

I have left a letter from you long unanswered, not that I had forgotten it – on the contrary: it was of the sort that one reads again,when one finds them among one's correspondence, and I recognized you in it as though you bad been close at hand. It was the letter of May 2nd, and you surely remember it.

When I read it, as now, in the great quiet of these distances, I am touched by your beautiful concern about life, more even than I had felt it in Paris, where everything resounds and dies away differently because of the too great noise that makes things vibrate.

Here, where an immense country lies about me, over which the winds pass coming from the seas, here I feel that no human being anywhere can answer for you those questions and feelings that deep within them have a life of their own; for even the best err in words when they are meant to mean most delicate and almost in- expressible things.

But I believe nevertheless that you will not have to remain without a solution if you will hold to objects that

are similar to those from which my eyes now draw refreshment If you will cling to Nature, to the simple in Nature, to the little things that hardly anyone sees, and that can so unexpectedly become big and beyond measuring; if you have this love of inconsiderable things and seek quite simply, as one who serves, to win the confidence of what seems poor: then everything will become easier, more coherent and somehow more conciliatory for you, not in your intellect, perhaps, which lags marveling behind, but in your inmost consciousness, waking and cognizance.

You are so young, so before all beginning, and I want to beg you, as much as I can. dear sir, to be patient toward all that is unsolved in your heart and to try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue.

Do not now seek the answers, which cannot be given you because you would not be able to live them.

And the point is to live everything. Live the questions now.

Perhaps you win then gradually, without noticing it, live along some distant day into the answer.

Perhaps you do carry within yourself the possibility of shaping and forming as a particularly happy and Pure way of living; train yourself to it–but take whatever comes with great trust and if only it comes out of your own will, out of same need of your inmost being, take it upon yourself and hate nothing. Sex is difficult; yes.

But they are difficult things with which we have been charged; almost everything serious is difficult and everything is serious.

If you only recognize this and manage, out of yourself, out of your own nature and ways, out of your own experience and childhood and strength to achieve a relation to sex wholly your own (not influenced by convention and custom), then you need no longer be afraid of losing yourself and becoming unworthy of your best possession.

Physical pleasure is a sensual experience no different from pure seeing or the pure sensation with which a fine fruit fills the tongue; it is a great unending experience, which is given us, a knowing of the world, the fullness and the glory of all knowing.

And not our acceptance of it is bad; the bad thing is that most people misuse and squander this experience and apply it as a stimulant at the tired spots of their lives and as distraction instead of a rallying toward exalted moments.

Men have made even eating into something else: want on the one hand, superfluity upon the other, have dimmed the distinctness of this need, and all the deep, simple necessities in which life renews itself have become similarly dulled.

But the individual can clarify them for himself and live them clearly (and if not the individual, who is too dependent, then at least the solitary man).

He can remember that a beauty in animals and plants is a quiet enduring form of love and longing, and he can see animals, as he sees plants, patiently and willingly uniting and increasing and growing, not out of physical delight, not out of physical suffering, but bowing to necessities that are greater than Pleasure and pain and more powerful than win and withstanding.

O that man might take this secret, of which the world is full even to its littlest things, more humbly to himself and bear it, endure it,more seriously and feel how terribly difficult it is instead of taking it lightly.

That he might be more reverent toward his fruitfulness, which is but one, whether it seems mental or physical; for intellectual creation too springs from the physical, is of one nature with it and only like a gentler, more ecstatic and more everlasting repetition of physical delight.

"The thought of being creator, of procreating & of making" is nothing without its continuous great confirmation and realization in the world, nothing without the thousandfold concordance from things and animals–and enjoyment of it is so indescribably beautiful and rich only because it is fun of inherited memories of the begetting and the bearing of millions.

In one creative thought a thousand forgotten nights of love revive, filling it with sublimity and exaltation

And those who come together in the night and are entwined in rocking delight do an earnest work and gather sweetnesses, gather depth and strength for the song of some coming poet, who will arise to speak of ecstasies beyond telling.

And they call up the future; and though they err and embrace blindly, the future comes all the same, a new human being rises up, and on the ground of that chance which here seems consummated, awakes the law by which a resistant vigorous seed forces its way through to the egg-cell that moves open toward it.

Do not be bewildered by the surfaces; in the depths all becomes law.

And those who live the secret wrong and badly (and they are very many), lose it only for themselves and still hand it on, like a sealed letter, without knowing it.

And do not be confused by the multiplicity of names and the complexity of cases. Perhaps over all there is a great motherhood, as common longing.

The beauty of the virgin, a being that (as you so beautifully say) "has not yet achieved anything," is motherhood that begins to sense itself and to prepare, anxious and yearning. And the mother's beauty is ministering motherhood, and in the old woman there is a great remembering.

And even in the man there is motherhood, it seems to me, physical and spiritual; his procreating is also a kind of giving birth, and giving birth it is when he creates out of inmost fullness.

And perhaps the sexes are more related than we think, and the great renewal of the world will perhaps consist in this, that man and maid, freed of all false feelings and reluctances, will seek each other not as opposites, but as brother and sister, as neighbors, and win come together as human beings, in order simply, seriously and patiently to bear in common the difficult sex that has been laid upon them.

But everything that may someday be possible to many the solitary man can now prepare and build with his hands, that err less.

Therefore, dear sir, love your solitude and bear with sweet-sounding lamentation the suffering it causes you

For those who are near you are far, you say, and that shows it is beginning to grow wide about you. And when what is near you is far, then your distance is already among the stars and very large; rejoice in your growth, in which you naturally can take no one with you, and be kind to those who remain behind, and be sure and calm before them and do not torment them with your doubts and do not frighten them with Your confidence or joy, which they could not understand.

Seek yourself some sort of simple and loyal community with them, which need not necessarily change as you yourself become different and again different; love in them life in an unfamiliar form and be considerate of aging people, who fear that being-alone in which you trust.

Avoid contributing material to the drama that is always stretched taut between parents and children; it uses up much of the children's energy and consumes the love of their elders, which is effective and warming even if it does not comprehend.

Ask no advice from them and count upon no understanding; but believe in a love that is being stored up for you like an inheritance and trust that in this lore there is a strength and a blessing, out beyond which you do not have to step in order to go very far!

It is good that you are presently entering a profession that will make you independent and set you entirely on your own in every sense.

Wait patiently to find out whether your inner life feels cramped by the form of this profession

I consider it very difficult and very exacting, as it is burdened with great conventions and scarcely leaves room for a Personal conception of its problems.

But Your solitude will be a hold and home for you even amid very unfamiliar conditions and from there you will find all your ways.

All my wishes are ready to accompany you, and my confidence is with you.

Yours:

Ranier Maria Rilke Letters to a young poet.

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Carl Jung on the Alchemist's Truth (2015-10-29 04:45)

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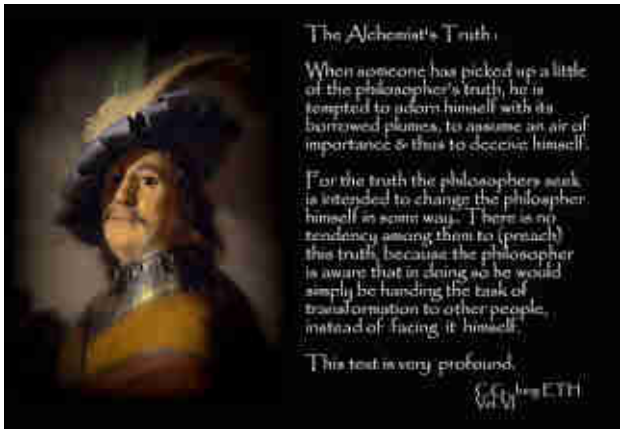
The Alchemist's Truth:
When someone has picked up a little of the philosopher's truth, he is tempted to adorn himself with its borrowed plumes, to assume an air of importance & thus to deceive himself.
For the truth the philosophers seek is intended to change the philosopher himself in some way. There is no tendency among them to (preach) the truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.
This text is very profound.
ETH

For the truth these philosophers are seeking is intended to change the philosopher himself in some way; so that in reality there is no tendency to spread abroad formulations of the truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.

This text is very profound.

When Krates had finished this conversation with the angel, the latter vanished and refused to return, and the text goes on to tell us how Krates behaved in these circumstances; in other words: what a philosopher must do in order to induce his angel to return to him:

" . . . In order to induce God to send the angel again, Krates persists in contemplation, fasting and prayer."

This is a purely religious exercise as you see.

This relationship to an "angel", as you will hear again later, occurs fairly regularly in old alchemy.

The old masters often speak of a "spiritus familiaris", a familiar or helpful spirit, who stood by them in their work.

You find such spirits b eing invoked in Faust, that genuinely alchemistic work, the spirit of earth, for instance.

The familiar spirit is called the "paredros" in Greek, the one who stands by.

The spirits of the planets are most often invoked, particularly those that dominate the alchemist's horoscope.

It was Saturn, above all, that could make men skillful in practising the art. Carl Jung, ETH Lecture, 16 May

1941.

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Carl Jung: Socrates' "naivete" is his greatness,... (2015-10-29 05:05)

[1]

To Hugo Charteris

1094

Dear Mr. Charteris, Bollingen, 9 January 1960

You surely have hit the bull's eye by mentioning the "music-practising Socrates."

The story starts with his daimonion whispering into his ear: "Thou shouldst make more music, Socrates! "

Whereupon dear old well-meaning Socrates went to buy a flute and began lamentable exercises.

He obviously misunderstood the advice, but in a characteristic
way, reminding me of his elder brother in spirit Confucius,
who in his commentary emphatically declares: "Great is the I Ching! "

It is always right, but once only it said something of which Confucius could not make head or tail.

It produced the hexagram "Gentleness or Charm."

This, Confucius thought, was wholly out of gear.

He was obscured by his pedagogics and could not pay attention in spite of his knowing that "spiritual agencies move the stalks."

But Socrates was greater, he listened to his daimonion and bought a flute.

Notwithstanding his maieutike ("art of the midwife"), he humbly obeyed the small voice from within, understanding it literally and technically as if he were a modern man.

The daimonion meant "music," the art of feeling in contrast to his perpetual preoccupation with the "ratio" of the adolescent age, the worry of his homosexual Plato.

Where was his anima?

Obviously in Xantippe and concealed in his daimonion, an apparent neuter.

He also met her once in Diotima, without drawing conclusions
except the wrong ones.

Helas-he lived at a time when the wobbly polis still needed the homosexual glue.

But at least he has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a saynow, not you."

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.

But who is listening to the daimonion?

We talk but it says nothing, it does not even exist, and if it should exist it would be a merely pathological mistake.

Socrates' "naivete" is his greatness, still greater than ours.

His humbleness is the ideal we have not reached yet.

We still consider his daimonion as an individual peculiarity
if not worse.

Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."

Well, we are not very far from it.

Cordial greetings!

Yours sincerely,

C.G. Jung

P.S. If your way should lead you once again to Switzerland I should
be pleased to see you.

Carl Jung, Letters Vol. II, Pages 531-533

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Carl Jung: The idea is that we see three dimensions, but the fourth is invisible. **(2015-10-29 05:52)**

[1]

"We see three dimensions but the 4th is invisible..
Intuition is never tangible and we know as much
of it as we do of a 4th dimension."

Unconscious sensations, and still more intuitions, are in a curious borderland which defies exact definition. Intuition is never quite conscious.

H. G . Wells in his book "The Time Machine" mirrors a curious machine which does not run in space but in time.

Three wheels can be seen, but the fourth is only faintly visible.

The idea is that we see three dimensions, but the fourth is invisible.

The same is true of the functions. Intuition is never tangible and we know as much of it as we do of the fourth dimension.

Sometimes intuitions and sensations are caused by such things as the holes made by the termites.

An intuitive type, for instance, was in analysis with me.

I received her in my garden room.

She said :You had a man here before".

I was really amazed as there had been a luncheon interval and she could not have seen him.

She could only say she had a feeling it was so and I subsequently noticed many cigarette stumps on the table and concluded, as I do not smoke cigarettes, that her unconscious had registered the fact and diagnosed a man.

It is a fact that coincidences can tend to heap up.

A professor once said to his students "This is a unique case, tomorrow we shall have another".

During my own exp erience in the clinics I saw a very rare case for the first time, seven days after another,

and then no more for seven years. Carl Jung, ETH Lecture 18 May 1934.

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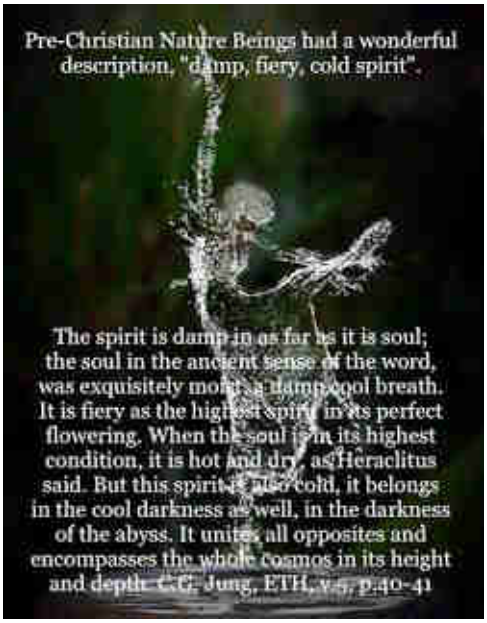
Carl Jung: It is damp in as far as it is soul;... (2015-10-29 05:57)

[1] 
Pre-Christian Nature Beings had a wonderful description, "damp, fiery, cold spirit".
The spirit is damp in as far as it is soul; the soul in the ancient sense of the word, was exquisitely moist, a damp cool breath. It is fiery as the highest spirit in its perfect flowering. When the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss. It unites all opposites and encompasses the whole cosmos in its height and depth. C.G. Jung, ETH, v.5, p.40-41

Therefore we have the wonderful description: "damp, fiery, cold spirit".

It is damp in as far as it is soul; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

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But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites. Carl Jung, ETH Lecture 29 Nov.1940 , Pages 39-40

Note: in the quotations[s] cited above Dr. Jung is citing the KARL PREISENDANZ Papyri Graecae Magicae. 1928. Bd. I
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p. 111. P. IV.. 1115-1167 by Karl Preisedanz

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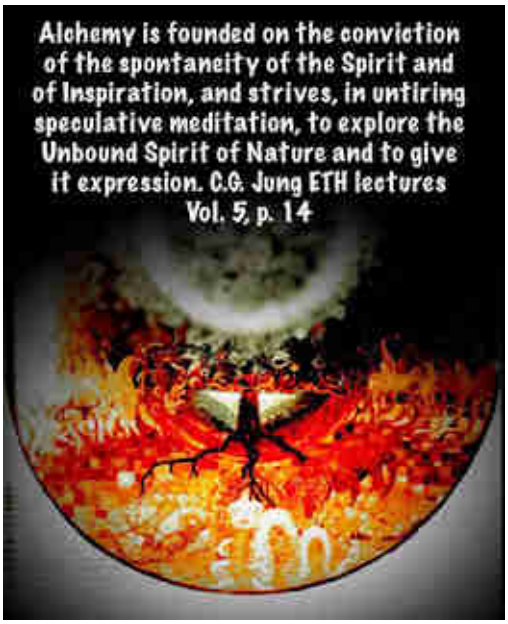
1. http://4.bp.blogspot.com/-eenofI3mYe4/VjHtLeMgaLI/AAAAAAAAY7g/iPSBV5TXvRQ/s1600/3indi.jpg

Carl Jung: "Are they worshiping the Buddha"? (2015-10-29 06:07)

[1] 
Alchemy is founded on the conviction
of the spontaneity of the Spirit and
of Inspiration, and strives, in untiring
speculative meditation, to explore the
Unbound Spirit of Nature and to give
it expression. C.G. Jung ETH lectures
Vol. 5, p. 14

I experienced this in Ceylon.

I went to the Temple about six o'clock in the evening when it was already dark.

A golden image of Buddha gleamed in the lamp light and many young girls, with shallow bowls full of jasmin blossoms, were shaking the flowers on to the altar of the Buddha and murmuring a mantra.

A Buddhist monk was my companion and I asked him: "Are they worshiping the Buddha"?

"Oh no", he replied, "the Buddha does not exist any longer, he has gone into the Maha Nirvana from which there is no return."

I asked him what they were saying as they scattered their flowers.

He replied: "They repeat a mantra to the effect that as the flowers fade so do our earthly lives".

The evening devotion of these young Buddhists was no invocation, no petition to God, but an admonition to themselves. Carl Jung, ETH Lecture 10 Nov 1939. [Excerpt]

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Carl Jung: By which principle could one show that physical evidence is superior to any other evidence?
(2015-10-30 06:33)

[1]

To E. A. Bennet

Dear Bennet, 11 June 1960

Thank you very much for your illuminating letter.

I see from it that you understand by "scientific evidence" something like a chemical or physical proof.

But what about evidence in a Law Court?

The concept of scientific proof is hardly applicable there, and yet the Court knows of evidence which suffices to cut a man’s head off, which means a good deal more than the mere universality of a symbol.

I think that there is such a thing as "commensurability of evidence."

Obviously the way of proving a fact is not the same and cannot be the same in the different branches of knowledge.

For instance, the mathematical method is not applicable either in psychology or in philosophy and vice versa.

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence?

By which principle could one show that physical evidence is superior to any other evidence?

Or how could anybody say that there is no psychological evidence for the existence of a quantum or a proton?

Obviously no branch of knowledge can be expressed in terms of another branch, just as one cannot measure weight by kilometres or length by litres or ohms by volts .

There is also no "scientific proof" of the existence of the migration instinct, for instance, yet nobody doubts it.

It would be too much to expect chemical proof in a murder case, yet the case can be proved by a legal method quite satisfactorily.

Why should psychology be measured against physics-if one is not a member of the Leningrad Academy?

Many thanks,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 565-566

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Edward F. Edinger: "Redemption of the Captive Soul." (2015-10-31 05:16)

[1]

Redemption of the Captive Soul
The basic idea of Jungian analysis
is a descent into the unconscious
to redeem the captive soul.

The Awakening in the Whore House

Description: (from a dream) I descend to the basement of a whore house run by a brutal man.

I discover a bruised and battered young woman who nevertheless had a glowing beauty.

I kiss her and awaken her.

I am overcome momentarily with a sense of compassion for her, for me, for the pathos of the human condition.

The tough owner stands at the top of the staircase.

Comment: This image expresses the basic idea of analysis-descent into the unconscious to redeem the captive soul.

There are many examples-the fairy tale of "Sleeping Beauty," Orpheus and Eurydice and, most profound of all, the Gnostic myth of Sophia caught in the dark embrace of matter. [48]

In the Pistis Sophia we read that Sophia looked down from her world of light onto the dark world and saw light in it.

She thought it to be part of the higher heavenly light but actually it came from the "Self-willed," the rebellious one.

So she was seduced

“and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it.

But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia . . . and her matter was thrust into chaos. . . .”

And Pistis Sophia cried out most exceedingly, she cried to the Light of Lights which she had seen from the beginning. . . . "Save me, O Light, for evil thoughts have entered into me." [49] Edward F. Edinger, The Living Psyche, Page 91.

48. (quoted in Jung, Awn, CW 9ii. par. 307n)

49. Pistis Sophia by GRS Mead, Page 36f.

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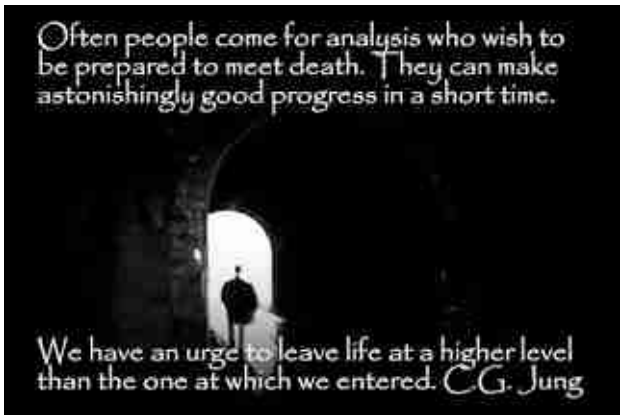
1. http://3.bp.blogspot.com/-Z7oqZ7bTUQ8/VjSGnvH0TiI/AAAAAAAAY8Q/i6uBsEb6fto/s1600/1captive.jpg

1.8 November

Carl Jung: Often people come for analysis who wish to be prepared to meet death. **(2015-11-01 05:33)**

[1]


Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time.
We have an urge to leave life at a higher level than the one at which we entered. C.G. Jung

Often people come for analysis who wish to be prepared to meet death.

They can make astonishingly good progress in a short time and then die peacefully. Inner development can advance enormously if there is knowledge
of the nearness of the end.

It seems as if a further step in consciousness has to be reached before the end of life.

Psychology is a preparation for death.

We have an urge to leave life at a higher level than the one at which we entered. Carl Jung, Jung-Ostrowski, Page 16.

From this attitude of Freud's I felt more than ever convinced that his idea of God was placed in sexuality, and that libido is to him only an urge in one direction.

As a matter of fact, however, I think it can be shown that there is a will to die as well as a will to live.

We prepare ourselves for death when we reach the summit of life; or, to put it in another way, after the age of thirty-five, let us say, we begin to know that cooler winds are blowing—at first we don't understand, but later we cannot escape the meaning. Carl Jung, Seminar 1925, Page 25.

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Carl Jung on "Projection" Anthology (2015-11-01 09:21)

[1]

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there

would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par. 420.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Pages 504-506

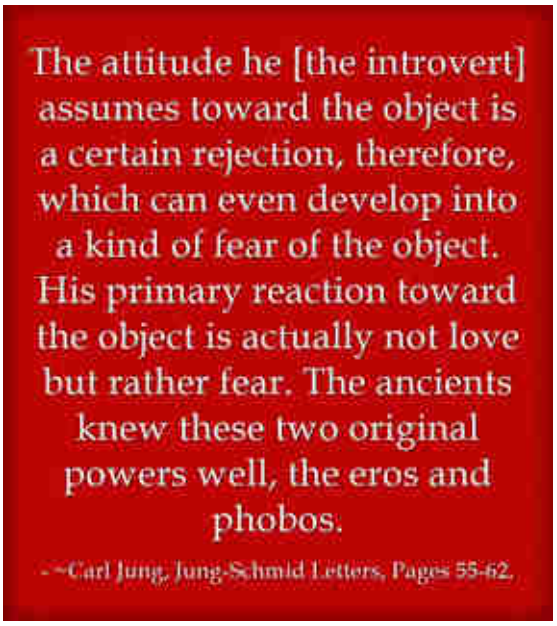
From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

1. http://1.bp.blogspot.com/-m9eRVwcoNJI/VjYRlM3JKGI/AAAAAAAAY80/MOS-s9CkHzo/s1600/1goth.jpg

Some Carl Jung Quotations VII (2015-11-01 13:56)

[1] 
The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos.
~Carl Jung, Jung-Schmid Letters, Pages 55-62.

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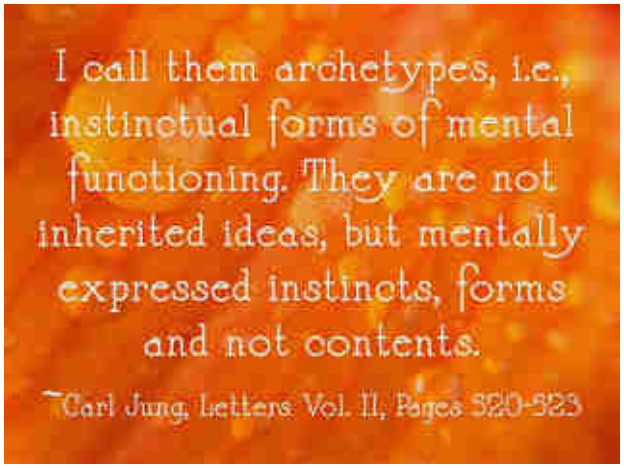
I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents.
~Carl Jung, Letters Vol. II, Pages 520-523

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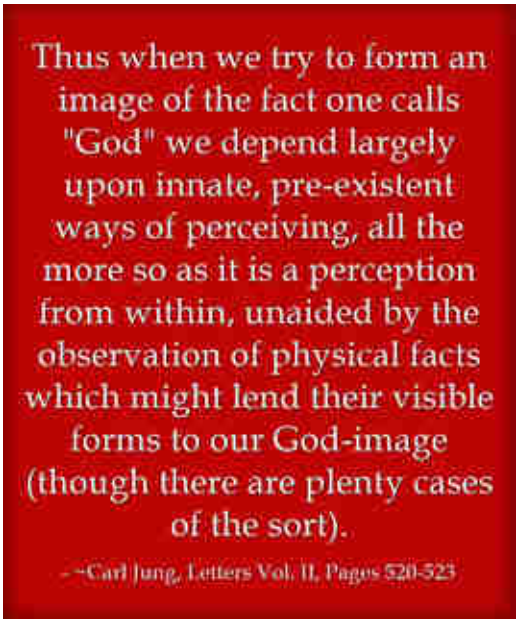
[3] 
Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).
~Carl Jung, Letters Vol. II, Pages 520-523

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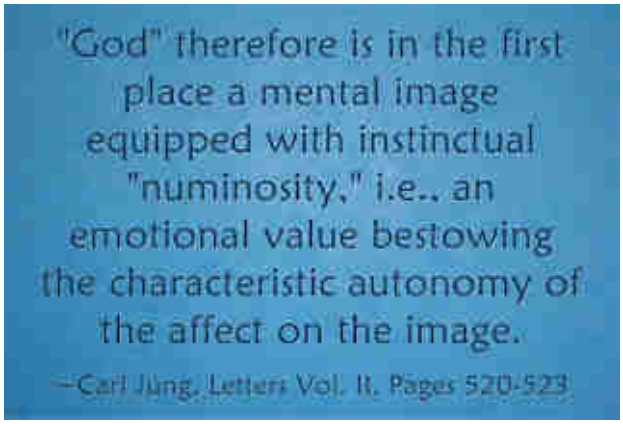
"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image.
~Carl Jung, Letters Vol. II, Pages 520-523

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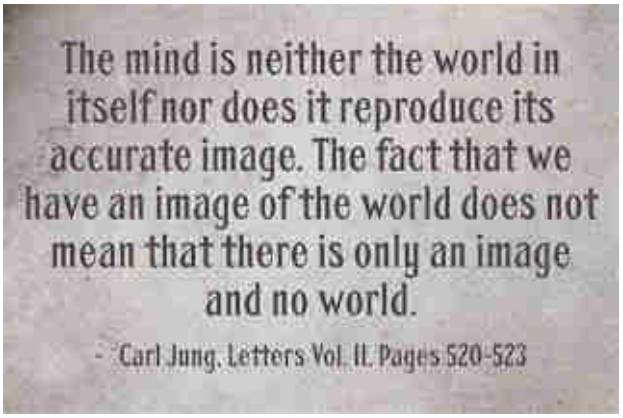
The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world.
- Carl Jung, Letters Vol. II, Pages 520-523

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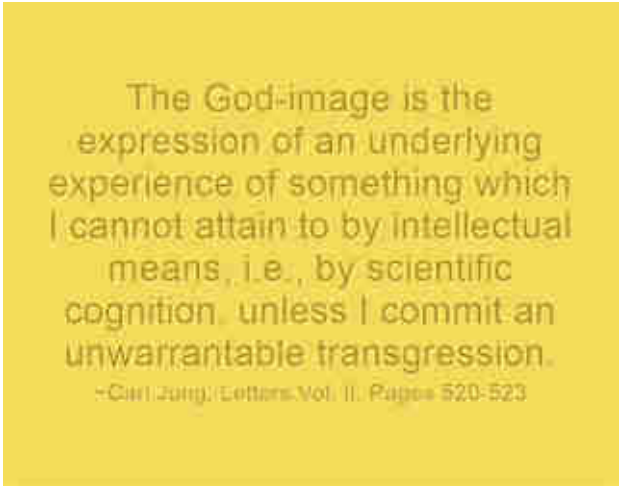
The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression.
~Carl Jung, Letters Vol. II, Pages 520-523

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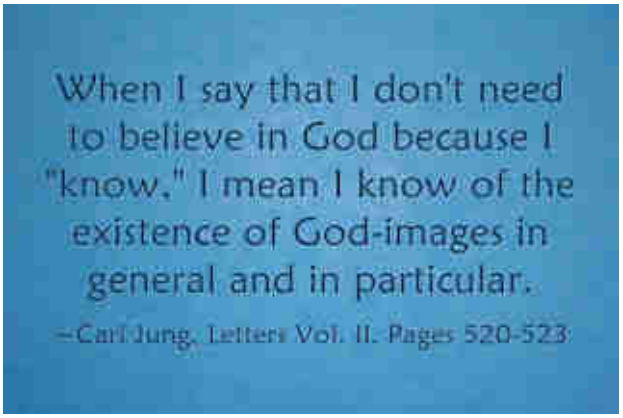
When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular.
~Carl Jung, Letters Vol. II, Pages 520-523

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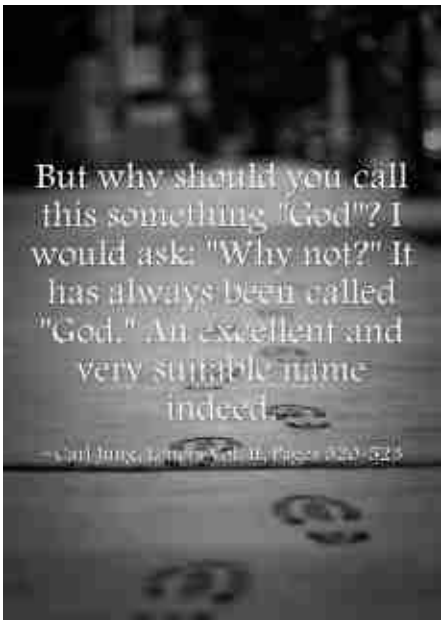
[8] 
But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed.

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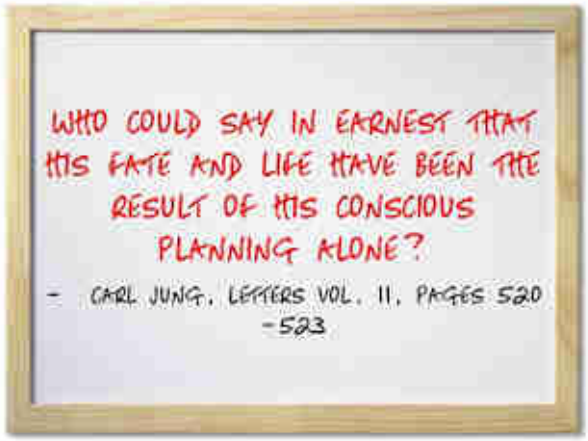
WHO COULD SAY IN EARNEST THAT HIS FATE AND LIFE HAVE BEEN THE RESULT OF HIS CONSCIOUS PLANNING ALONE?
- CARL JUNG, LETTERS VOL. II, PAGES 520 -523

Who could say in earnest that his fate and life have been the result of his conscious planning alone? Carl Jung, Letters Vol. II, Pages 520-523

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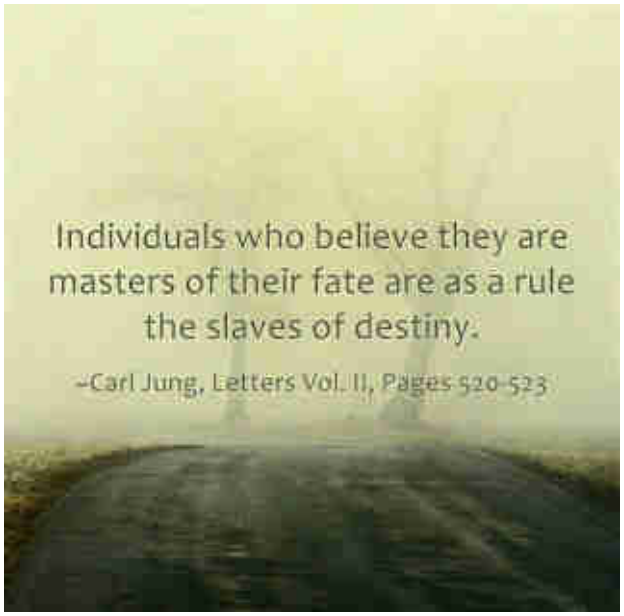
Individuals who believe they are masters of their fate are as a rule the slaves of destiny.
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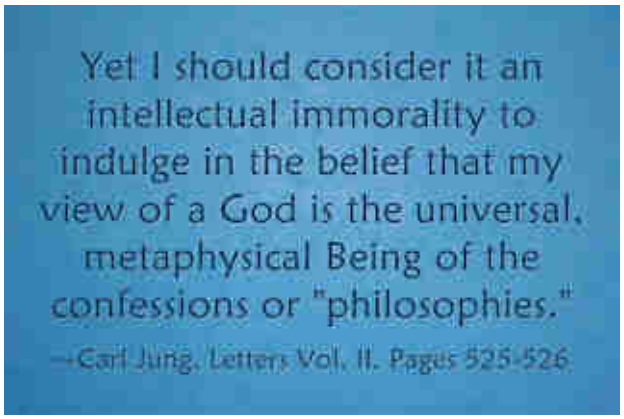
Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies."
~Carl Jung, Letters Vol. II, Pages 525-526

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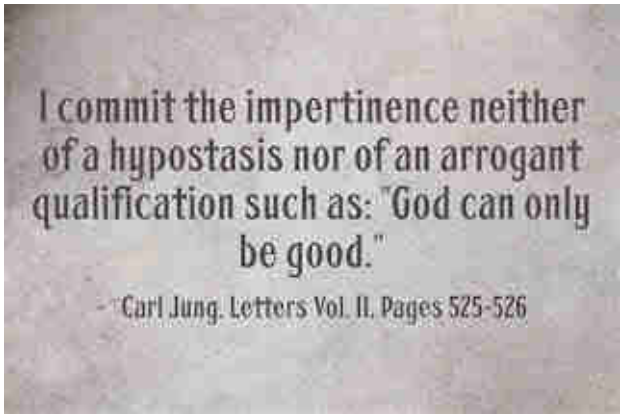
I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good."
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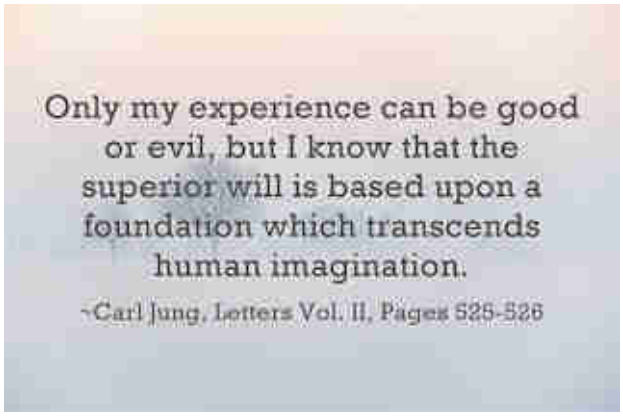
I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

[13]


Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination.
~Carl Jung, Letters Vol. II, Pages 525-526

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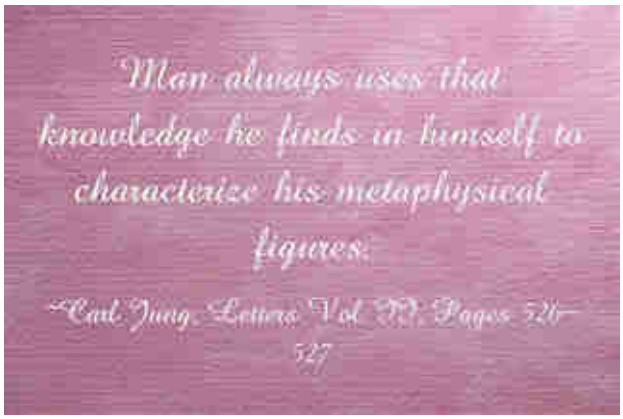
Man always uses that knowledge he finds in himself to characterize his metaphysical figures.
~Carl Jung, Letters Vol. II, Pages 526-527

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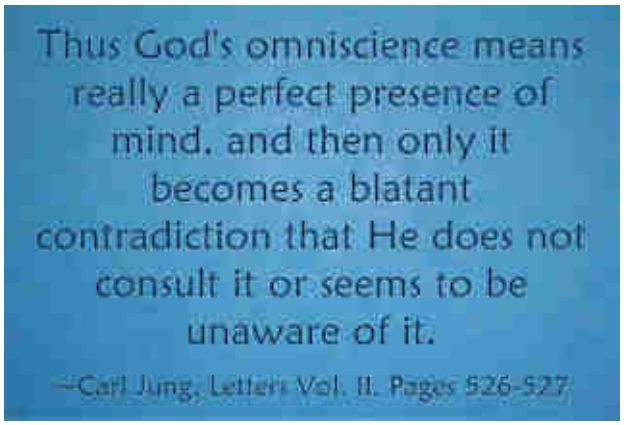
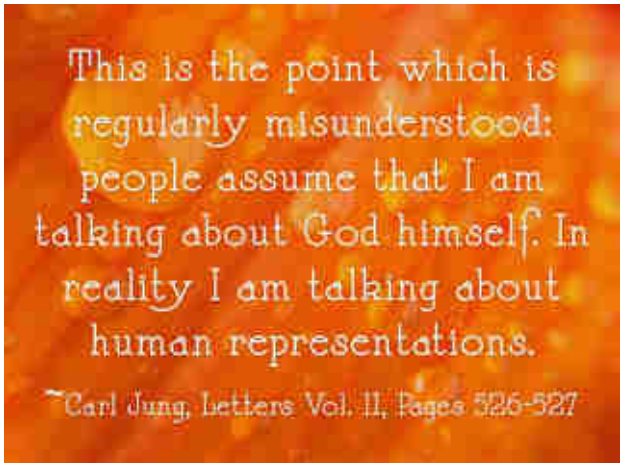

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it.
~Carl Jung, Letters Vol. II, Pages 526-527

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

[16]


This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations.
~Carl Jung, Letters Vol. II, Pages 526-527

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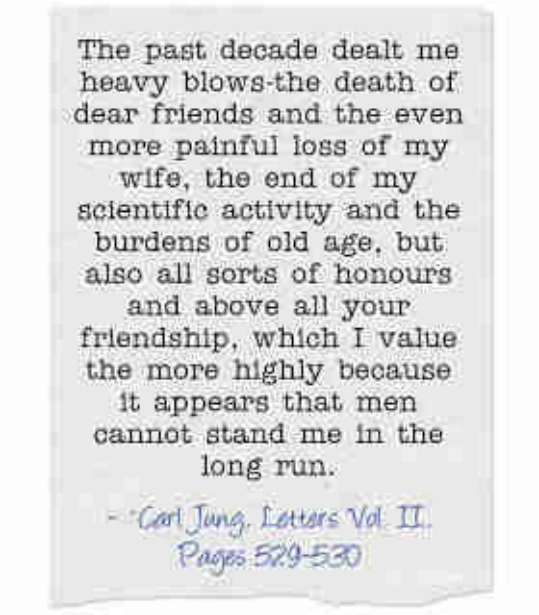
The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.
- Carl Jung, Letters Vol. II. Pages 529-530

[17]

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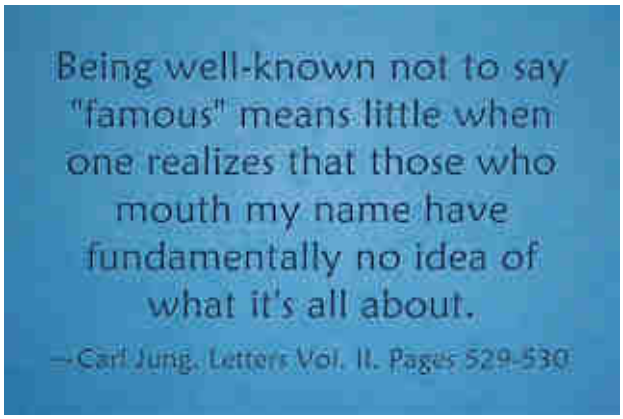
[18]


Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about.
—Carl Jung, Letters Vol. II, Pages 529-530

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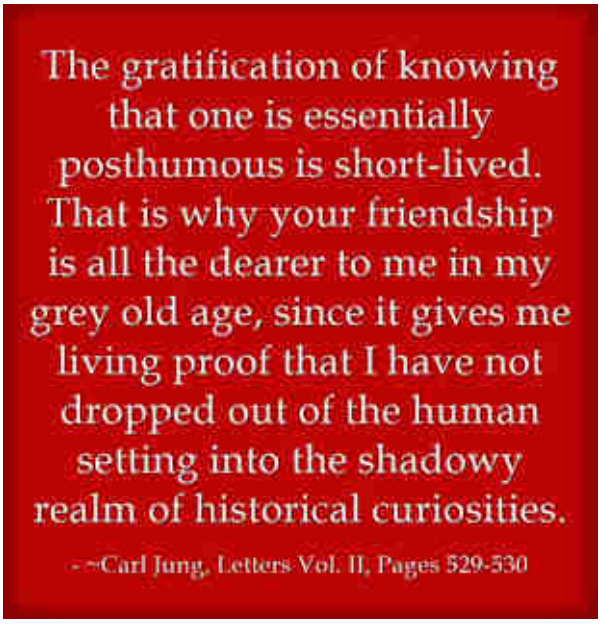
[19] 
The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities.
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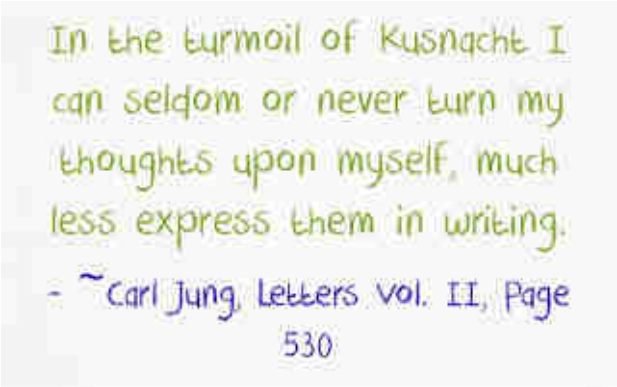
In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing.
- ~Carl Jung, Letters Vol. II, Page 530

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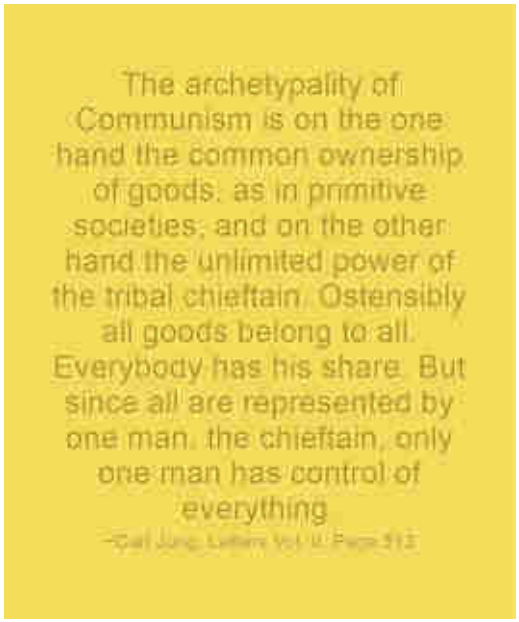
The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies; and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything

[21]

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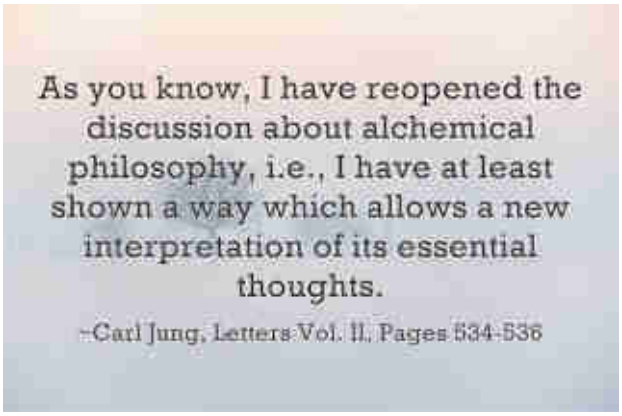
As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts.
~Carl Jung, Letters Vol. II, Pages 534-536

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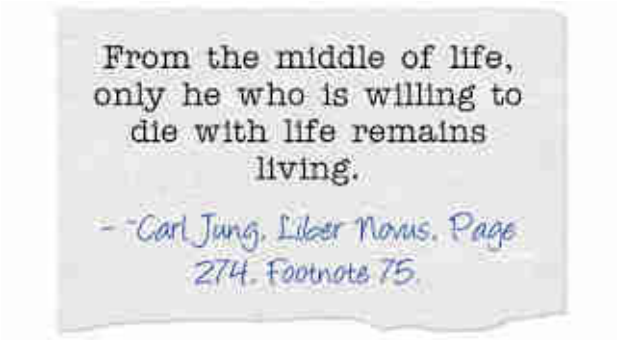
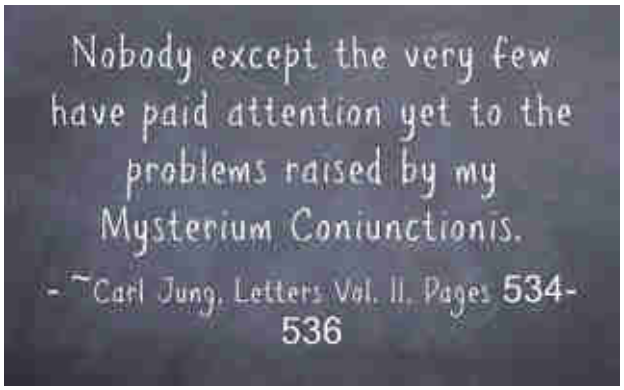


From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

[24]


Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis.
- ~Carl Jung, Letters Vol. II, Pages 534-536

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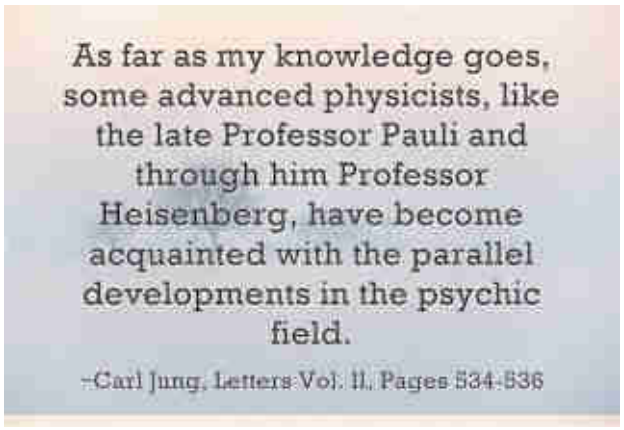
[25]


As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field.
~Carl Jung, Letters Vol. II, Pages 534-536

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Carl Jung: The way in which the "spiritus absconditus" (2015-11-02 06:30)

[1]

The voice of the Hidden Spirit
(the spiritus absconditus) :
Turn to me with your whole heart
Do not spurn me
because I am weak and black.
The depths have hidden my face.
Because I am held fast
in the mire of the deep
and my essence is not revealed,
I cried out of the depths;
and from the abysses of the earth
doth my voice speak to you.

The way in which the "spiritus absconditus" speaks through the author of the first part of the "Aurora consurgens", reminds one of the spirit of earth in Faust:

this spirit speaks to Faust, who writes down what it says.

The author of our text continues later:

"Turn to me with your whole heart and do not spurn me because I am weak and black, for the sun has changed my colour (A) and the depths have hidden my countenance, (B) and the earth is corrupted and infected (C) in my operations, because darkness had been laid upon it. (D)

Because I am held fast in the mire of the deep (E) and my substance is not revealed, therefore I cried out of the depths and from the abysses of the earth doth my voice speak unto you." Carl Jung, ETH Lecture, 16 May 1941.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/-PBxtC0JpW-4/Vjc6lpZhv8I/AAAAAAAAZAY/n95gfz-CH3M/s1600/1Spiritus.jpg

Carl Jung on Aion, the Serpent, Mercurius **(2015-11-03 06:54)**

[1]
"The serpent in Genesis is an illustration of a personified treenumen. It is the tree's voice.
The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work."
C.G. Jung, Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning.

Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified treenumen; hence it is traditionally represented in or coiled round the tree.

It is the tree's voice, which persuades Eve—in Luther's version—that "it would be good to eat of the tree, and pleasant to behold that it is a lusty tree."

In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth.

For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, CW 9, Aion, Page 235, Para 372.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

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WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung on "Death." Anthology **(2015-11-03 08:41)**

[1]

[Carl Jung on "Death." Anthology]

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . . Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

One needs death to be able to harvest the fruit. Without death, life would be meaningess, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Volume 1, Pages 355-357.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters Volume 1, Page 239.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 16.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual

and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; Memories Dreams and Reflections; Page 306.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence. Carl Jung, Modern Psychology, Vol. 3, Page 17.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

... it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination

towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.
The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to

birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

He [Neitzche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

Mama's death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Pages 316-317.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots . All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Pages 536-537

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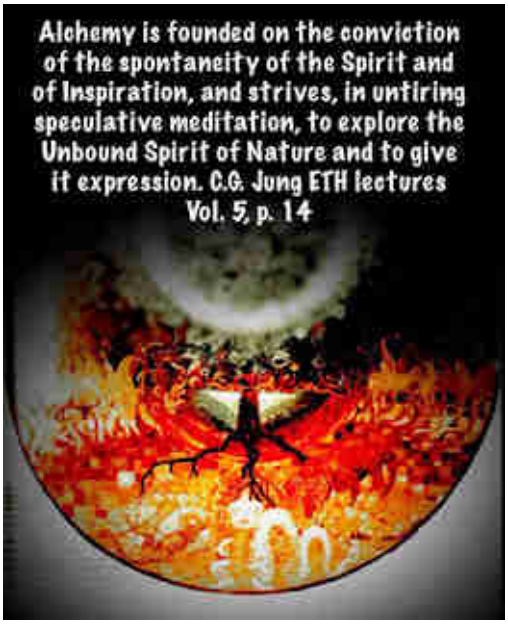
Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit.. **(2015-11-04 06:59)**

[1] 
Alchemy is founded on the conviction of the spontaneity of the Spirit and of Inspiration, and strives, in untiring speculative meditation, to explore the Unbound Spirit of Nature and to give it expression. C.G. Jung ETH lectures Vol. 5, p. 14

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction- to-alchemy.html

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Carl Jung: Life is never so beautiful as when surrounded by death. **(2015-11-05 05:46)**

[1]

So when you say “Yes” you say at the same time “No.”

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me
something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life. For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity. If you have all your wishes fulfilled, you have what could be called psychological entropy.

I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types. Carl Jung, Seminar 1925, Page 85

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Marie Louise Von Franz on the Fairy Tale (2015-11-05 05:58)

[1]

The unconscious is in the same position as a person who has had an original vision or experience and wishes to share it. Since it is an event that has never been conceptually formulated, the unconscious is at a loss for means of expression.
It makes several attempts to convey the thing and tries to evoke, by intuitive appeal and analogy to familiar material, some response in its listeners.
The unconscious will never tire of expounding its vision until it feels consciousness has finally comprehended some sense of the content.

The fairy tale itself is its own best explanation; that is, its meaning is contained in the totality of its motifs connected by the thread of the story.

The unconscious is, metaphorically speaking, in the same position as one who has had an original vision or experience and wishes to share it.

Since it is an event that has never been conceptually formulated he is at a loss for means of expression.

When a person is in that position he makes several attempts to convey the thing and tries to evoke, by intuitive appeal and analogy to familiar material, some response in his listeners; and never tires of expounding his vision until he feels they have some sense of the content.

In the same way we can put forward the hypothesis that every fairy tale is a relatively closed system compounding one essential psychological meaning which is expressed m a series of symbolical pictures and events and is discoverable in these. Marie Louise Von Franz, Interpretation of Fairy Tales, Page 1.

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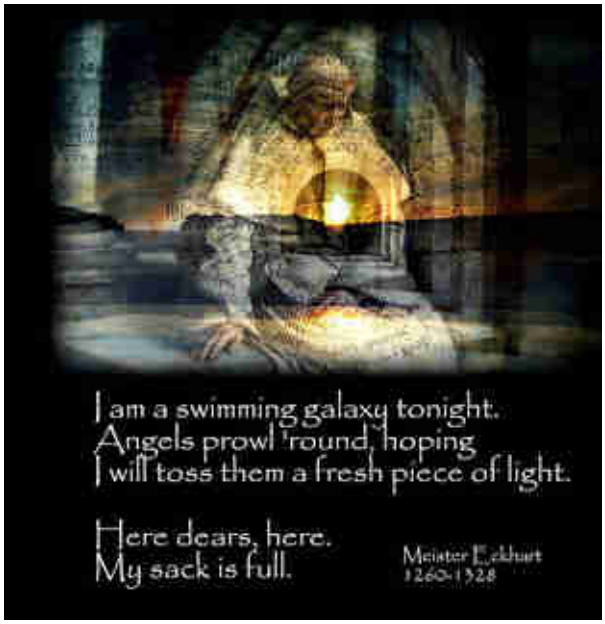
Jerusalem by Meister Eckhart **(2015-11-05 16:23)**

[1]


I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

Jerusalem

A hand in my soul can reach out and touch Jerusalem
as my other hand tastes the beauty of the Rhine.

And my bare foot can stand upon the holy ashes of rain—each drop a
fallen Phoenix—that sang out from the fire of union
with clay.

The hills, the valleys, the beasts, the vineyards, the sacred meadows
on our earth and body—they shall pass and ascend as all form does,
tiring of the space within a cage;

for all crowds the soul but the infinite. Ascenders to God we are.

Look though how we enrich this planet with our melting organic
shadows, wondrous shadows are all but He.

What a womb God has—what wild love He must have made to
Himself for days and days without stopping

to have given birth to all you can imagine, and to all you cannot conceive.

Draw a circle around the frontiers of space, barely can God fit a
toe there.

All language has taken an oath to fail to describe Him;
any attempt to do so is the height of arrogance and will
always declare some kind of war:
the inner ones that undermine our strength, and the outer conflicts
that maim red.

I cried out one night in the madness of separation from love,
in the madness of doing, of trying to add to the Perfect;
for Perfect is All.

The awakened heart is like a luminous sphere—just giving without
thought to any who may come close or gaze at it.
The soul becomes blessedly lost to all
but its own holy
being.

When we cannot be who we are our divine senses become mute,
mute and sick from the insanity of judging
what He made Immaculate.

Who must God have made love to in order to have given birth to all this sound,
to this sacred spectrum of color, scents, and music from the
wind's body and existence's plea for mercy—that
plea for the real mercy, unbearable joy?

Once we had four legs and tails so useful to balance our raid into
heaven, and I found them again.

I am a swimming galaxy tonight. Angels prowl around me
hoping I will toss them a fresh piece of light—
here dears, here, my sack is full.

The universe rents space from me, and oceans are drawn
from my well. How can that be?

For I can touch Jerusalem while my other hand tastes
the beauty of the
Rhine.

Yes, I can kiss Jerusalem while my mouth
tastes the wonders of
the Rhine. Meister Eckhart

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AUTHENTIC TEXT OF CHIEF SEATTLE'S TREATY ORATION 1854 (2015-11-05 17:15)

[1]

When the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe.
When your children's children think themselves alone in the field, the shore, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone.
Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Our dead never forget this beautiful world that gave them being.
The dead are not powerless. Dead, did I say? There is no death, only a change of worlds.
Chief Seattle of the Dwamish
(Seattle)

AUTHENTIC TEXT OF CHIEF SEATTLE'S TREATY ORATION 1854

Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change.

Today is fair.

Tomorrow it may be overcast with clouds.

My words are like the stars that never change.

Whatever Seattle says, the great chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons.

The white chief says that Big Chief at Washington sends us greetings of friendship and goodwill.

This is kind of him for we know he has little need of our friendship in return. His people are many.

They are like the grass that covers vast prairies.

My people are few.

They resemble the scattering trees of a storm-swept plain.

The great, and I presume – good, White Chief sends us word that he wishes to buy our land but is willing to allow us enough to live comfortably.

This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, as we are no longer in need of an extensive country.

There was a time when our people covered the land as the waves of a wind-ruffled sea cover its shell-paved floor, but that time long since passed away with the greatness of tribes that are now but a mournful memory.

I will not dwell on, nor mourn over, our untimely decay, nor reproach my paleface brothers with hastening it,

as we too may have been somewhat to blame.

Youth is impulsive.

When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, it denotes that their hearts are black, and that they are often cruel and relentless, and our old men and old women are unable to restrain them.

Thus it has ever been.

Thus it was when the white man began to push our forefathers ever westward.

But let us hope that the hostilities between us may never return. We would have everything to lose and nothing to gain.

Revenge by young men is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

Our good father in Washington–for I presume he is now our father as well as yours, since King George has moved his boundaries further north–our great and good father, I say, sends us word that if we do as he desires he will protect us.

His brave warriors will be to us a bristling wall of strength, and his wonderful ships of war will fill our harbors, so that our ancient enemies far to the northward – the Haidas and Tsimshians – will cease to frighten our women, children, and old men.

Then in reality he will be our father and we his children.

But can that ever be? Your God is not our God!

Your God loves your people and hates mine!

He folds his strong protecting arms lovingly about the paleface and leads him by the hand as a father leads an infant son.

But, He has forsaken His Red children, if they really are His.

Our God, the Great Spirit, seems also to have forsaken us.

Your God makes your people wax stronger every day.

Soon they will fill all the land.

Our people are ebbing away like a rapidly receding tide that will never return.

The white man's God cannot love our people or He would protect them.

They seem to be orphans who can look nowhere for help.

How then can we be brothers?

How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness?

If we have a common Heavenly Father He must be partial, for He came to His paleface children.

We never saw Him.

He gave you laws but had no word for His red children whose teeming multitudes once filled this vast continent as stars fill the firmament.

No; we are two distinct races with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground.

You wander far from the graves of your ancestors and seemingly without regret.

Your religion was written upon tablets of stone by the iron finger of your God so that you could not forget.

The Red Man could never comprehend or remember it.

Our religion is the traditions of our ancestors – the dreams of our old men, given them in solemn hours of the night by the Great Spirit; and the visions of our sachems, and is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars.
They are soon forgotten and never return.

Our dead never forget this beautiful world that gave them being.

They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays, and ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort them.

Day and night cannot dwell together.

The Red Man has ever fled the approach of the White Man, as the morning mist flees before the morning sun.

However, your proposition seems fair and I think that my people will accept it and will retire to the reservation you offer them.

Then we will dwell apart in peace, for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

It matters little where we pass the remnant of our days.

They will not be many.

The Indian's night promises to be dark.

Not a single star of hope hovers above his horizon.

Sad-voiced winds moan in the distance.

Grim fate seems to be on the Red Man's trail, and wherever he will hear the approaching footsteps of his fell destroyer and prepare stolidly to meet his doom, as does the wounded doe that hears the approaching footsteps of the hunter.

A few more moons, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours.

But why should I mourn at the untimely fate of my people?

Tribe follows tribe, and nation follows nation, like the waves of the sea.

It is the order of nature, and regret is useless.

Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend to friend, cannot be exempt from the common destiny.

We may be brothers after all. We will see.

We will ponder your proposition and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation of visiting at any time the tombs of our ancestors, friends, and children.

Every part of this soil is sacred in the estimation of my people.

Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished.

Even the rocks, which seem to be dumb and dead as the swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch.

Our departed braves, fond mothers, glad, happy hearted maidens, and even the little children who lived here and rejoiced here for a brief season, will love these somber solitudes and at eventide they greet shadowy returning spirits.

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone.

In all the earth there is no place dedicated to solitude.

At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless.

Dead, did I say?

There is no death, only a change of worlds.

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1. http://1.bp.blogspot.com/-w4yRt4Fzzmw/VjvFulkjePI/AAAAAAAAZCM/OpehKYw-H8c/s1600/1seattle.jpg

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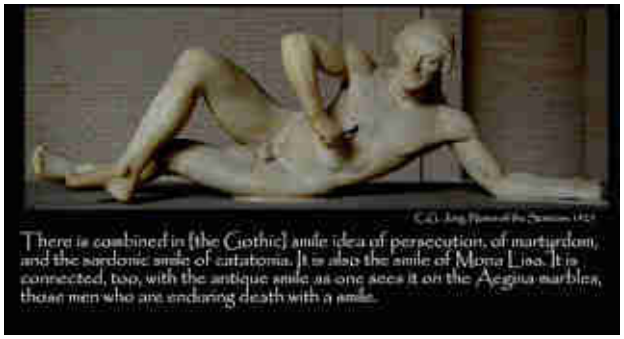
Carl Jung: He has still in a way the Gothic look and the Gothic mouth. (2015-11-06 05:29)

[1]


There is combined in (the Gothic) smile idea of persecution, of martyrdom, and the sardonic smile of catatonia. It is also the smile of Mona Lisa. It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—"We know," it seems to say. Carl Jung, Seminar 1925, Page 60.

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1. http://4.bp.blogspot.com/-a0__EGuFXZY/VjxytMOBmyI/AAAAAAAAZDI/om-Dg2LBfcw/s1600/1gothic.jpg

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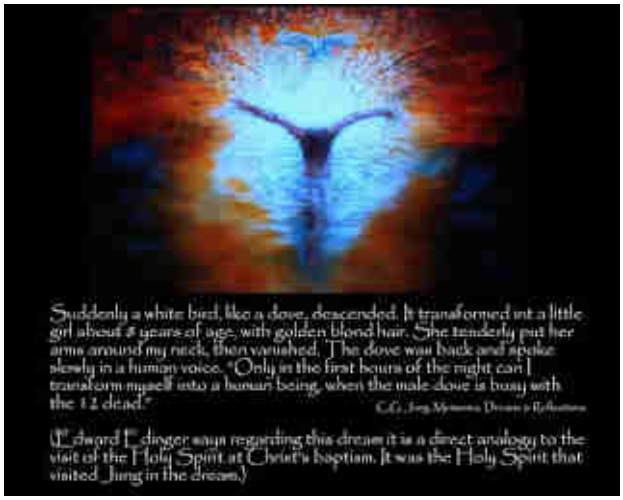
Carl Jung and Memories, Dreams, Visions and Christmas. **(2015-11-06 13:32)**

[1]


Suddenly a white bird, like a dove, descended. It transformed int a little girl about 8 years of age, with golden blond hair. She tenderly put her arms around my neck, then vanished. The dove was back and spoke slowly in a human voice. "Only in the first hours of the night can I transform myself into a human being, when the male dove is busy with the 12 dead."
C.G. Jung Memories, Dreams & Reflections
(Edward F. Edinger says regarding this dream it is a direct analogy to the visit of the Holy Spirit at Christ's baptism. It was the Holy Spirit that visited Jung in the dream.)

I hated going to church.

The one exception was Christmas Day.

The Christmas carol "This Is the Day That God Has Made" pleased me enormously.

And then in the evening, of course, came the Christmas tree.

Christmas was the only Christian festival I could celebrate with fervor.

All others left me cold. New Year's Eve alone had something of the attractiveness of Christmas, but definitely took second place; Advent had a quality about it that somehow did not fit in with the coming Christmas.

It had to do with night, storms, and wind, and also with the darkness of the house.

There was something whispering, something queer going on. Carl Jung, Memories Dreams and Reflections and The Red Book [Introduction.]

Then, around Christmas of 1912, I had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty.

It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle.

My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair.

She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being; while the male dove is busy with the twelve dead."

Then she flew off into the blue air, and I awoke.

l was greatly stirred. What business would a male dove having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc.

But I could find no solution to the enigma.

Finally I had to give it up. All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies. Carl Jung, Memories Dreams and Reflections.

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about.

To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ...

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.

The symbol of the crystal signifies the unalterable law of events that comes of itself In this seed you grasp what is to come.

I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.)

I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty:

I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us.

I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise?

I saw that the way to self-sacrifice began here.

They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events.

It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, The Red Book, Page 254.

http://carljungdepthpsychology.blogspot.com/2013/12/carl-jung-and-memories-dr eams-visions.html

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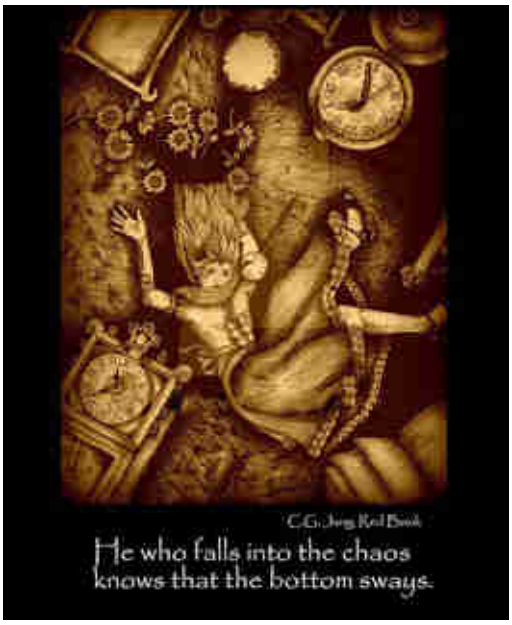
1. http://1.bp.blogspot.com/-TPcFfsqIfkc/VjzkFDShvrI/AAAAAAAAZDY/iXjas1E2hrk/s1600/1whitedove%2Bmdr.jpg

Carl Jung: Nature is an incomparable guide if you know how to follow her. **(2015-11-06 16:27)**

[1] 

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

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1. http://3.bp.blogspot.com/-ET0xkdRqsGU/Vj0M8w08nBI/AAAAAAAAZDo/ISqdMlgL10o/s1600/1chaos%2Bred%2Bbook.jpg

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Carl Jung: The symbol of the cave is naturally the symbol of the grave... (2015-11-06 17:20)

[1]

Curiously enough, there was an antique mystery cult in which this idea was carried out concretely.

A pine tree was felled during the yearly festival of the cult of Attis and was carried into the cave of Cybele.

A picture of the God was fixed to the tree : the tree represented the God.

The tree was thus made the child of Cybele who is nature.

If we think in the Indian way, Attis is the pine tree and stands in the womb of nature and is nature, he is a pure expression or image of nature.

But when the image of Attis is fixed to the tree, then it is an expression of the "suspensio", of the painful death of Attis who was, so to speak, given back

to the mother as a corpse for re-birth, resurrection.

The symbol of the cave is naturally the symbol of the grave and life is buried like a grain of wheat in the womb of the earth and grows up again.

This is the mystical idea behind the mysteries of Eleusis, Attis, etc. Carl Jung, ETH Lecture, 26 Jan 1940

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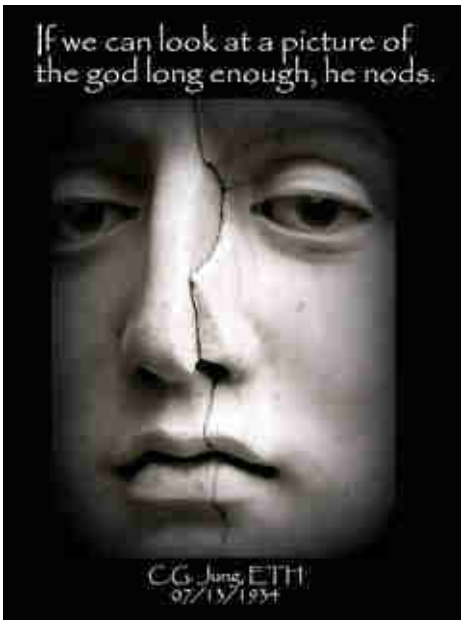
1. http://2.bp.blogspot.com/-7KJTX9n1IWE/Vj0ZUo03DjI/AAAAAAAAZD4/R2uOq_HC4kw/s1600/1hole.jpg

Carl Jung: If we can look at a picture of the god long enough, he nods. **(2015-11-07 06:16)**

[1] 

If we can look at a picture of the god long enough, he nods.

When I was a child it was my Sunday treat to go and visit an aunt and watch a picture of hers, a clergyman, in the act of walking down some steps, until he moved and walked down the flight.

For many years I regarded this incident as childish, but primitives do exactly the same thing, they know the magic effect of the eye.

It seems that our life can stream out of our eyes and enter the object which will then move towards us.

The real object of the dreamer in the Betrachtung of the dead monster was to bring it to life again, but he. was not aware of this.

The dream gives us his whole life and I could give you many more examples of even simpler dreams which contain the dreamer's whole life and situation. Carl Jung, ETH Lecture 13 July 1934.

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1. http://4.bp.blogspot.com/-27Usov5xFjM/Vj3PKzpdqyI/AAAAAAAAZEI/9N3Ym_UaVyo/s1600/1nods.jpg

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Carl Jung: It is also the smile of Mona Lisa. (2015-11-07 06:28)

[1]

The Gothic smile is almost like the beginning of a kiss— full of tenderness, like a mother. Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison. There is understanding in the smile—"We know," it seems to say.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

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Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

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1. http://1.bp.blogspot.com/-OJ_cHKqAfQQ/Vj3R9ofwO7I/AAAAAAAAZEU/Gpd8s-5No-o/s1600/1mona.jpg

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Earlier Temples ˜Carl Jung (2015-11-07 12:46)

[1]

Yet another new adventure occurred: wide meadows spread out before me-a carpet of flowers-soft hills-a fresh green wood in the distance.

I come across two strange journeymen probably two completely accidental companions: an old monk and a tall gangly thin man with a childish gait and discolored red clothes.

As they draw near, I recognize the tall one as the red rider.

How he has changed! He has grown old, his red hair has become gray, his fiery red clothes are worn out, shabby, poor. A

nd the other?

He has a paunch and appears not to have fallen on bad times.

But his face seems familiar: by all the Gods, it's Ammonius!

What changes!

And where are these utterly different people coming from?

I approach them and bid them good day.

Both look at me frightened and make the sign of the cross.

Their horror prompts me to look down at myself I am fully covered in green leaves, which spring from my body.

I greet them a second time, laughing.

Ammonius exclaims horrified: "Apage, Satanas!"

The Red One: "Damned pagan riffraff!"

I: "But my dear friends, what's wrong with you? I'm the Hyperborean stranger, who visited you, Oh Ammonius, in the desert. And I'm the watchman whom you, Red One, once visited."

Ammonius: "I recognize you, you supreme devil. My downfall began with you."

The Red One looks at him reproachfully and gives him a poke in the ribs. The monk sheepishly stops. The Red One turns haughtily toward me.

R: "Already at that time I couldn't help thinking that you lacked a noble disposition, notwithstanding your hypocritical seriousness. Your damned Christian play-act-"

At this moment Ammonius pokes him in the ribs and the Red One falls into an embarrassed silence. And thus both stand before me, sheepish and ridiculous, and yet pitiable.

I: "Wherefrom, man of God? What outrageous fate has led you here, let alone in the company of the Red One?"

A: "I would prefer not to tell you. But it does not appear to be a dispensation of God that one can escape. So know then that you, evil spirit, have done me a terrible deed. You seduced me with your accursed curiosity, desirously stretching my hand after the divine mysteries, since you made me conscious at that time that I really knew nothing about them. Your remark that I probably needed the closeness of men to arrive at the higher mysteries stunned me like infernal poison. Soon thereafter I called the brothers of the valley together and announced to

them that a messenger of God had appeared to me-so terribly had you blinded me-and commanded me to form a monastery with the brothers.

"When Brother Philetus raised an objection, I refuted him with reference to the passage in the holy scriptures where it is said that it is not good for man to be alone. So we founded the monastery, near the Nile, from where we could see the passing ships.

"We cultivated fat fields, and there was so much to do that the holy scriptures fell into oblivion. We became voluptuous, and one day I was filled with such terrible longing to see Alexandria again. I talked myself into believing that I wanted to visit the bishop there. But first I was intoxicated so much by life on the ship, and then by the milling crowds on the streets of Alexandria, that I became completely lost.

"As in a dream I climbed onto a large ship bound for Italy. I felt an insatiable greed to see the world. I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal. When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil."

R: "Be silent, old fool, if I had not been present, you would have become an outright pig. When you saw me, you finally pulled yourself together, cursed the drinking and the women, and returned to the monastery.

"Now hear my story; damned hobgoblin: I too fell into your snare, and your pagan arts also enticed me. After the conversation at that time, where you caught me in the fox trap with your remark about dancing, I became serious, so serious that I went into the monastery; prayed, fasted, and converted myself.

"In my blindness I wanted to reform the Church liturgy; and with the bishop's approval I introduced dancing.

"I became Abbot and, as such, alone had the sole right to dance before the altar, like David before the ark of the covenant. But little by little, the brothers also began to dance; indeed, even the congregation of the faithful and finally the whole city danced.

"It was terrible. I fled into solitude and danced all day until I dropped, but in the morning the hellish dance began again.

"I sought to escape from myself, and strayed and wandered around at night. In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains. And thus gradually I came to Italy. Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds. Only in Naples did I somewhat find my way again, and there I also found this ragged man of God. His appearance gave me strength. Through him I could regain my health. You've heard how he took
heart from me, too, and found his way again."

A: "I must confess I did not fare so badly with the Red One; he's a toned-down type of devil."

R: "I must add that the monk is hardly the fanatical type, although I've developed a deep aversion against the whole Christian religion since my experience in the monastery."

I: "Dear friends, it does my heart good to see you enjoying yourselves together."

Both: "We are not pleased, mocker and adversary, clear off, you robber, pagan!"

I: "But why are you traveling together, if you're not enjoying each other's company and friendship"

A: "What can be done Even the devil is necessary; since otherwise one has nothing that commands a sense of respect with people."

R: "Well, I need to come to an arrangement with the clergy; or else I will lose my clientele."

I: "Therefore the necessities of life have brought you together! So let's make peace and be friends."

Both: "But we can never be friends."

I: "Oh, I see, the system is at fault. You probably want to die out first. Now let me pass, you old ghosts!"

When I had seen death and all the terrible solemnity that is gathered around it, and had become ice and night myself, an angry life and impulse rose up in me.

My thirst for the rushing water of the deepest knowledge began to clink with wine glasses; from afar I heard drunken laughter, laughing women and street noise.

Dance music, stamping and cheering poured forth from all over; and instead of the rose scented south wind, the reek of the human animal streamed over me.

Luscious-lewd whores giggled and rustled along the walls, wine fumes and kitchen steam and the foolish cackling of the human crowd drew near in a cloud.

Hot sticky tender hands reached out for me, and I was swaddled in the covers of a sickbed.

I was born into life from below, and I grew up as heroes do, in hours rather than years.

And after I had grown up, I found myself in the middle land, and saw that it was spring.

But I was no longer the man I had been, for a strange being grew through me.

This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple.

They had not withstood life, but, seduced by life, had become their own monkey business.

They had got caught in the muck, and so they called the living a devil and traitor.

Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals.

The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth.

After the cursing comes laughter, so that the soul is saved from the dead.

Ideals are, according to their essence, desired and pondered; they exist to this extent, but only to this extent.

Yet their effective being cannot be denied.

He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur and behaves like a lunatic in that he stages himself as an ideal; but the hero has fallen.

Ideals are mortal, so one should prepare oneself for their end: at the same time it probably costs you your neck.

For do you not see that it was you who gave meaning, value, and effective force to your ideal If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday.

The ideal is also a tool that one can put aside anytime, a torch on dark paths. But whoever runs around with a torch by day is a fool.

How much my ideals have come down, and how freshly my tree greens!

When I turned green, they stood there, the sad remains of earlier temples and rose gardens, and I recognized with a shudder their inner affinity.

It seemed to me that they had established an indecent alliance.

But I understood that this alliance had already existed for a long time.

At a time when I still claimed that my sanctuaries were of crystal purity, and when I compared my friends to the perfume of the roses of Persia, both of them formed an alliance of mutual silence.

They seemed to scatter, but secretly they worked together.

The solitary silence of the temple lured me far away from men to the supernatural mysteries in which I lost myself to the point of surfeit.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side.

There, too, I found no boundaries other than surfeit and disgust.

I did not live, but was driven; I was a slave to my ideals.

And thus they stood there, the ruins, quarreling with one another and unable to reconcile themselves to their common misery.

Within myself I had become one as a natural being, but I was a hobgoblin who frightened the solitary wanderer, and who avoided the places of men.

But I greened and bloomed from within myself I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit.

I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest.

And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

But what about men, what about mankind?

There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. / The other leads from below to above and mankind groans upward on it.

This causes them trouble.

We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure.

If I simply enjoy myself it causes others undeserved trouble.

If I merely live, I am far removed from men.

They no longer see me, and when they see me, they are astonished and shocked.

I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men pass over me with equanimity

And yet I am a man who cannot excuse himself from the discord of the human heart.

But my ideals can also be my dogs, whose yapping and squabbling do not disturb me.

But at least then I am a good and a bad dog to men.

But I have not yet achieved what should be, namely that I live and yet am a man.

It seems to be nearly impossible to live as a man.

As long as you are not conscious of yourself you can live; but if you become conscious of your self you fall from one grave into another.

All your rebirths could ultimately make you sick.

The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the

sun which gives light and does not suck light.

That belongs to the earth.

I recall my solar nature and would like to rush to my rising.

But ruins stand in my way.

They say: "With regard to men you should be this or that."

My chameleonesque skin shudders.

They obtrude upon me and want to color me.

But that should no longer be. Neither good nor evil shall be my masters.

I push them aside, the laughable survivors, and go on my way again, which leads me to the East.

The quarreling powers that for so long stood between me and myself lie behind me.

Henceforth I'm completely alone.

I can no longer say to you: "Listen!" or "you should," or "you could," but now I talk only with myself Now no one else can do anything more for me, nothing whatsoever.

I no longer have a duty toward you, and you no longer have duties toward me, since I vanish and you vanish from me.

I no longer hear requests and no longer make requests of you.

I no longer fight and reconcile myself with you, but place silence between you and me.

Your call dies away in the distance, and you cannot find my footprints.

Together with the west wind, which comes from the plains of the ocean, I journey across the green countryside, I roam through the forests, and bend the young grass.

I talk with trees and the forest wildlife, and the stones show me the way.

When I thirst and the source does not come to me, I go to the source.

When I starve and the bread does not come to me, I seek my bread and take it where I find it.

I provide no help and need no help.

If at any time necessity confronts me, I do not look around to see whether there is a helper nearby, but I accept the necessity and bend and writhe and struggle. I laugh, I weep, I swear, but I do not look around me.

On this way, no one walks behind me, and I cross no one's path.

I am alone, but I fill my solitariness with my life.

I am man enough, I am noise, conversation, comfort, and help enough unto myself.

And so I wander to the far East.

Not that I know anything about what my distant goal might be.

I see blue horizons before me: they suffice as a goal.

I hurry toward the East and my rising-I will my rising. Carl Jung, Red Book, Pages 275-27

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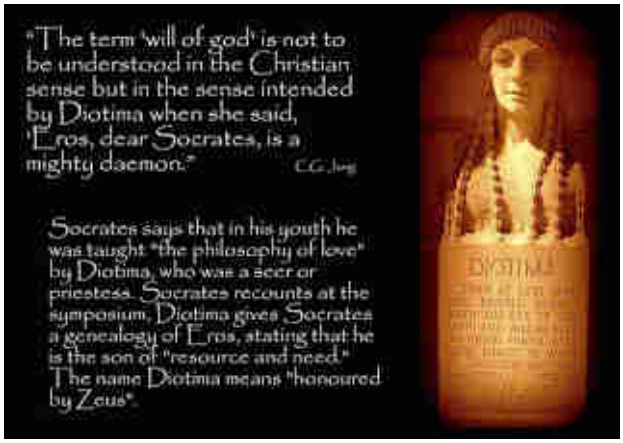
1. http://1.bp.blogspot.com/-O1ffq1ehlkM/Vj4qmZk73OI/AAAAAAAAZEk/QauGT6OCBno/s1600/1temples.JPG

Carl Jung: The Greek words daimon and daimonion express a determining power„, (2015-11-07 13:02)

[1]


"The term 'will of god' is not to be understood in the Christian sense but in the sense intended by Diotima when she said, 'Eros, dear Socrates, is a mighty daemon."
C.G. Jung
Socrates says that in his youth he was taught "the philosophy of love" by Diotima, who was a seer or priestess. Socrates recounts at the symposium, Diotima gives Socrates a genealogy of Eros, stating that he is the son of "resource and need." The name Diotima means "honoured by Zeus".

So when I say that the impulses which we find in ourselves should be understood as the "will of God," I wish to emphasize that they ought not to be regarded as an arbitrary wishing and willing, but as absolutes which one must learn how to handle correctly.

The will can control them only in part.

It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy.

I should also like the term "God" in the phrase "the will of God" to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: "Eros, dear Socrates, is a mighty daemon."

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man.

He must know, however, what he is deciding about and what he is doing.

Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention. Carl Jung, CW 9i, Page 27.

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1. http://3.bp.blogspot.com/-eVkGsTpssdE/Vj4ttNEOnxI/AAAAAAAAZEw/pm38YnOdprc/s1600/1diotima.jpg

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Carl Jung: Pythagoras, for example, thought that the earth had a twin. **(2015-11-07 17:37)**

[1]

This idea of the sun of the day having its opposite in the night is an archetypal idea.
A dream in which the analogy appears is called "The Night of the Swinging Censer."
The dreamer is in an old cathedral which slowly fills with people. It is sunset time
or after. In the middle of the cathedral there hangs a censer which is swinging to
and fro. The more the night advances, the stronger grow the oscillations, and at
the same time the church fills with hundreds of people clad in the costumes of all
times and of all centuries. Finally even the primitives come in. As the church fills,
the censer swings more & more & glows more brightly. At midnight the maximum is
reached, and towards morning it decreases; with sunrise it comes to a standstill.

This idea of the sun of the day having its opposite in the night is an archetypal idea.

Pythagoras, for example, thought that the earth had a twin.

The idea also comes out in an anonymous book that was published during the war.

This book was called Peter Blobbs—Real Dreams, and the first dream, the one in which the midnight sun analogy appears, is called “The Night of the Swinging Censer.”

The dreamer is in an old cathedral which slowly fills with people.

It is sunset time or after.

In the middle of the cathedral there hangs a censer which is swinging to and fro.

The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries.

Finally even the primitives come in.

As the church fills, the censer swings more and more and glows more brightly.

At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill. Carl Jung, Seminar 1925, Page 67.

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1. http://4.bp.blogspot.com/-QBRHSQNtYJ4/Vj5u45bIraI/AAAAAAAAZFA/8eTgeqjCccA/s1600/cathedral.jpg

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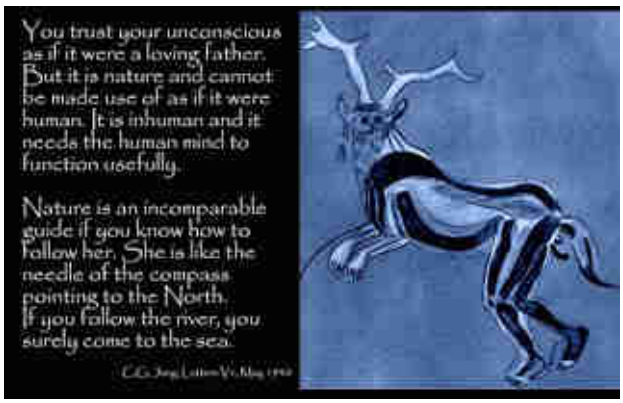
Carl Jung: Your destiny is the result of the collaboration between the conscious and the unconscious. (2015-11-08 07:25)

[1]


You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.
Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea.

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

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1. http://4.bp.blogspot.com/-IWu1O4852Eg/Vj8w5mw5mNI/AAAAAAAAZFQ/PIy0SWoimKY/s1600/1letters%2Bsea.jpg

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Carl Jung: The West is the land of the dead, the sun sinks in the West... (2015-11-08 16:54)

[1]

The Unformed Darkness
The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.
This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.
The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it. The Rosarium calls it "radix ipsius" (the root of itself), it was not created but arose out of itself.

You heard in the "nomina" that the prima materia was thought of as "Hyle", "abyss," "primaeva terra chaotica" (primary chaotic earth) and "initium omnium" [beginning of all) .

So the alchemists regard it as the principle of existence in general.

Zosimos said that men do not impart information about the prima materia, and Pseudo Demokritos sought the information from an inhabitant of Hades.

Comarius also speaks of it as being in Hades, and Olympiodor, quoting Zosimos, calls it the "habitation of souls'; and, in the same passage "the egg" and the "entrance to the West."

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.

The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it.

Dorneus, quoting Paracelsus, calls the prima materia an "increatum" (a non-created) which has existed since the beginning of time, side by side with the creation of God, as it were.

Therefore the Rosarium calls it: "radix ipsius" (the root of itself), it was not created but arose out of itself.

According to Mylius it is "primum subjectum" (the first subject), or, as we should say today, the first object.

The idea is, that the prima materia is co-eternal with God, and that he used it as his working material, he prepared it as the text says.

It is thought of as a sort of sub stance underlying everything.

Mylius also calls it "perpetua" (perpetual).

It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH Lecture, 27 June 1941.

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1. http://4.bp.blogspot.com/-Kf6DOQnsCaE/Vj-2F3PfduI/AAAAAAAAZFg/FezMTLERqjg/s1600/1darkness%2Beth.jpg

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Joseph Campbell: The idea is to find your own pathway to bliss. (2015-11-09 07:35)

[1]

"I propose a quest. I propose a vow. That we all go forth to behold the Grail, unveiled."
But they thought it would be a disgrace to go forth in a group. Each entered the Forest at the point that he himself had chosen, where it was darkest, and there was no way or path.
Joseph Campbell

Finally, Gawain, Arthur's nephew, stood up and said, "I propose a vow to this company, that we all go in quest of that Grail to behold it unveiled."

Now we come to the text that interested me.

The text reads, "They thought it would be a disgrace to go forth in a group. Each entered the Forest Adventurous at that point which he himself had chosen, where it was darkest and there was no path."

You enter the forest at the darkest point, where there is no path.

Where there's a way or a path, it is someone else's path; each human being is a unique phenomenon.

The idea is to find your own pathway to bliss.

Joseph Campbell, Pathways to Bliss, pp.xxv-xxvi

1. http://2.bp.blogspot.com/-4eXarIuzA6w/VkCE4uCXm8I/AAAAAAAAZFw/Frti39zc7Ac/s1600/1grail.jpg

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Carl Jung on Ignatius and Prayer **(2015-11-10 06:22)**

[1]

1166

"An Alsatian market woman stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, "so that I can buy greens, bread and perhaps a little meat." Then she heard the Christ Child say, "And anything else?" She replied, "Hold your tongue boy, I am talking to your mother!"

To return to the biography of Ignatius: from Manresa he went to Barcelona and in 1523 he made a pilgrimage to the Holy Land.

He took no money with him but begged his way.

He was only a few days in Jerusalem, because his zeal had offended some fanatical Turks and the Franciscan monks, who resided in Jerusalem,
threatened Ignatius with excommunication if he remained.

He returned to Barcelona where he realised that his education as an officer was very insufficient for his present need.

He began to learn Latin but was held up by the verb amare.

Each time he began to conjugate this verb he fell into a condition of being in love with God which was not very helpful to his Latin.

But in time he overcame this difficulty, and went on to study philosophy.

During these studies he already talked with people he met and began the original form of the exercises.

This led to some trouble with the Inquisition, which was no joke in those days.

There were trials in Alcala and Salamanca.

The people, largely women with whom he had practised the exercises, had to give evidence.

Bernhard Hegardt says :

"One of the women who were implicated gave the following information before the examining judge on May 10th, 1527.

She had begged Ignatius to teach her how she could serve God.

And Inigo had answered her that during a month she should speak with him frequently and that during this month she should confess and partake of the sacrament every eight days .

He added that the first time she would feel happy, without knowing why, that the second week she would be sad, but that he trusted in God that she would derive great benefit . . .

He said also that he would explain to her the exercise of the three spiritual powers.

He also showed her the merit that may be acquired through temptation; he spoke of the venial sin and how it can develop into a mortal sin ; and of the ten commandments and of the circumstances governing mortal sins, and of the five senses . . .

He told her that if she entered the service of God the temptations of the evil one would plague her.

He taught her self-examination which she should practise twice a day, once after the midday meal and the second time after the evening meal when she should kneel down and say:

'My God, my Father, my Creator! I thank Thee and praise Thee for all the manifold favours which Thou hast shown me, and which I hope Thou wilt still show me'."

This last prayer is typical of the western attitude.

We thank God for favours received and make this a reason for demanding more.

We do not notice this because it sounds well and we are used to the familiar words of our prayers but, as a matter of fact, religion in the West largely consists of shameless demands for what we want.

It reminds one of a rather broad Basel story about an Alsatian market woman.

She stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, "so that I can buy greens, bread and perhaps
a little meat ".

Then she heard the Christ Child say: "And anything else?"

And she replied: "Hold your tongue boy, I am talking to your Mother! "

This story is fifty years old, but the whole psychology of begging God and the Saints for favours belongs to primitive psychology in any time.

The Saints were metaphorically beaten in the Middle Ages if they failed to produce the right weather. Carl Jung, ETH Lecture, 7 July 1939

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1. http://4.bp.blogspot.com/-cplHv3ez_9A/VkHErtqPqCI/AAAAAAAAZGI/mk4brzYOdHQ/s1600/1prayer.jpg

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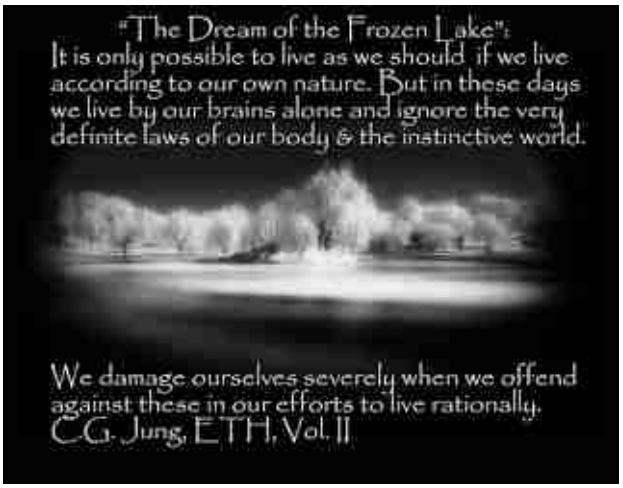
Carl Jung: It is only possible to live as we should if we live according to our own nature. **(2015-11-11 05:55)**

[1]


"The Dream of the Frozen Lake":
It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body & the instinctive world.
We damage ourselves severely when we offend against these in our efforts to live rationally.
C.G. Jung, ETH, Vol. II

Our starting point is the lake which is a mirroring surface hiding the unconscious.

We come to a lake or a pond in almost every journey to the underworld.

There are many mediaeval examples of this, lakes and forests are both symbols for secret depths where unknown beings live.

Francesco Colonna, a monk of the 13th century, wrote Hypnerotomachia, which means the dreamlove-conflict; it is written in dream form and contains a descent into the underworld of the psyche.

Hypnerotomachia opens in the Black Forest and a famous example of the same theme is to be found in Dante's Divine Comedy which also
opens in a wood.

Animals appear in both but whereas the wolf leads the way in Hypnerotomachia, in the Divine Comedy Dante is afraid of the animals.

The animal which appears in our phantasy is a black snake, a sufficiently alarming sight but our patient is not afraid for she regards it as a "mere phantasy and therefore quite harmless".

If she had remained an onlooker it would have been as if Dante had watched the animals in the wood remarking: "Oh, there are some animals walking about" in which case there would have been no Divine Comedy.

But at this point the patient fortunately remembered that I had told her she should be in the phantasies herself.

She had, it is true, a quite remarkable talent for keeping life away from herself, so now she looked away from the snake, out over the lake which was, appropriately, frozen.

The snake has the character of the underworld par excellence, it is chthonic, peculiarly of the earth, sinister and alarming.

Her psyche is pointing out to her that something which is exceedingly unpleasant to her can approach from her own unconscious.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host".

It is only possible to live as we should if we live according to our own nature.

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.

We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, ETH Lecture, 7 June 1935.

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1. http://1.bp.blogspot.com/-5DSBk5xpCuQ/VkMQSGkaw3I/AAAAAAAAZI8/QPd5Wv377bw/s1600/1frozen.jpg

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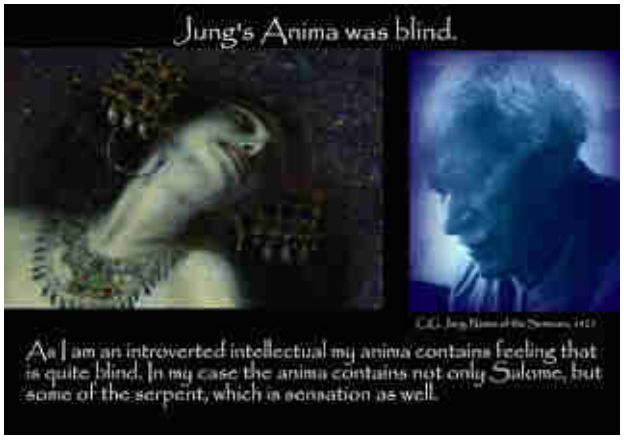
Carl Jung: As I am an introverted intellectual my anima contains feeling [that is] quite blind. (2015-11-11 11:53)

[1]


Jung's Anima was blind.
As I am an introverted intellectual my anima contains feeling that is quite blind. In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

The black serpent symbolizes the introverting libido.

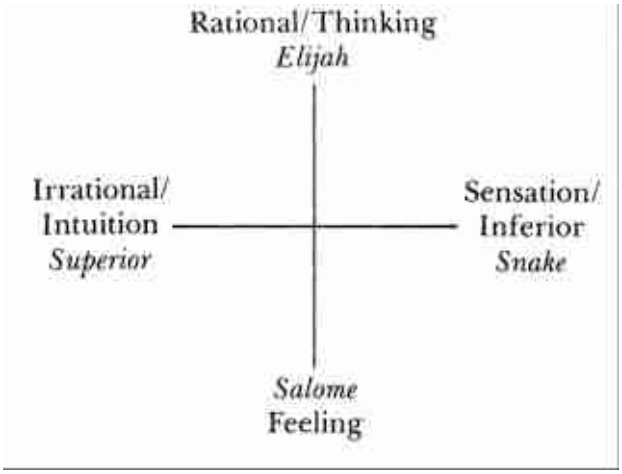
Salome is the anima and Elijah the wise old man. Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

[2]



As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love
for her that she was able to get the head of John the Baptist. Carl Jung, 1925 Seminar, Pages 99-100.

Carl Jung across the web:

Blog: http://www.blogger.com/home

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Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-vuRJxRr2JN0/VkNkEjaGIzI/AAAAAAAAZJM/rP2jIxzPOXQ/s1600/1anima%2Bblind.jpg
2. http://4.bp.blogspot.com/-NQk5JenMgYs/VkNkN6eHDeI/AAAAAAAAZJU/_ciji8w2m9g/s1600/1salomee.png

Carl Jung's Gravesite (2015-11-11 16:34)

Image 1: - the resting place of the ashes, in the family grave, the headstone of which includes the arms of the Jung family; included are the ashes of father, mother, sister Gertrud, and Emma Jung-Rauschenbach; decorated with flowers on the occasion of the 50th anniversary of Jung's passing, 2011.

[1]

Images 2 + 3: 'Vocatus atque non vocatus dues aderit' (Called or not, the god will be present) was inscribed on the tomb, linking his house, library and grave. This Delphic oracle is included in Erasmus. Jung had acquired a copy of the 1563 edition of Erasmus's Collectaneas adagiorum, a compilation of analects from classical authors, when he was 19 years old.

[2]

[3]

Image 4: back view: where the lightning struck a poplar tree on the night of Jung's death.

[4]

Compiled, and photos by Maxwell Ketels: Secretary / Librarian C G Jung Society of Melbourne; June 2013

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1. http://3.bp.blogspot.com/-vWey5nHN4gw/VkOl5AjytnI/AAAAAAAAZJo/iuUv8lwbrw0/s1600/1grave.jpg
2. http://4.bp.blogspot.com/-PNIdNpzyvBQ/VkOmC9-qkmI/AAAAAAAAZJw/gbvoDImfRSA/s1600/2grave.jpg
3. http://1.bp.blogspot.com/-kmB8g0T4jzw/VkOmKas-e8I/AAAAAAAAZJ4/Tpnk3YKdlFI/s1600/3grave.jpg
4. http://4.bp.blogspot.com/-IiS2s8wAa6E/VkOmSnyq3EI/AAAAAAAAZKA/ytWkwiRk2eY/s1600/4Poplar.jpg

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Carl Jung: Then I saw the snake approach me. (2015-11-12 06:53)

[1]

Then a most disagreeable thing happened. Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.” In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart.

I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see. While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion
or a tiger. [Footnote 10] Carl Jung, 1925 Seminar, Pages 104-105.

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1. http://3.bp.blogspot.com/-IGiyr8F4Yus/VkRvUWUmcqI/AAAAAAAAZLA/S8zK6gxd2BU/s1600/1animus.jpg

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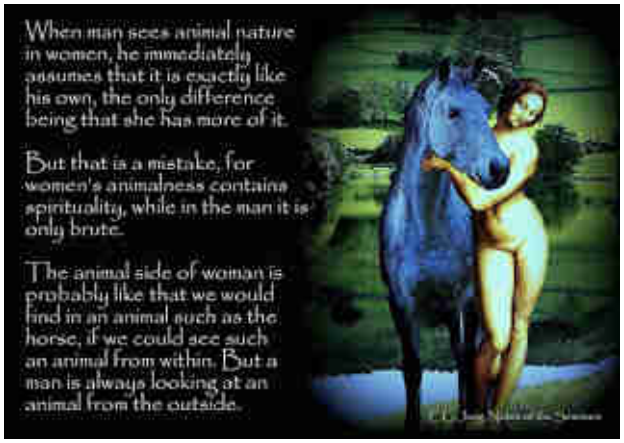
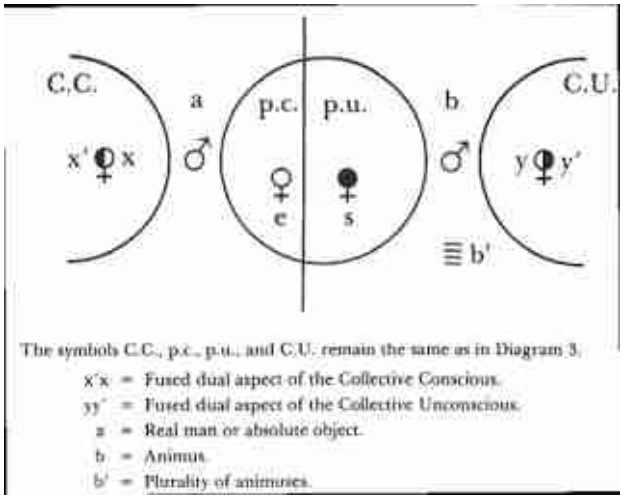
Carl Jung: I would like now to try to present to you something about the psychology of women.. (2015-11-13 05:48)

[1]


When man sees animal nature in women, he immediately assumes that it is exactly like his own, the only difference being that she has more of it.
But that is a mistake, for women's animalness contains spirituality, while in the man it is only brute.
The animal side of woman is probably like that we would find in an animal such as the horse, if we could see such an animal from within. But a man is always looking at an animal from the outside.

"I would like now to try to present to you something about the psychology of women, using this same diagram, with a few changes (see Diagram 4 in comments).

[2]



We may say that the real man is seen by the woman on his bright side, and that her relationship to the real man is a comparatively exclusive one— that in this respect, it is just the opposite of the average relation of a man to the real woman. In a man this relationship is not exclusive.

When the average man permits comparison of his wife with other women he says, “She is my wife among women.”

To the woman, though, the object that personifies the world to her (a in our diagram) is my husband, my children, in the midst of a relatively uninteresting world.

This “unique” husband has a shadow side for the wife, just as we saw in the case of the man in relation to the real woman.

Similarly the animus has a bright and a dark side, but balancing the unique man in the conscious, we have in the unconscious of woman a multitude of animus figures.

Man understands his relation to his anima as being a highly emotional affair, while woman’s relation to her

animus is more in the Logos field.

When a man is possessed by his anima, he is under peculiar feelings, he cannot control his emotions, but is controlled by them.

A woman dominated by her animus is one who is possessed by opinions. Nor is she too discriminating about these opinions.

She can easily say, “In nineteen hundred and so and so, Papa said this to me,” or, “Some years ago a man with a white beard told me this was true,” and so it remains true for her into eternity. It is felt as a silent prejudice by a man who meets this phenomenon in a woman.

It is something exceedingly baffling to him, and irritating to a degree through its power and invisibility. Now then we come to the woman’s relation to the collective conscious.

Since I have not a woman’s feelings, I am perhaps not competent to throw much light on what that relationship is, but inasmuch as the family seems the real basis of a woman’s life, perhaps it would be fair to say that her attitude toward the world of the conscious is that of a mother.

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

She is always saying, “Oh, well that will come out all right,” just when a man is ready to explode with anxiety.

There must be something like this to account for the fact that there are three times more suicides among men than among women.

But we can always find that, though there is not the marked split in the woman’s relation to the collective conscious that occurs in man, still there is enough of duality to permit us to make a symbol such as x’x.

In other words, the woman sees that the dear old god who is going to make everything come out all right has moods of his own, so one must not be too trusting.

This is the element of skepticism, the shadow side. Men tend to separate x and x’. Women tend to take them together.

If you listen to an argument between men you can always hear them keeping the negative and the positive aspects of the subject distinct; they may discuss now the one, now the other.

But begin an argument with a woman in which the premise carries in it this principle of discrimination, and in about two minutes she has shot through your whole logical structure by bringing the positive right into the middle field of the negative aspect and vice versa.

Nor can you ever persuade her that she has thus destroyed the logic of the discussion.

To her way of thinking, the two belong very close together.

This struggle for a principle of unity runs through all her psychological processes, just as the opposite principle, that of discrimination, runs through those of man.

Now when it comes to the unconscious of the woman, the picture becomes obscure indeed.

I think there again is to be found the figure of a mother, and again she has a dual aspect, but in a peculiar way.

As we saw with man, he has the definite division into good and bad, Cosmos and Chaos, but in woman's collective unconscious it is a fusion of the human with the animal.

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so
psychological as in women.

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

When man sees this fact in women, he immediately assumes that the animal nature of women is exactly like his own, the only difference being that she has more of it.

But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in any such an animal as the horse, if we could see such an animal from within itself instead of just from the outside as we do see it.

If we were viewing the psychic life of a horse from within, it would appear very strange to us.

But a man is always looking at an animal from the outside—he has not the psychic animalness in his unconscious that a woman has in hers. Carl Jung, 1925 Seminar, Pages 121 -124

Carl Jung across the web:

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1. http://2.bp.blogspot.com/-98ejd88PzXA/VkWxjfefCnI/AAAAAAAAZLY/ocypkvJdxME/s1600/1horse.jpg
2. http://1.bp.blogspot.com/-S7_EYRRfmAA/VkWxtLNorWI/AAAAAAAAZLg/C704O8OiTkU/s1600/1diagram%2B4.png

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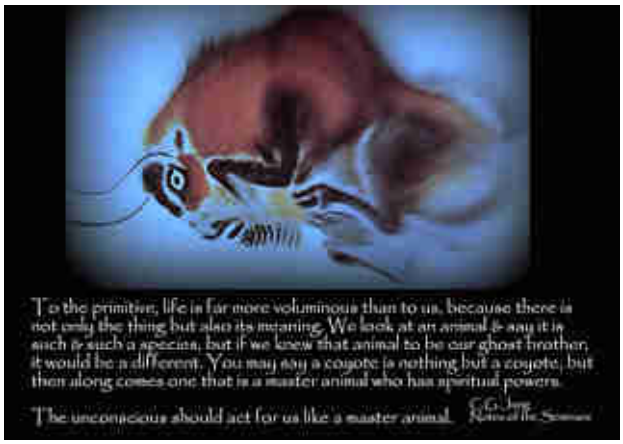
Carl Jung: For it is a fact that, to the primitive, life is far more voluminous than to us... (2015-11-14 06:09)

[1]


To the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning. We look at an animal & say it is such & such a species, but if we knew that animal to be our ghost brother, it would be a different. You may say a coyote is nothing but a coyote, but then along comes one that is a master animal who has spiritual powers.
The unconscious should act for us like a master animal.

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin's last lecture remember the zigzag road that was encountered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone's head.

"What a nuisance," is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive. Carl Jung, 1925 Seminar, Page 115.

Carl Jung across the web:

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1. http://4.bp.blogspot.com/-Y9ANzs3Thx0/VkcH2T3AynI/AAAAAAAAZLw/k4kGIJKI3GI/s1600/1primitive.jpg

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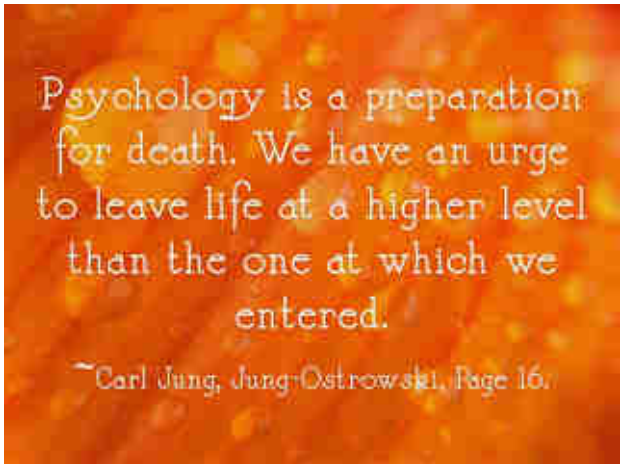
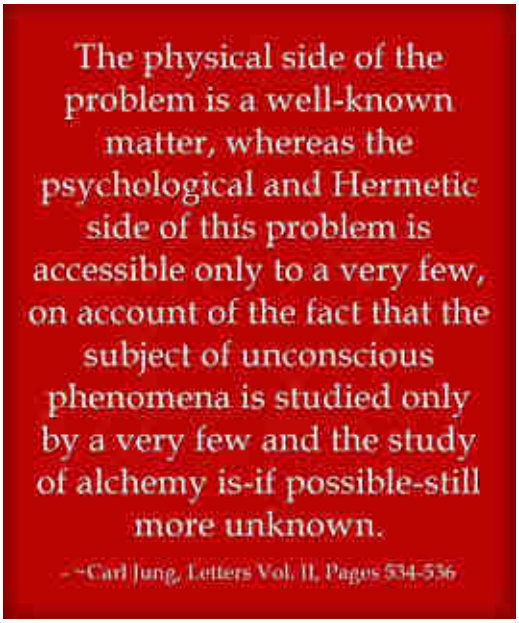
Some Carl Jung Quotations VIII (2015-11-14 06:30)

[1]

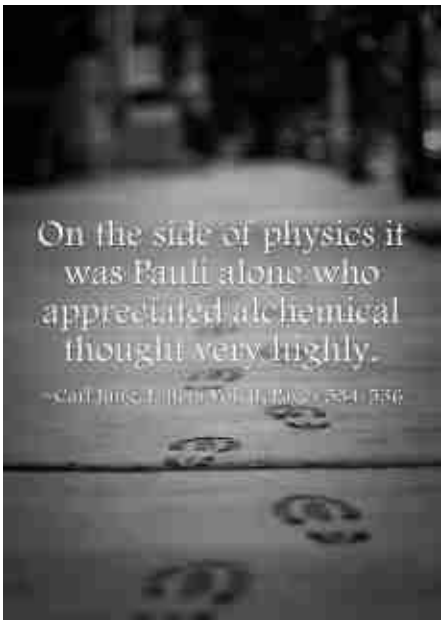

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.
~Carl Jung, Jung-Ostrowski, Page 16.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung, Jung-Ostrowski, Page 16.

[2]

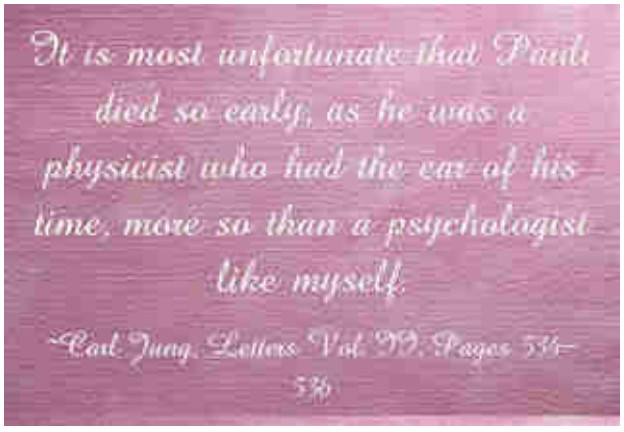

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown.
~Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

[3] 

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

[4]


It is most unfortunate that Pauli
died so early, as he was a
physicist who had the ear of his
time, more so than a psychologist
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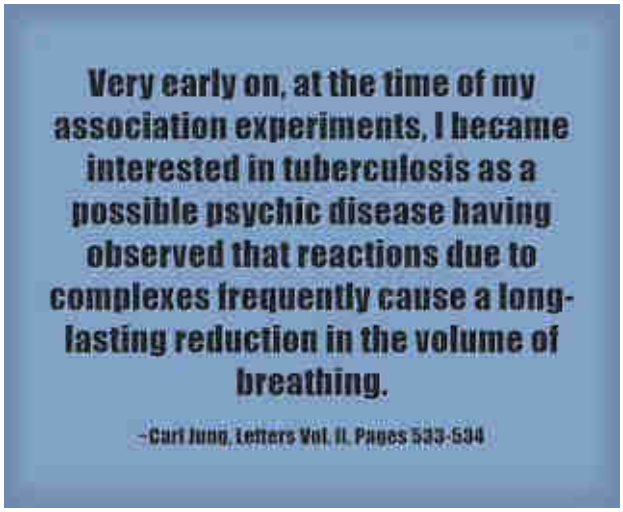
It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself. Carl Jung, Letters Vol. II, Pages 534-536

[5]


Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing.
~Carl Jung, Letters Vol. II, Pages 533-534

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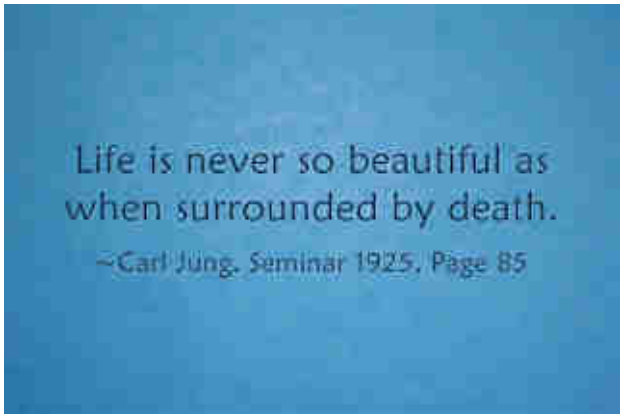
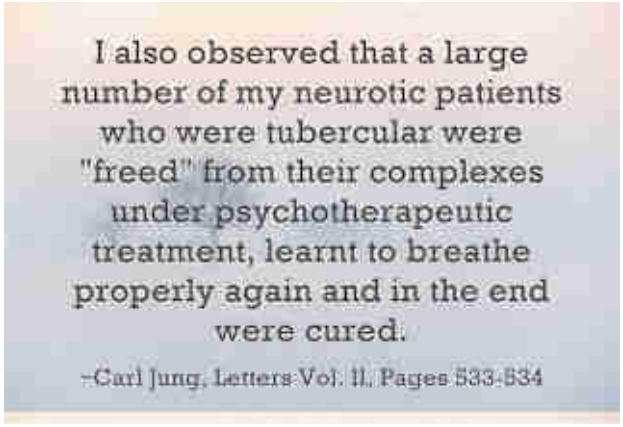
[6]



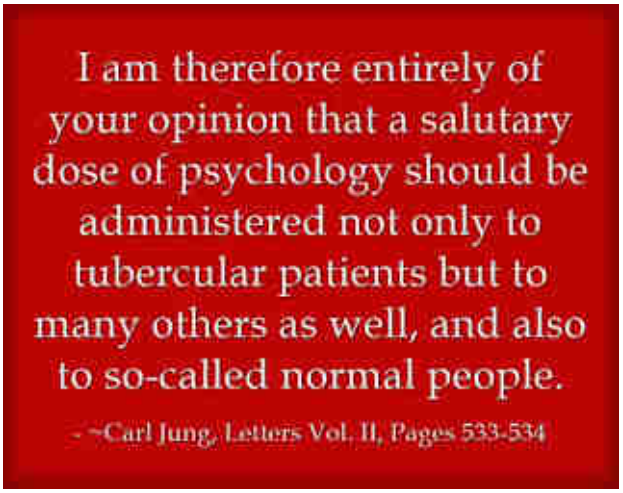
Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

[7]


I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured.
~Carl Jung, Letters Vol. II, Pages 533-534

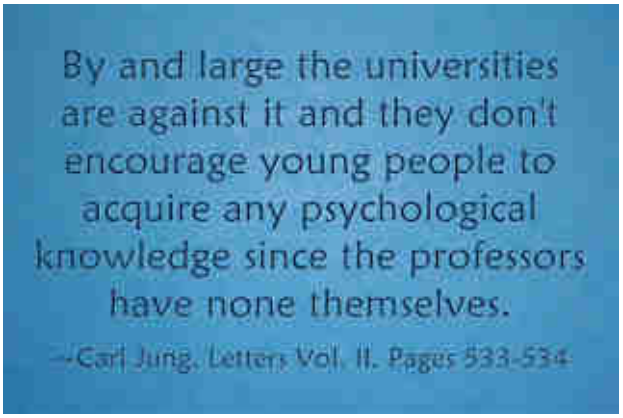
I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Pages 533-534

[8]


I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people.
~Carl Jung, Letters Vol. II, Pages 533-534

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Pages 533-534

[9]


By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves.
~Carl Jung, Letters Vol. II, Pages 533-534

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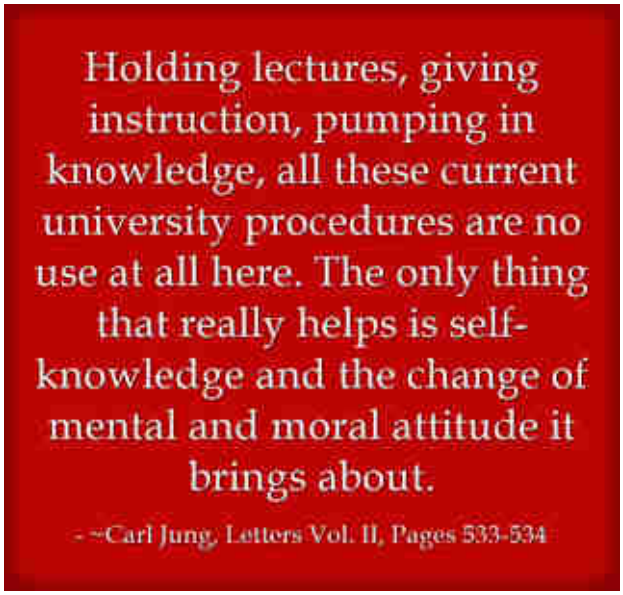
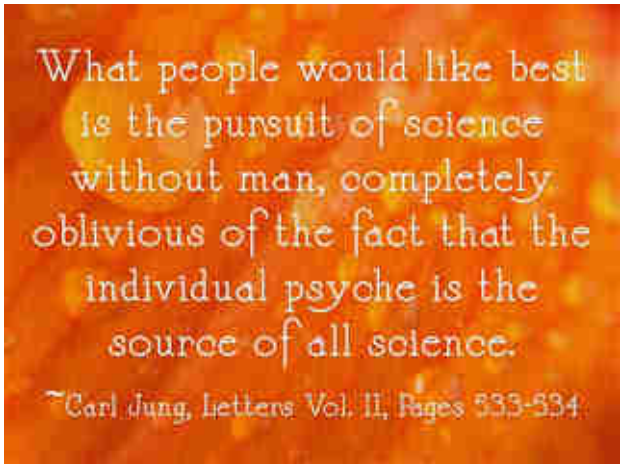
[10]


Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about.
- ~Carl Jung, Letters Vol. II, Pages 533-534

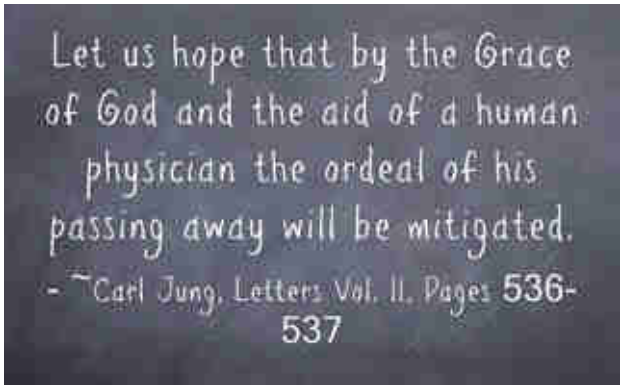
Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about. Carl Jung, Letters Vol. II, Pages 533-534

[11]


What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science.
~Carl Jung, Letters Vol. II, Pages 533-534

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science. Carl Jung, Letters Vol. II, Pages 533-534

[12]

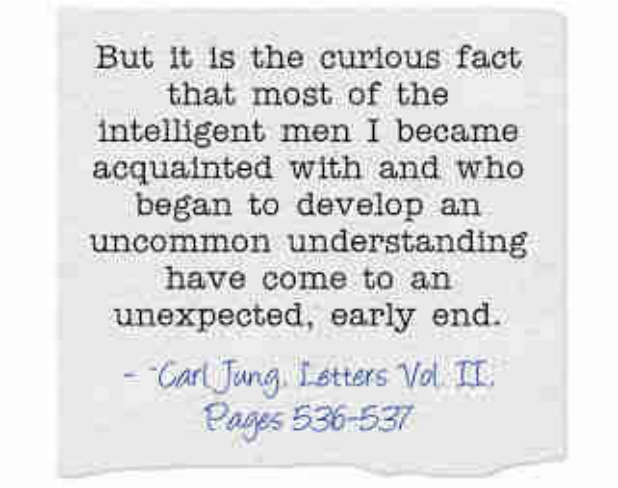

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated.
- ~Carl Jung, Letters Vol. II, Pages 536-537

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

[13]
As there are so few men capable of understanding the deeper implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum.

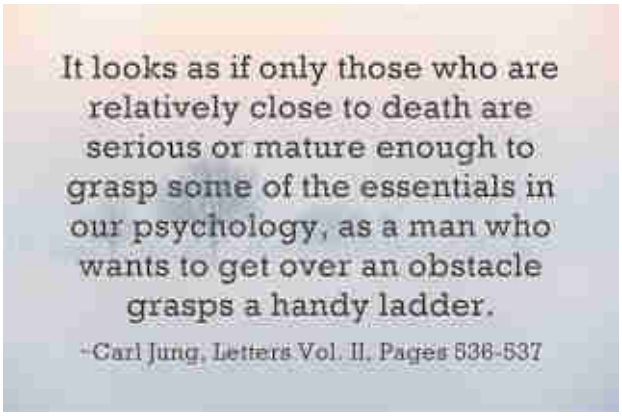
As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum. Carl Jung, Letters Vol. II, Pages 536-537

[14]


But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end.
- Carl Jung, Letters Vol. II. Pages 536-537

But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end. Carl Jung, Letters Vol. II, Pages 536-537

[15]


It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder.
-Carl Jung, Letters Vol. II, Pages 536-537

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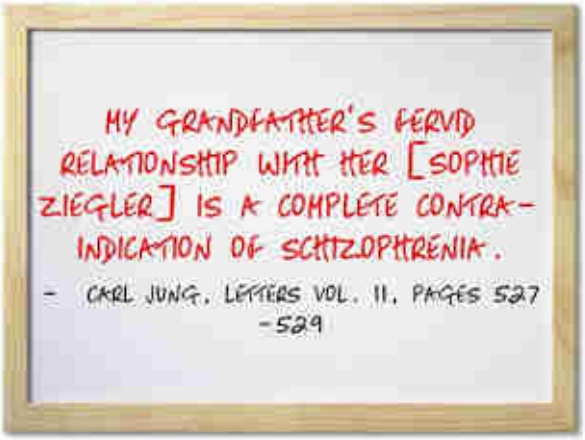
MY GRANDFATHER'S FERVID RELATIONSHIP WITH HER [SOPHIE ZIEGLER] IS A COMPLETE CONTRA-INDICATION OF SCHIZOPHRENIA.
- CARL JUNG, LETTERS VOL. II, PAGES 527-529

My grandfather's fervid relationship with her [Sophie Ziegler] is a complete contra-indication of schizophrenia. Carl Jung, Letters Vol. II, Pages 527-529

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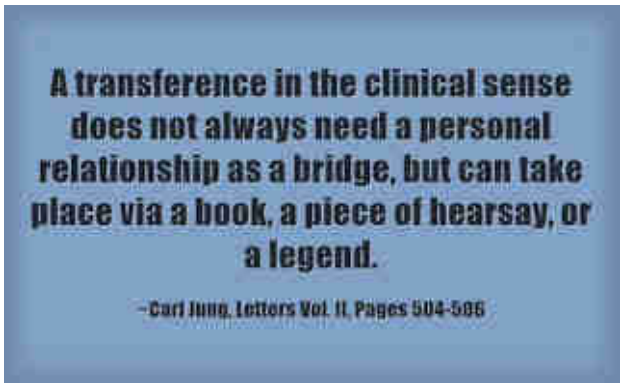
A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend.
-Carl Jung, Letters Vol. II, Pages 504-506

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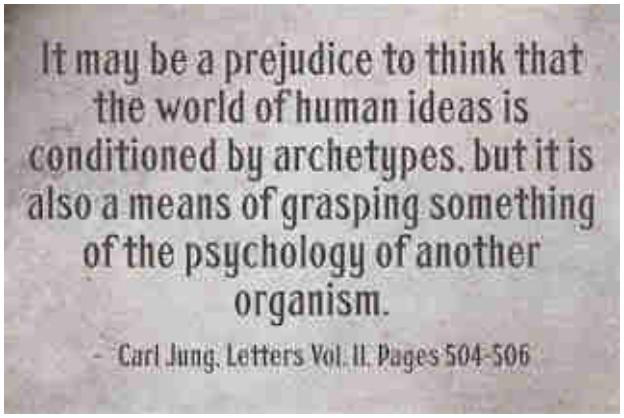
It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism.
- Carl Jung, Letters Vol. II, Pages 504-506

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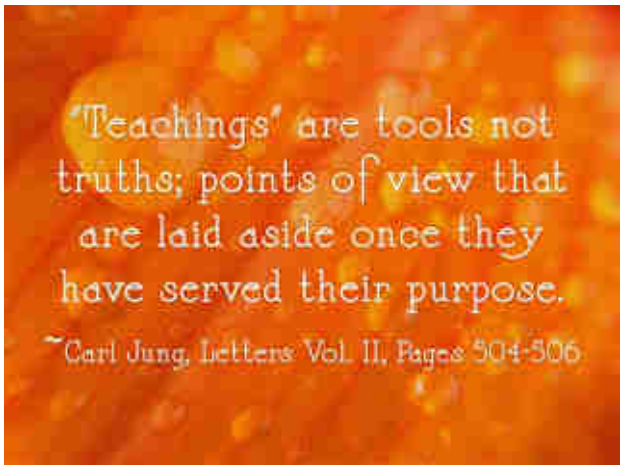
'Teachings' are tools not truths; points of view that are laid aside once they have served their purpose.
~Carl Jung, Letters Vol. II, Pages 504-506

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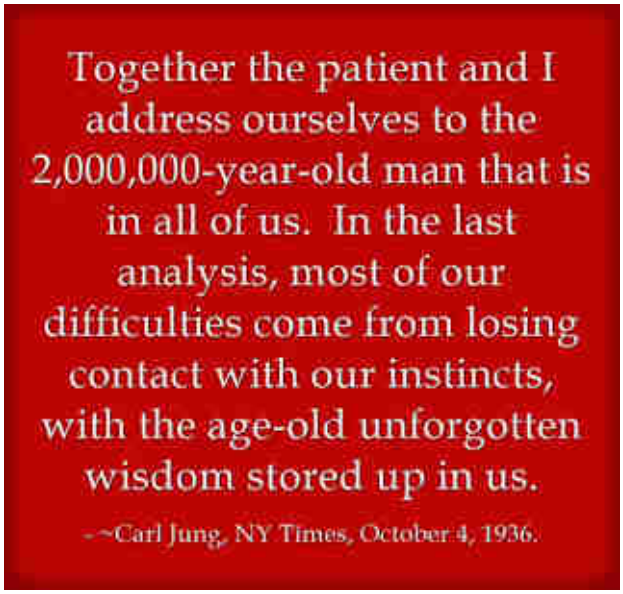
Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.
~Carl Jung, NY Times, October 4, 1936.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Pages 504-506

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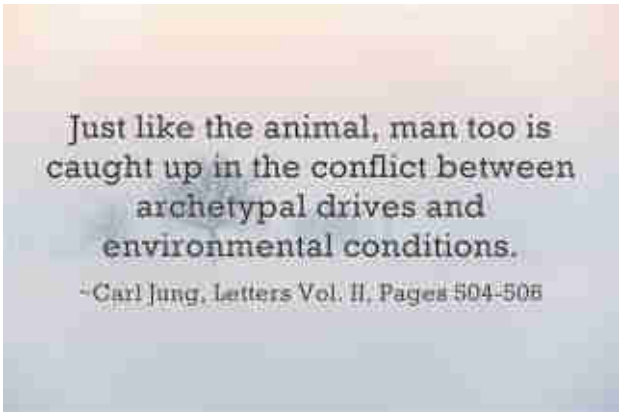
Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.
~Carl Jung, Letters Vol. II, Pages 504-506

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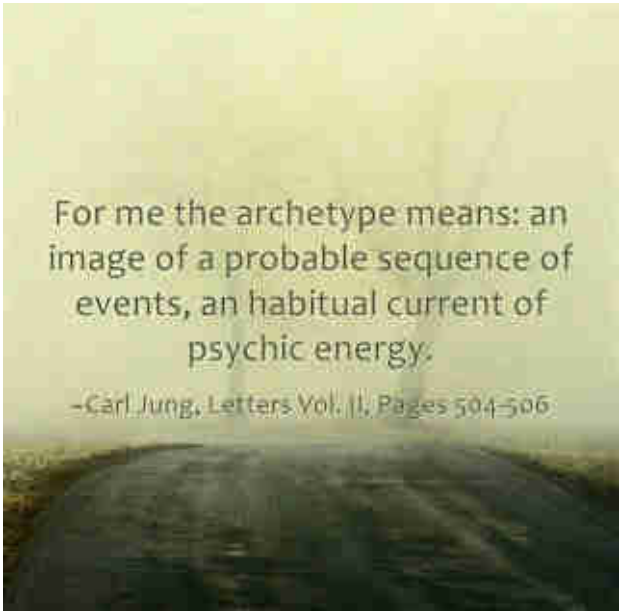
For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy.
~Carl Jung, Letters Vol. II, Pages 504-506

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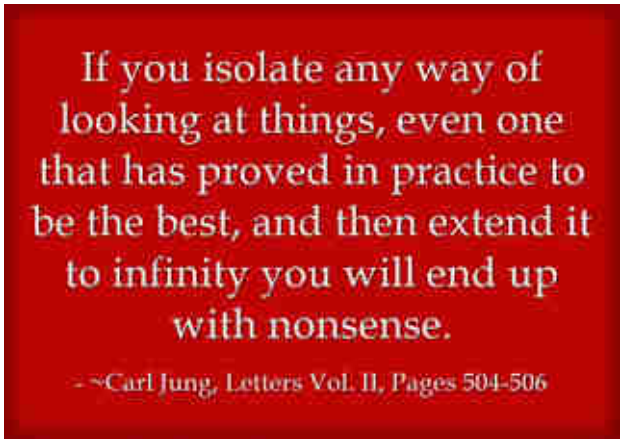
If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense.
- ~Carl Jung, Letters Vol. II, Pages 504-506

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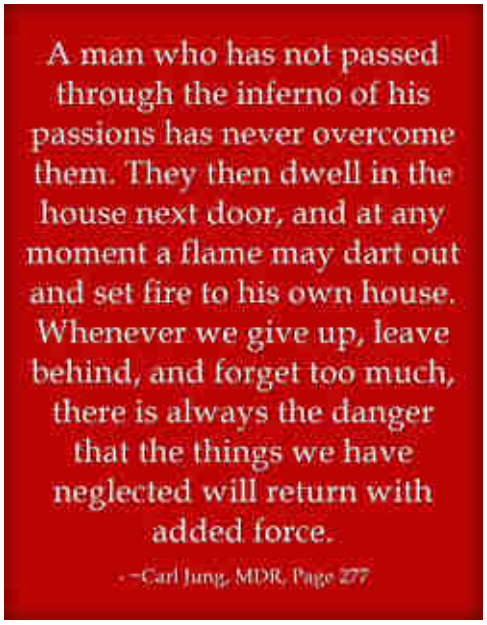
A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.
- ~Carl Jung, MDR, Page 277

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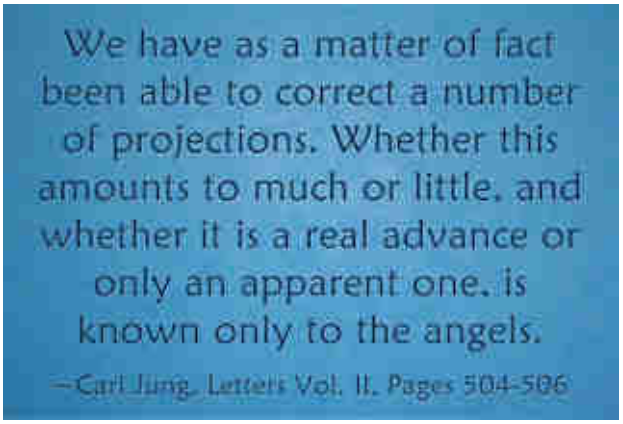
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Carl Jung across the web:

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Carl Jung: Elijah and Salome are together because they are pairs of opposites. **(2015-11-14 15:15)**

[1]

"Elijah" was the first "Wise Old Man" in Jung's Red Book Visions
PROPHET ELIJAH
"Elijah" is an important figure in man's unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, “the old one from the mountains” (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man’s psychology, as I have said, but unfortunately a less important part than that played by the anima. Carl Jung, 1925 Seminar, Page 102.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

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Carl Jung: There is a tendency among some people to make the unconscious carry what properly belongs to the conscious... (2015-11-15 06:17)

[1]

You can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the unconscious contains these.
, and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes.

It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.”

But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114.

1. http://3.bp.blogspot.com/-QHC9-63aR24/VkhbXt4jywI/AAAAAAAAZO0/SogA-sRfATM/s1600/1religious%2Bsense.jpg

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Carl Jung on “Wisdom” Anthology (2015-11-15 15:58)

[1]

[Carl Jung on “Wisdom” Anthology]

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Letters Volume 1, Pages 559-560.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which

saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, Modern Psychology, Vol. 2, Page 148.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Pages 498-499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Letters, II, 580.

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, ¶788.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, Mysterium Coniunctionis, Page 249, Para 334.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. Carl Jung, NY Times, October 4, 1936.

1. http://2.bp.blogspot.com/-RXxnaAEU7AU/VkjjwQiu2gI/AAAAAAAAZQU/1lsTmXlIZzU/s1600/1falcon.jpg

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Carl Jung: "Just then in came another very beautiful old man dressed in white, and this was the Black Magician." (2015-11-16 06:16)

[1]

Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.
Within they found the grave of a virgin who had lived ages & ages ago.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my attention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he really believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.
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(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

He knew this man was the White Magician.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was the Black Magician.

He wanted to speak to the White Magician but, seeing the young man there, hesitated.

Then the White Magician immediately explained that the young man was "an innocent," and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be opened and cleaned.

Within they found the grave of a virgin who had lived ages and ages ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went

back to the place where all this had taken place, and there he found the horse's tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise.

With these he had come to the White Magician for help, as he did not know what to do with them. Carl Jung, 1925 Seminar, Pages 120-121.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was the Black Magician.

He wanted to speak to the White Magician but, seeing the young man there, hesitated.

Then the White Magician immediately explained that the young man was "an innocent," and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be opened and cleaned.

Within they found the grave of a virgin who had lived ages and ages ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went back to the place where all this had taken place, and there he found the horse's tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise.

With these he had come to the White Magician for help, as he did not know what to do with them. Carl Jung, 1925 Seminar, Pages 120-121.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/-enpmuYt6lyU/VkmsU5o32JI/AAAAAAAAZQk/CsvZcfYG-Kc/s1600/1magician.jpg

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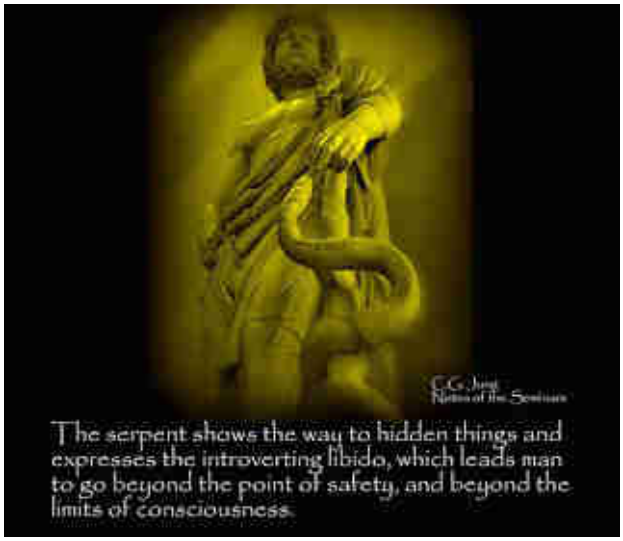
Carl Jung: The dragon is the mythological form of the snake. **(2015-11-17 05:58)**

[1]


C.G. Jung
Spirits of the Seashore
The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then
becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon. Carl Jung, Seminar 1925, Page 102.

1. http://4.bp.blogspot.com/-ruElIU4mPTM/Vkr5-YVxAiI/AAAAAAAAZQ4/uXDFYwPaRJk/s1600/1serpent.jpg

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Carl Jung: What happens after death is so unspeakably glorious ... (2015-11-18 05:43)

[1]

C.G. Jung, answer to Frau N., Letter
Q: What shall we still know of this earth after death?
A: The dissolution of our time-bound form into eternity brings no loss of meaning. Rather, does the little finger now know itself to be a member of the hand.

[Carl Jung's Letter to "Frau N."]

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?
The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand.

Your devoted,

C.G. Jung

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-PNMTSD92w_Q/VkxIATLwLhI/AAAAAAAAZRI/s-lS78qMjNI/s1600/1frau%2Bn.jpg

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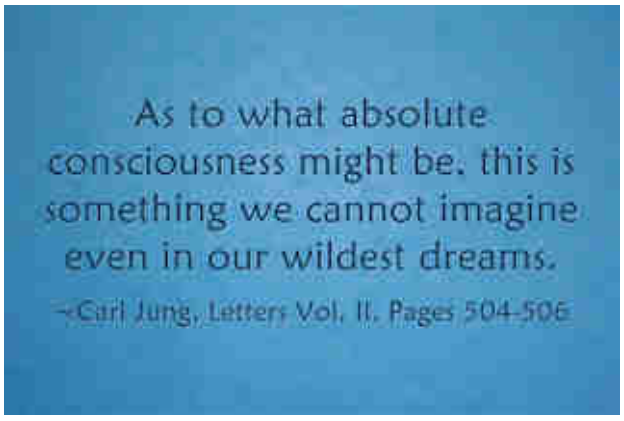
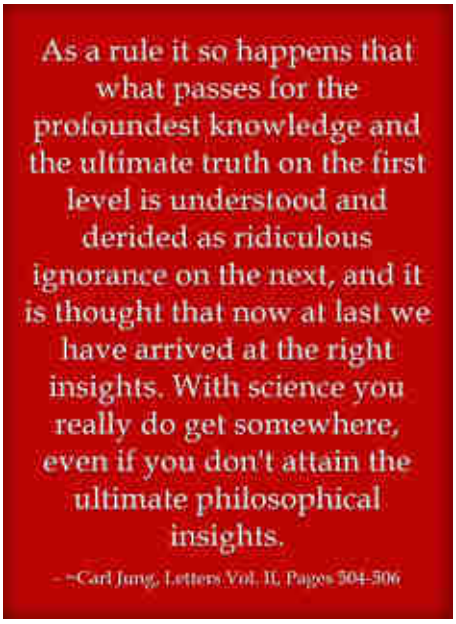
Some Carl Jung Quotation [VIII] (2015-11-18 06:01)

[1]


As to what absolute
consciousness might be, this is
something we cannot imagine
even in our wildest dreams.
~Carl Jung, Letters Vol. II, Pages 504-506

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Pages 504-506

[2] 
As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights.
- ~Carl Jung, Letters Vol. II, Pages 504-506

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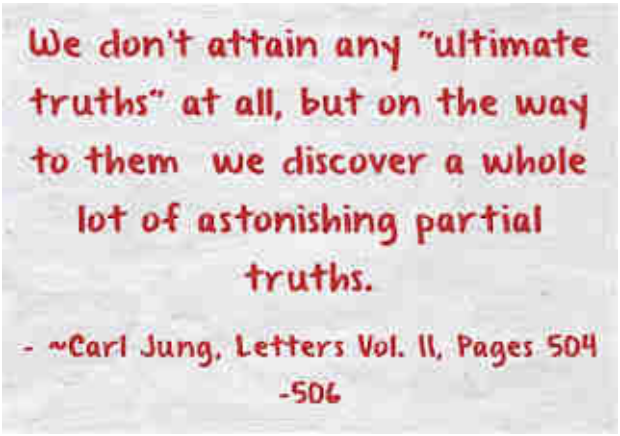
[3]


We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths.
- ~Carl Jung, Letters Vol. II, Pages 504 -506

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[4]

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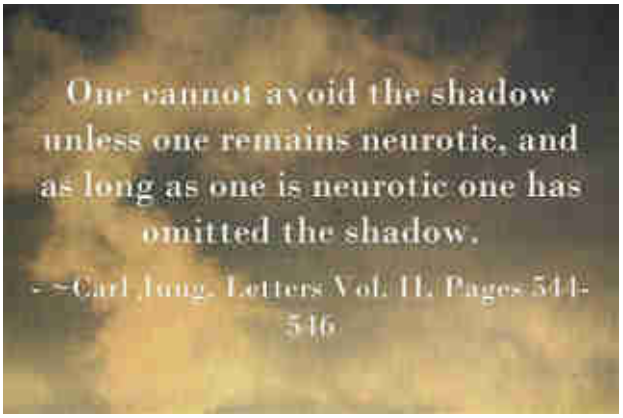
One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow.
~Carl Jung, Letters Vol. II, Pages 544-546

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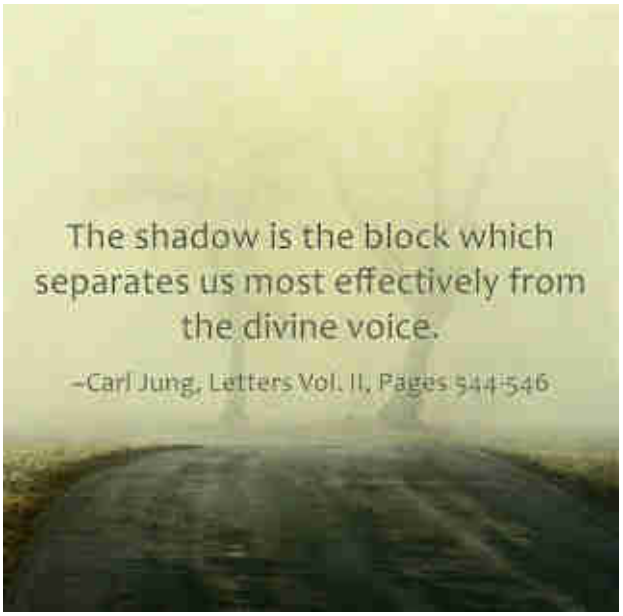
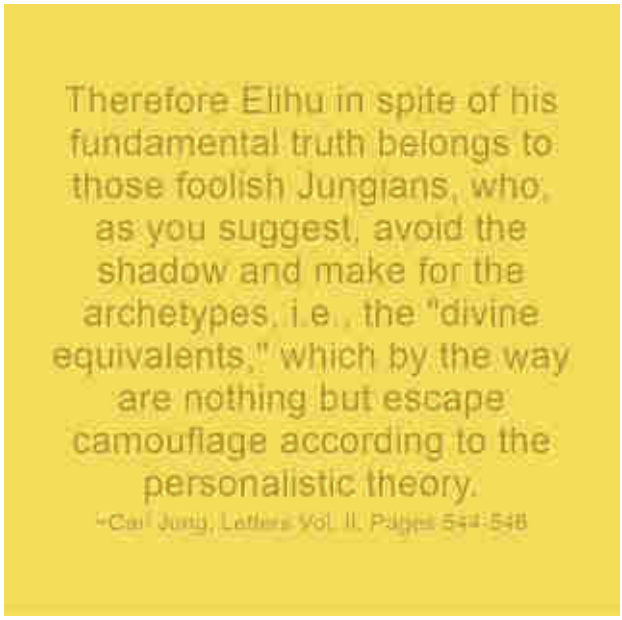
[5]



The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Pages 544-546

[6]


Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.
~Carl Jung, Letters Vol. II, Pages 544-546

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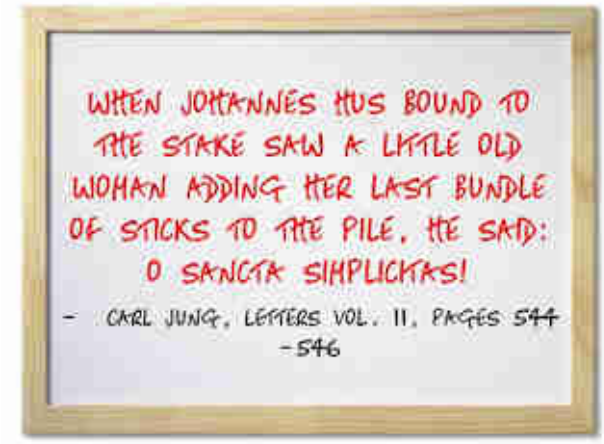
[7]


WHEN JOHANNES HUS BOUND TO THE STAKE SAW A LITTLE OLD WOMAN ADDING HER LAST BUNDLE OF STICKS TO THE PILE, HE SAID: O SANCTA SIMPLICITAS!
- CARL JUNG, LETTERS VOL. II, PAGES 544-546

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said: 0 sancta simplicitas! Carl Jung, Letters Vol. II, Pages 544-546

[8]
My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles.
- ~Carl Jung, Letters Vol. II, Pages 550-552

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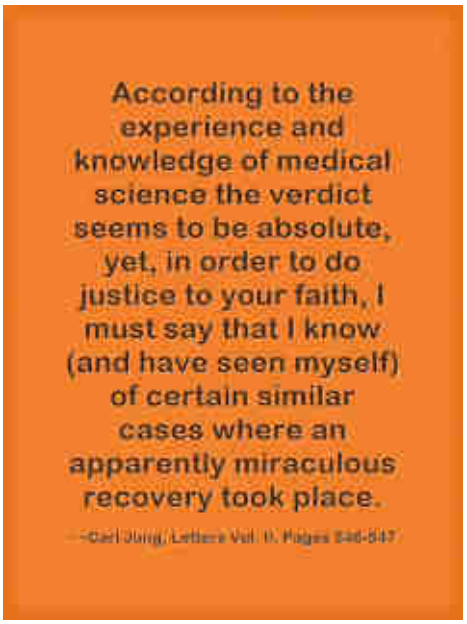
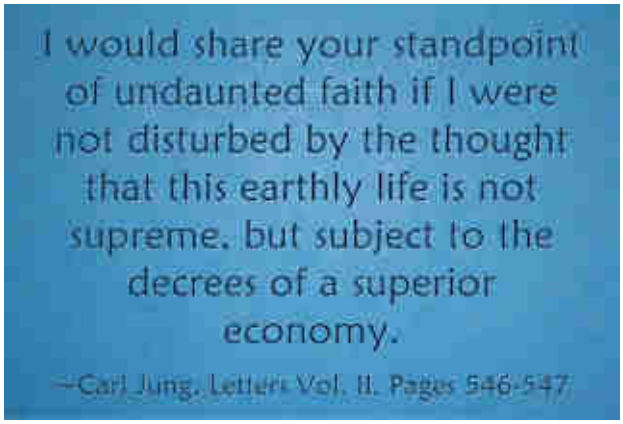
[9] 
According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place.

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place. Carl Jung, Letters Vol. II, Pages 546-547

[10]


I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy.
~Carl Jung, Letters Vol. II, Pages 546-547

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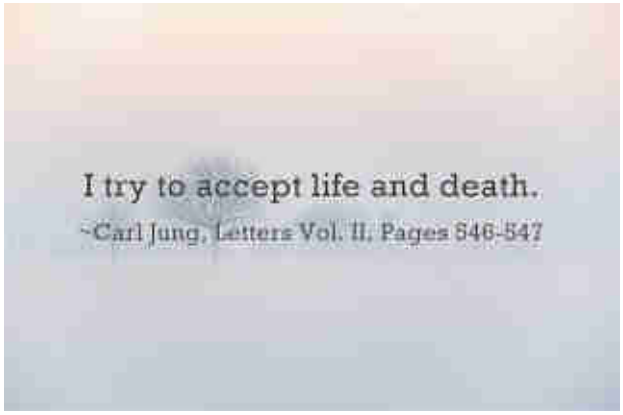
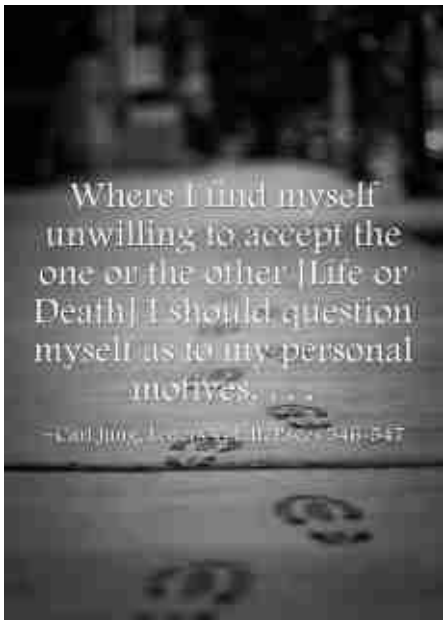
[11]



I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

[12] 
Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . .

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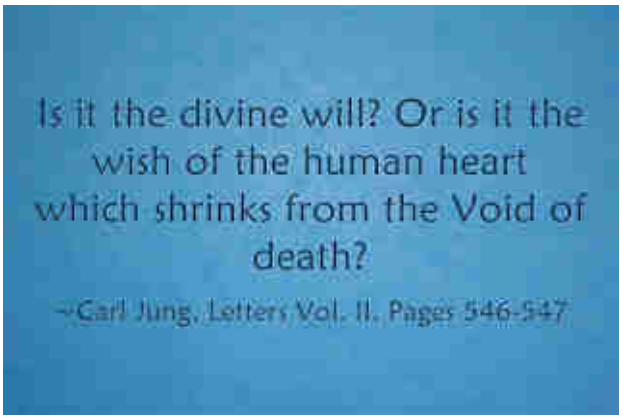
[13]


Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death?
~Carl Jung, Letters Vol. II, Pages 546-547

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[14]

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature.
~Carl Jung, Letters Vol. II, Pages 546-547

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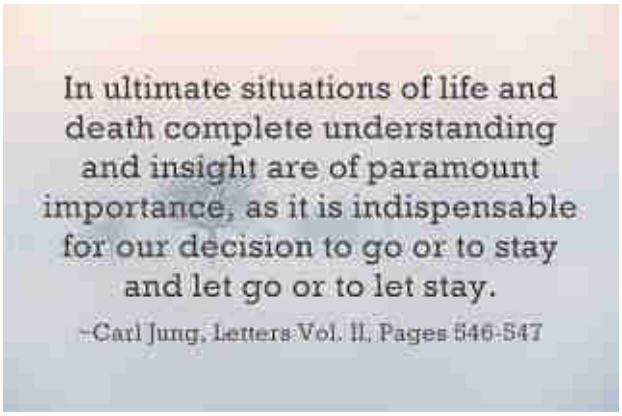
[15]


In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay.
-Carl Jung, Letters Vol. II, Pages 546-547

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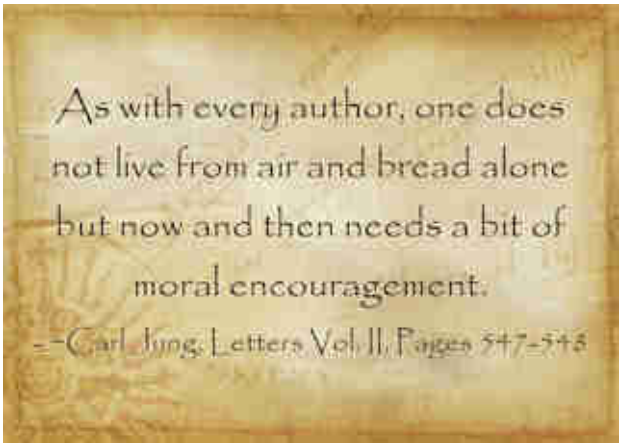
[16]


As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement.
-Carl Jung, Letters Vol. II, Pages 547-548

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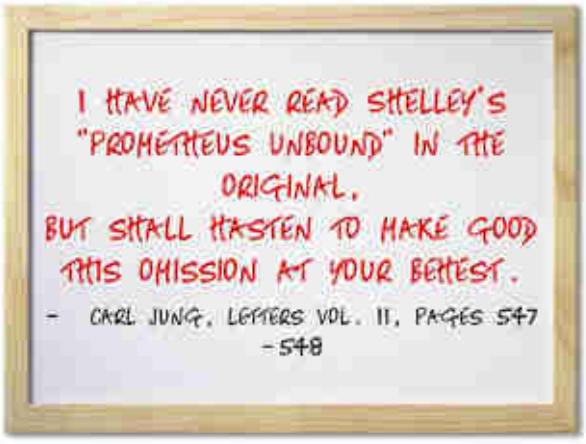
[17]


I HAVE NEVER READ SHELLEY'S "PROMETHEUS UNBOUND" IN THE ORIGINAL.
BUT SHALL HASTEN TO MAKE GOOD THIS OMISSION AT YOUR BEHEST.
- CARL JUNG, LETTERS VOL. II, PAGES 547-548

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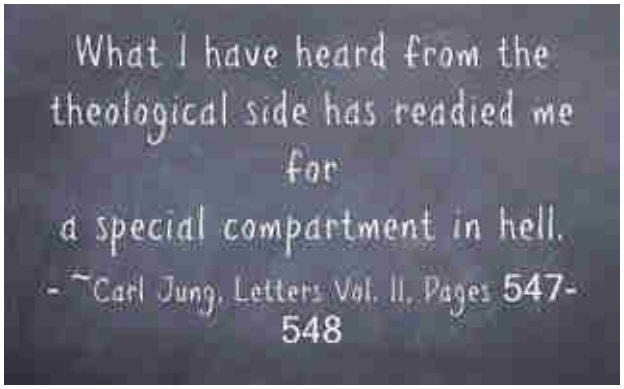
[18]


What I have heard from the theological side has readied me for a special compartment in hell.
- ~Carl Jung, Letters Vol. II, Pages 547-548

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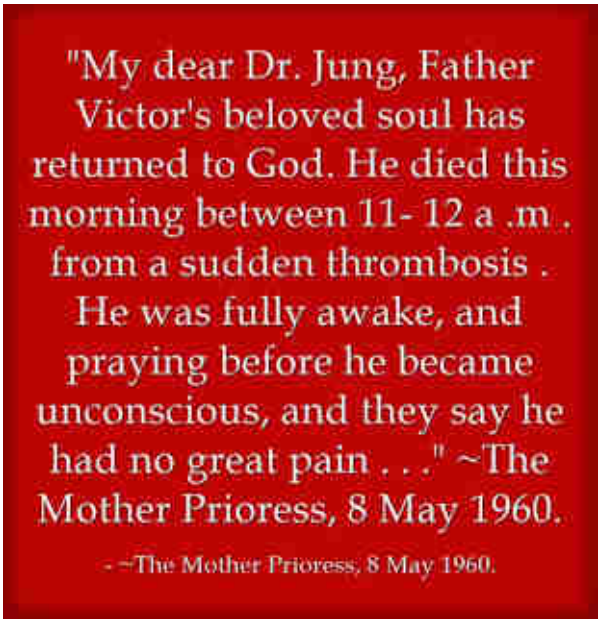
[19]


"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." ~The Mother Prioress, 8 May 1960.
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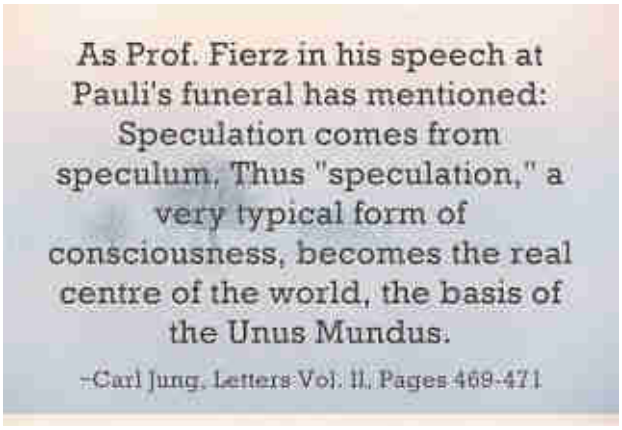
As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus.
~Carl Jung, Letters Vol. II, Pages 469-471

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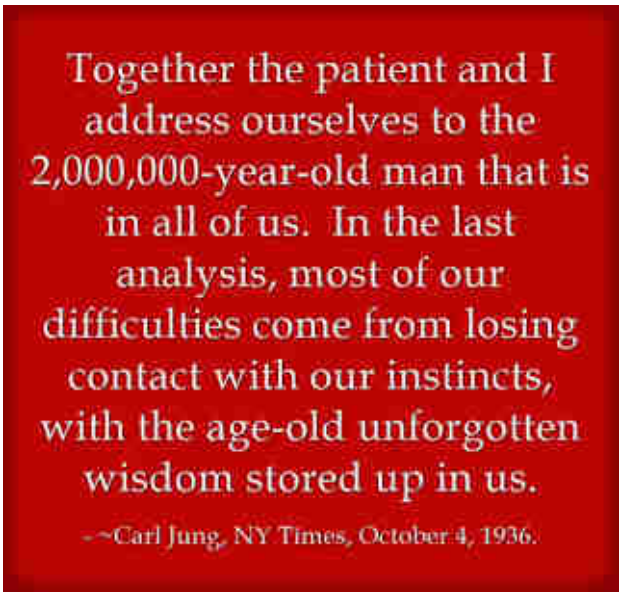
[21]


Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.
~Carl Jung, NY Times, October 4, 1936.

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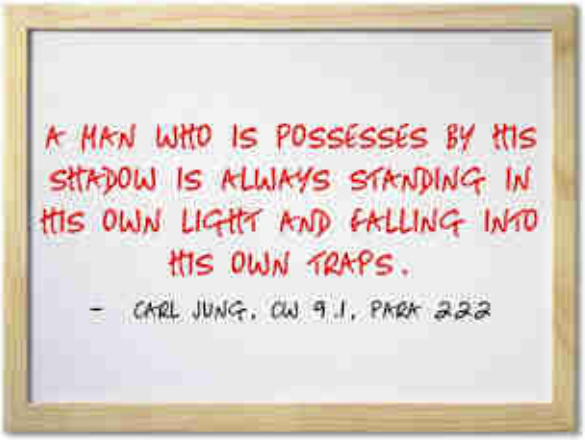
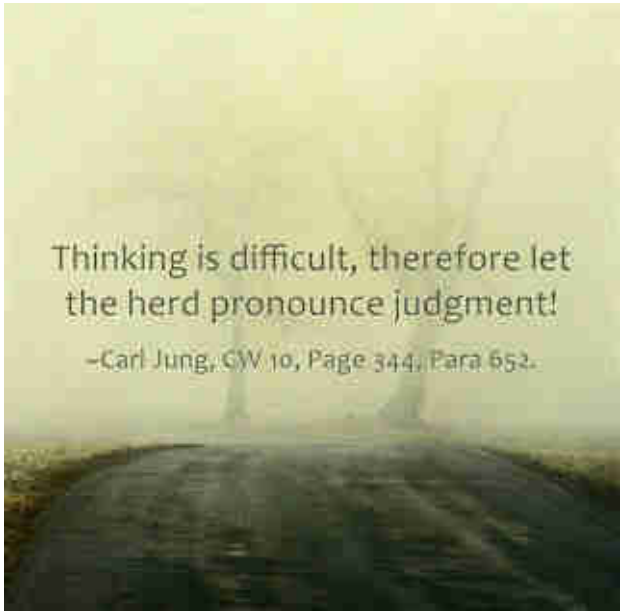

A MAN WHO IS POSSESSES BY HIS SHADOW IS ALWAYS STANDING IN HIS OWN LIGHT AND FALLING INTO HIS OWN TRAPS.
- CARL JUNG. CW 9.1. PARA 222

A man who is possesses by his shadow is always standing in his own light and falling into his own traps. Carl Jung, CW 9.1, Para 222

[23]



Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

[24]

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are.
~Carl Jung, Letters Vol. II, Pages 556-558

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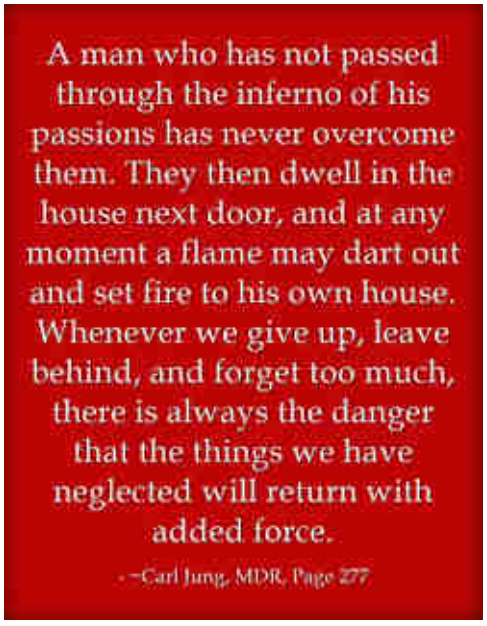
[25] 
A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.
- ~Carl Jung, MDR, Page 277

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1. http://3.bp.blogspot.com/-ukKXRsmAWp4/VkeOsjsTAnI/AAAAAAAAZNM/xAJmDdMnPK8/s1600/aaa.jpg
2. http://3.bp.blogspot.com/-ulGuTsiEa8c/VkeOz6LNREI/AAAAAAAAZNU/xzhlmkUVkMM/s1600/bbb.jpg
3. http://1.bp.blogspot.com/-C3m86AN0xSQ/VkeO-5-gR_I/AAAAAAAAZNc/wMwRIsmI5e8/s1600/ccc.jpg
4. http://4.bp.blogspot.com/-zrlRzyhC48w/VkePHzQdFhI/AAAAAAAAZNk/1i2WUmC7fn4/s1600/ddd.jpg
5. http://2.bp.blogspot.com/-E2GQy5qGsqI/VkePVzMGl-I/AAAAAAAAZNs/Y2T-g-1wfc4/s1600/eee.jpg
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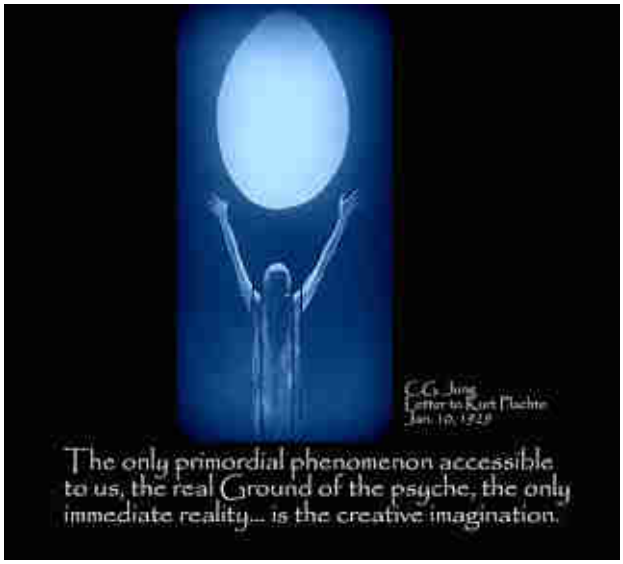
Carl Jung: The idol betokens a regression to the unconscious... (2015-11-19 07:12)

[1]


C.G. Jung
Letter to Kurt Plachte
Jan. 10, 1929
The only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality... is the creative imagination.

To Kurt Plachte 10 January 1929

I can agree with your statements in all details and merely regret I am not in a position to give you practical examples of my views.

Everything in me has arisen from direct experience of the mentally I or "seekers after truth."

For me a symbol is the sensuously perceptible expression of an inner experience.

A religious experience strives for expression and can be expressed only "symbolically" because it transcends understanding.

It must be expressed on way or another, for therein is revealed its immanent vital force.

It wants to step over, as it were, into visible life, to take concrete shape. (The spirit shows its effective power only in the reshaping of matter.)

An idol is a petrified symbol used stereotypically for "magical" effects.

It can have this fascinating effect so long as it touches those layers unconscious from which the symbol arose (somewhere else i.e. with other people).

Its effect is just the opposite of the symbol is an expression of the enrichment of consciousness through experience.

The idol betokens a regression to the unconscious, i.e .. an impoverishment of consciousness.

The Master speaks a "power word" born of the richness of his vision, the disciple merely conjures with it.

For the Master the communion means: I give you myself, my flesh, my blood.

For the disciple this means: I eat the god, his flesh and blood.

The ritual anthropophagy of primitive man (the cave dweller) echoes fascinatingly deep down in us: we can do it again, mysteriously sanctified, and yet we are not primitive brutes but are sanctified by the god's flesh.

In a few cases I have found a quite unquestionable blood lust in connection with the Communion!

Here we have religious license for what is primitive and no longer permissible.

The magical word is one that lets "a primordial word resound behind it"'; magical action releases primordial action.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality.

Therefore I speak of esse in anima, the only form of being we can experience directly.

We can distinguish no form of being that is not psychic in the first place.

All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science.

We should think of the collective unconscious neither as order nor as disorder.

Experience corroborates both.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption).

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation!

Hence it has a fascinating effect on everyone, it is "true' 'temporarily valid because it is meant only for a particular situation.

If the situation changes, a new "truth" is needed, therefore truth always relative to a particular situation.

So long as the symbol is the true and redeeming answer to the corresponding situation, it is true, valid, indeed "absolute."

But if the situation changes and the is simply perpetuated, it is nothing but an idol, having an impoverishing

and stultifying effect, because it merely makes us unconscious
and provides no explanation and enlightenment.

Justin Martyr for instance, spoke of Christianity as ”our philosophy."

The symbol is doctrine, the idol delusion.

I regard Hegel’s "perceptual" thinking as a thinking analogous with *archetypes.

”Perceptual” or "apperceptive" thinking has greater meaning and value because it unites at least two functions.

The highest form of the intellectual process would be symbolic experience and its symbolic expression.

You are right-the symbol belongs to a different sphere from the sphere of instinct.

The latter sphere is the mother, the former the Son (or God).

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma ,a term borrowed from Gnosticism.

The reflection and formation of the Pleroma in the individual consciousness produces an image of it (of like nature in a certain sense), and that is the symbol.

In it all paradoxes are abolished.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol.

Like the Pleroma, the symbols is greater than man.

It overpowers him, shapes him, as if he had. opened a sluice that pours a mighty stream over him sweeps him away.

Our difficulty is that we understand the psyche as what we make regulate ourselves and we can’t get it into our head that we are the helpless victims of psychic forces.

Take the professor who suffers from a ”compulsion neurosis."

Compulsion neurosis is a magic word used by the modern medicine man, which means (apotropaically) nothing but neurosis (imaginary illness).

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease.

It would be better if the professor thought were possessed by the devil! That would be considerably nearer to the truth.

The term "symbol" in Freud’s psychoanalysis has nothing to with the symbol.

He should have said "symptom" or "metaphor” instead.

The symbol never arises in the unconscious (the Pleroma) but as you rightly say, "in self-formation."

It comes from the unconscious raw material and is formed and expressed consciously. (Cf. my definition of the symbol in Psychological Types.)

The symbol needs man for its development.

But it grows beyond him, therefore it is called "God," since it expresses a psychic situation or factor stronger than the ego. (I call it the self)

This factor is pre-existent in the collective unconscious, yet powerless until I experience it consciously then it takes the lead. ("Yet not I, but Christ liveth in me.")

It supplants the ego in essential respects.

Hence the deliverance from the feeling of ineptitude, etc. ("Thy Will be done.") Carl Jung, Letters Vol. 1, Pages 59-63.

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E.F. Edinger: On the psychology of terrorism (2015-11-19 07:24)

[1]

E.F. Edinger: On the psychology of terrorism; Unpublished letter written in 1995.

Terrorism is a manifestation of the psyche.

It is time we recognized the psyche as an autonomous factor in world affairs.

The psychological root of terrorism is a fanatical resentment – a quasi-psychotic hatred originating in the depths of the archetypal psyche and therefore carried by religious (archetypal) energies.

A classic literary example is Melville's Moby Dick.

Captain Ahab, with his fanatical hatred of the White Whale, is a paradigm of the modern terrorist.

Articulate terrorists generally express themselves in religious (archetypal) terminology.

The enemy is seen as the Principle of Objective Evil (Devil) and the terrorist perceives himself as the "heroic" agent of divine or Objective Justice (God).

This is an archetypal inflation of demonic proportions which temporarily grants the individual almost superhuman energy and effectiveness.

To deal with terrorism effectively we must understand it.

We need a new category to understand this new phenomenon.

These individuals are not criminals and are not madmen although they have some qualities of both.

Let's call them zealots.

Zealots are possessed by transpersonal, archetypal dynamisms deriving from the collective unconscious.

Their goal is a collective, not a personal one.

The criminal seeks his own personal gain; not so the zealot.

In the name of a transpersonal, collective value – a religion, an ethnic or national identity, a "patriotic" vision,

etc. – they sacrifice their personal life in the service of their “god.”

Although idiosyncratic and perverse, this is fundamentally a religious phenomenon that derives from the archetypal, collective unconscious.

Sadly, the much-needed knowledge of this level of the psyche is not generally available.

For those interested in seeking it, I recommend a serious study of the psychology of C.G. Jung. Edward F. Edinger, Archetype of the Apocalypse (1999), “Editor’s Preface,” p. xvii.

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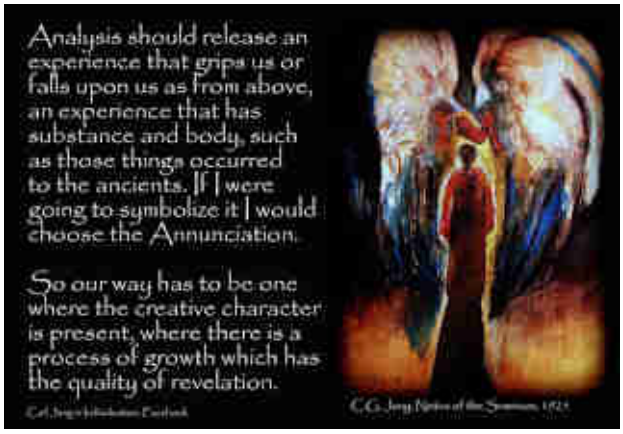
Carl Jung: Analysis should release an experience that grips... (2015-11-21 05:34)

[1]


Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. If I were going to symbolize it I would choose the Annunciation.
So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

These revelations happened to those people, they grew out of them just as the apple grows from the tree.

For us, they give great satisfaction to the intellect, but for uniting the pairs of opposites they serve nothing.

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.”

It is splendid advice, but what does it mean to the patient in helping his conflict?

Nothing.

To be sure, the thing for which Christ stands does work for Catholics and partly for Protestants, but it does not work for everybody; and nearly all my patients are people for whom the traditional symbols do not work.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of
revelation.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

If I were going to symbolize it I would choose the Annunciation. Carl Jung, 1925 Seminar, Page 88.

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Carl Jung: The cat's archetypal image is present in us all. (2015-11-21 16:01)

[1]

"The cat's archetypal image is present in us all.

It is clearer to women, for the cat – even the tomcat – is much more feminine in behavior than, for instance, the dog. Men have the cat also, but here it is more connected with the anima.

Thus they do not escape the disastrous tendency of their anima cat to spin plots.

She usually hooks on to ambition, power and money where temptations are great and men are not so terribly conscious.

And then, of course, Tefnut entangles them in sexual affairs of all kinds and is delighted when they turn out

disastrously.

The anima is much farther away for men and therefore more difficult to make conscious.

In fact, catching plots is the conditio sine qua non of men becoming conscious of their animas.

This is the most difficult task of all for men, far more difficult than it is for woman to become conscious of her animus.
"
But perhaps the cat is especially important on account of her tendency to go off with Tefnut into the depths of the unconscious and to degenerate into all kinds of injurious or even fatal behavior.

This degeneration is certainly very reminiscent of the days we live in, where plots are so readily spun in the unconscious and
subconscious lives of women and men alike, not only in ourselves but even on a worldwide scale.

All that each one of us can do is to work honestly on the archetypal image of the cat in our own souls.

Perhaps we may each then add “an infinitesimal grain [on] the scales of humanity’s soul” (Jung1966, par. 449). The Archetypal Symbolism of Animals by Barbara Hannah

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Carl Jung: Primitives show a much more balanced psychology... (2015-11-22 05:59)

[1]

Making Unconcious Contents Conscious
C.G. Jung
The Psyche creates reality everyday. Fantasy is the clearest expression of the Psyche's actual specific activity. The fantasies have as just as much feeling as thinking, as much intuition as sensation. Each function seems inextricably bound up with the others. It is from this creative activity that the answers to all answerable questions come. It is where the inner and the outer worlds are joined in living union.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream. Carl Jung, 1929 Seminar, Page 114.

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1. http://3.bp.blogspot.com/-oRWpIHq1Q1Q/VlGRt3xoC8I/AAAAAAAAZTM/kOIuBugf4ZI/s1600/1psyche.jpg

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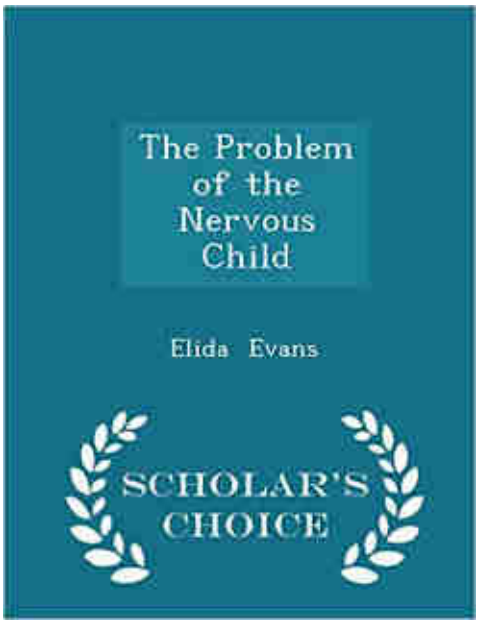
Carl Jung Introduction to "The Problem of the Nervous Child." (2015-11-22 07:33)

[1] 

"The Problem of the Nervous Child" by Elida Evans with Foreword by Carl Jung.

http://www.amazon.com/Problem-Nervous-C.../.../ref=sr _1 _fkmr0 _2...

Introduction by Dr. C.G. Jung
I have read the manuscript of Mrs. Evans book, The Problem of the Nervous Child, with great pleasure and interest.

Mrs. Evans' knowledge of her subject matter is based on the solid foundation of practical experience, an experience gained in the difficult and toilsome treatment and education of nervous children.

Whoever has had to deal with nervous children knows what an amount of patience, as well as skill, is needed to guide a child out of a wrong pathological attitude into a normal life.

This book, as the reader can see on almost every page, is the fruit of an extended work in the field of neuroses and abnormal characters.

Despite the fact that there are numbers of books on education, there are very few that occupy themselves with a child's most intimate problems in such a careful and painstaking way.

It is self-evident that this contribution will be of great value to anyone interested in educational questions.

But the physician should be particularly indebted to the author, as her book will be a valuable co-operation in the fight against the widespread evil of neuroses in adults.

More and more the neurologist of today realizes the fact that the origin of the nervousness of his patients is very rarely of recent date, but that it traces back to the early impressions and developments in childhood.

There lies the source of many later nervous diseases.

Most of the neuroses originate from a wrong psychological attitude which hinders the adjustment to the em-dronment or to the individual's own requirements.

This wrong psychological position which is at the bottom of almost every neurosis has, as a rule, been built up during the course of years and very often began in early childhood as a consequence of incompatible familiar influences.

Knowing this, Mrs. Evans lays much stress on the parent's mental attitude and its importance for the child's psychology.
One easily overlooks the enormous power of imitation in children.

Parents too easily content themselves with the belief that a thing hidden from the child cannot influence it.

They forget that the infantile imitation is less concerned with the action than with the parent's state of mind from which the action emanates.
I have frequently observed children who were particularly influenced by certain unconscious tendencies of the parents and, in such cases, I have often advised the treatment of the mother rather than of the child.

Through the enlightenment of the parents, their wrong influences can at least be avoided, and thus much can be done for the prevention of later neuroses in the children.
The author particularly insists upon the importance of watching the manifestations of the sexual instinct in childhood.

Any one concerned with the education of abnormal children will confirm the existence and the frequency of sexual symptoms in these children.

Despite the fact that sexual activity does not belong to the infantile age, it frequently manifests itself in a symptomatic way, viz. as a symptom of abnormal development.

An abnormal development does not provide sufficient opportunity for the normal display of the child's ener-gies.

Thus, the normal outlet being blocked, the energy accumulates itself and forcibly seeks an abnormal outlet in premature and perverted sexual interests and activities.

Infantile sexuality is the most frequent symptom of a morbid psychological attitude.

According to my view, it is wrong to consider sexual phenomena in early childhood as the expression of an or-ganic disposition; most of the cases are due to an environment not fitting the child's psychological nature.

The attitude of the child toward life is certainly determined by the inherited disposition, but only to a certain

extent; on the other side it is the result of the immediate parental influences and of the educational measures.

While the inherited disposition cannot be changed, these latter influences can be improved by suitable methods, and thus the original unfavourable disposition can be overcome.

Mrs. Evans book shows the way, and how to treat even the most intricate cases.

Kushnacht, near Zurich, October, 1919. Carl Jung, Foreword to “The Problem of the Nervous Child” by Elida Evans, Page v-viii

1. http://4.bp.blogspot.com/-9qxi_Y_la1Q/VlGm1KYk0rI/AAAAAAAAZTo/NJTlfef09Tw/s1600/elida.jpg

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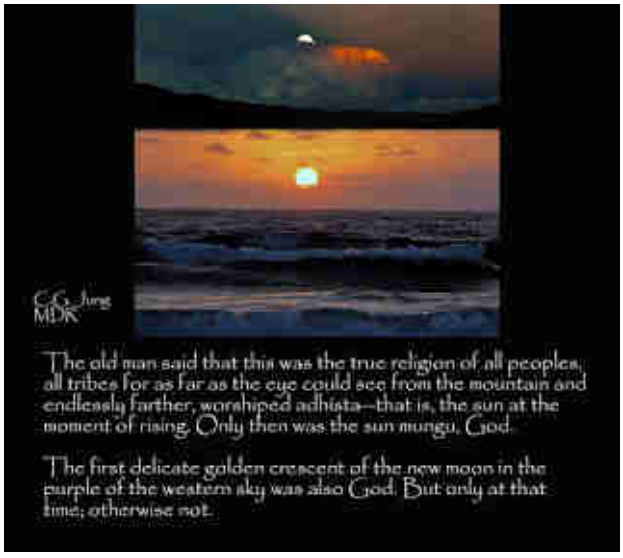
Carl Jung: Only then was the sun mungu, God. **(2015-11-23 06:24)**

[1]


C.G. Jung
MDK
The old man said that this was the true religion of all peoples, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista—that is, the sun at the moment of rising. Only then was the sun mungu, God.
The first delicate golden crescent of the new moon in the purple of the western sky was also God. But only at that time; otherwise not.

The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising.

Only then was the sun mungu, God.

The first delicate golden crescent of the new moon in the purple of the western sky was also God.

But only at that time; otherwise not.

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising.

If the gift was spittle, it was the substance which in the view of primitives contains the personal mana, the power of healing, magic, and life.
If it was breath, then it was roho Arabic, ruch, Hebrew, ruach, Greek, pneuma wind and spirit.

The act was therefore saying: I offer to God my living soul.

It was a wordless, acted-out prayer which might equally well be rendered: "Lord, into thy hands I commend my spirit."

Besides adhista the Elgonyi we were further informed also venerate ayik, the spirit who dwells in the earth and is a sheitan (devil).

He is the creator of fear, a cold wind who lies in wait for the nocturnal traveler.

The old man whistled a kind of Loki motif to convey vividly how the ayik creeps through the tall, mysterious grass of the bush. Carl Jung, MDR, Page 267.

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Some Carl Jung Quotations [x] (2015-11-23 15:38)

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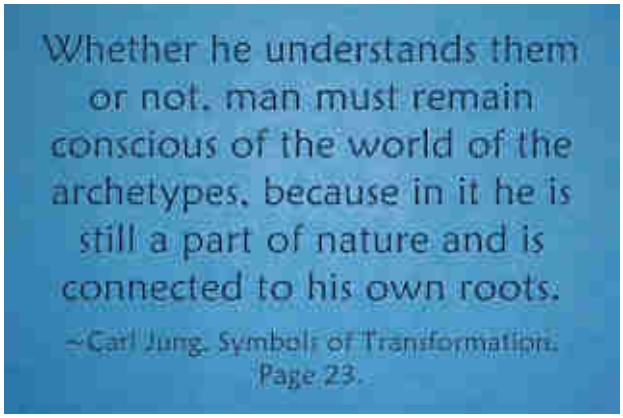
Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected to his own roots.
~Carl Jung, Symbols of Transformation, Page 23.

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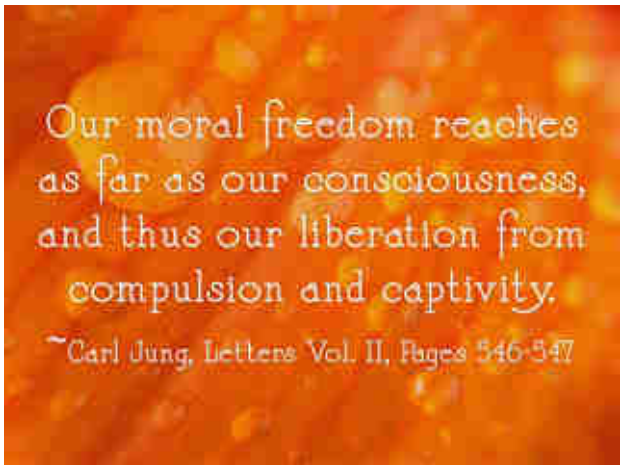
Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity.
~Carl Jung, Letters Vol. II, Pages 546-547

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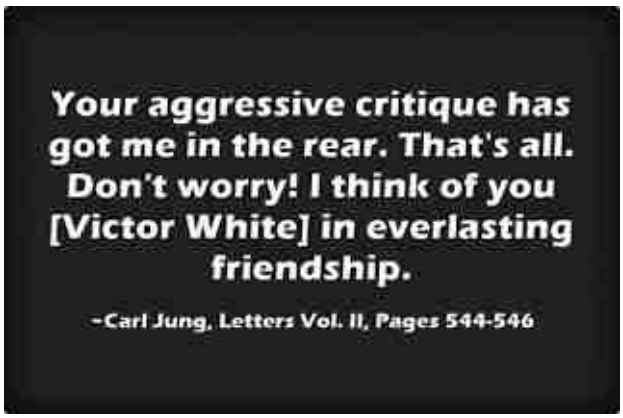
Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship.
~Carl Jung, Letters Vol. II, Pages 544-546

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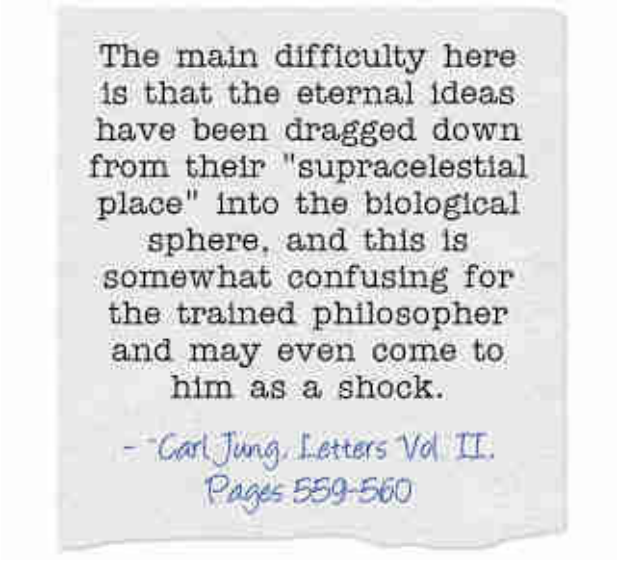
The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock.
- Carl Jung, Letters Vol. II. Pages 559-560

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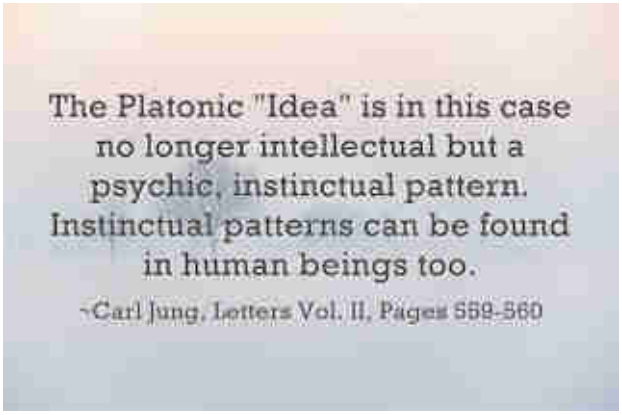
[5]


The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too.
-Carl Jung, Letters Vol. II, Pages 559-560

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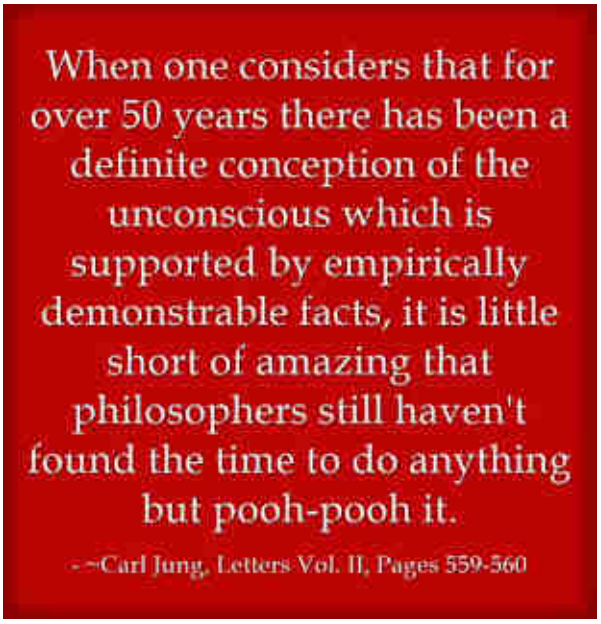
[6] 
When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it.
- ~Carl Jung, Letters Vol. II, Pages 559-560

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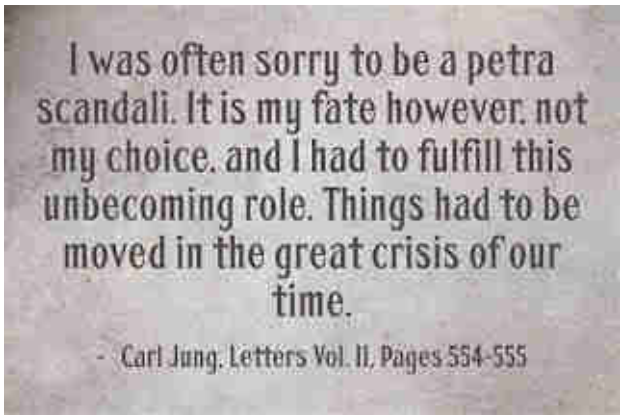
I was often sorry to be a petra scandali. It is my fate however, not my choice, and I had to fulfill this unbecoming role. Things had to be moved in the great crisis of our time.
- Carl Jung, Letters Vol. II, Pages 554-555

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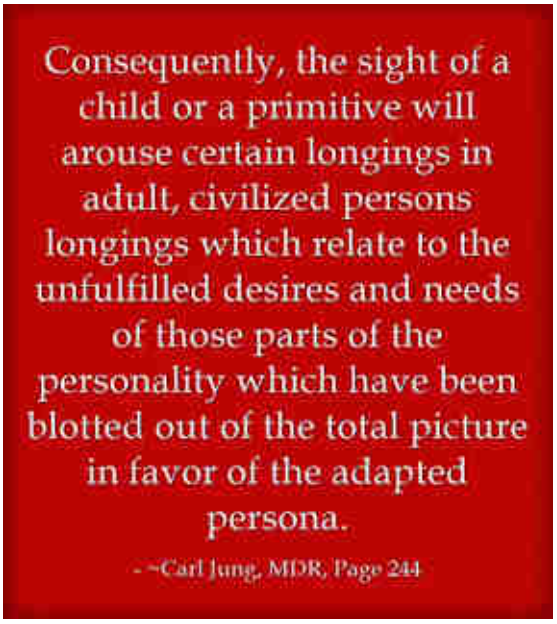
Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona.
~Carl Jung, MDR, Page 244

[8]

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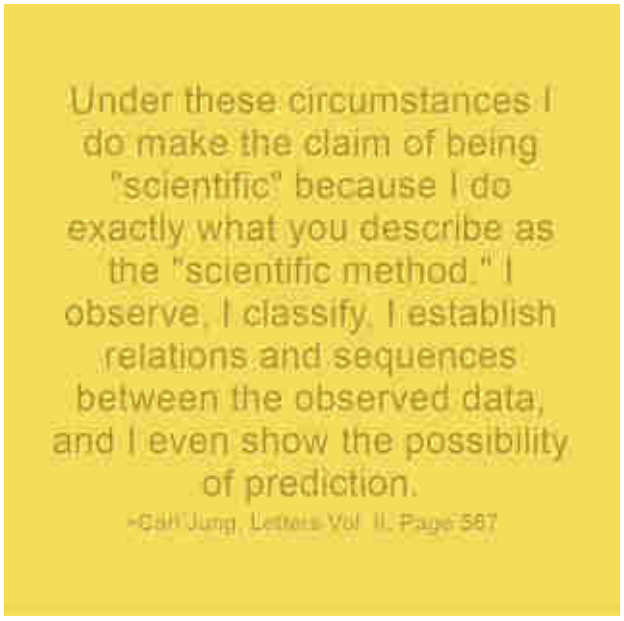
Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method." I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction.
~Carl Jung, Letters Vol. II, Page 567

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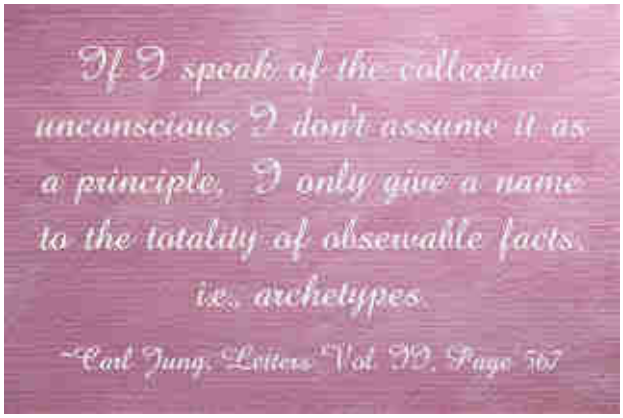
If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, ie., archetypes.
~Carl Jung, Letters Vol. II, Page 567

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I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

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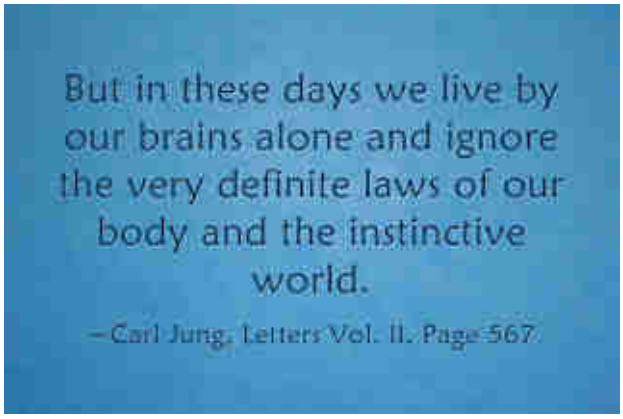
But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.
–Carl Jung, Letters Vol. II, Page 567

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[12]
We damage ourselves
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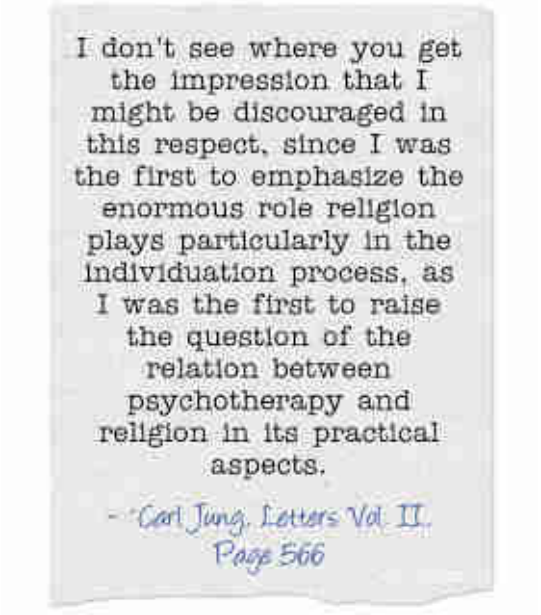
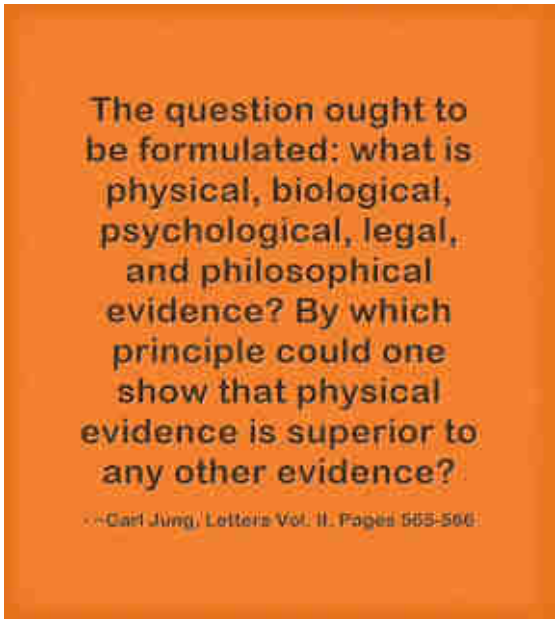
[13] 

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566


The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence? By which principle could one show that physical evidence is superior to any other evidence?
--Carl Jung, Letters Vol. II, Pages 565-566

[14]

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Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting.
--Carl Jung, Letters Vol. II, Pages 564-565

[15]

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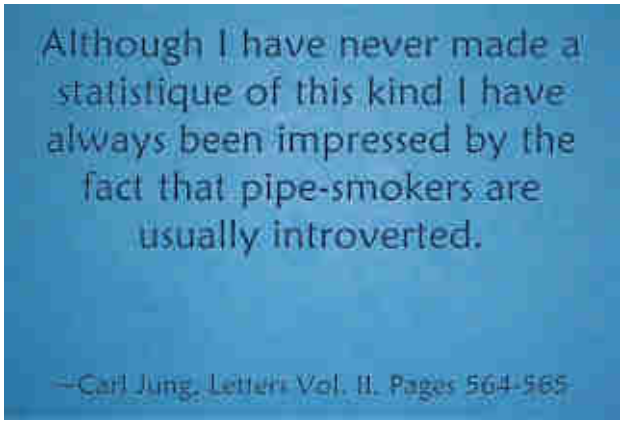
[16]


Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted.
—Carl Jung, Letters Vol. II, Pages 564-565

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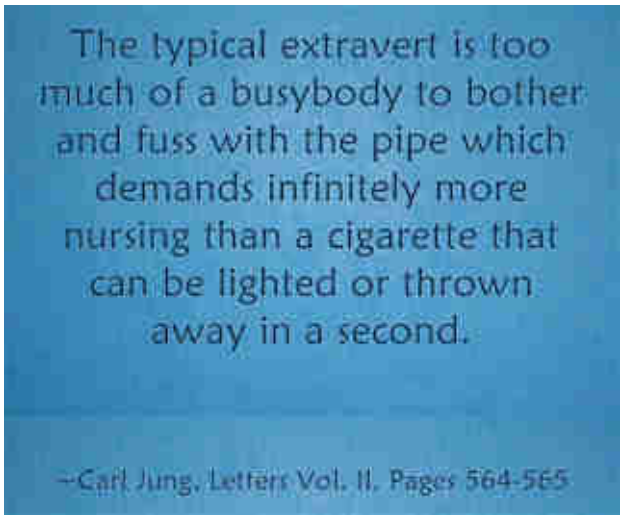
The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second.
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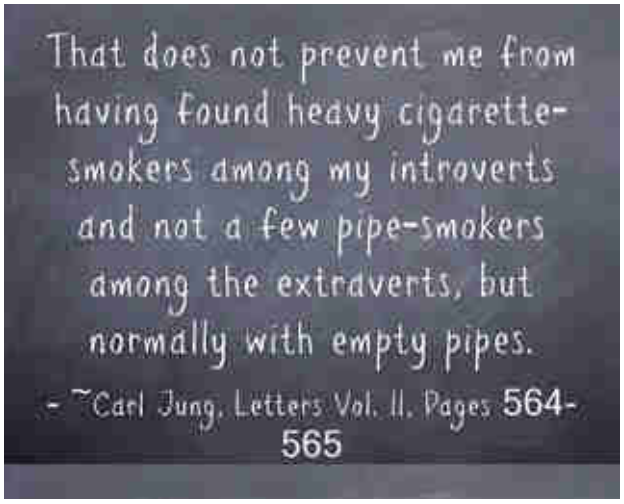
That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes.
- Carl Jung, Letters Vol. II, Pages 564-565

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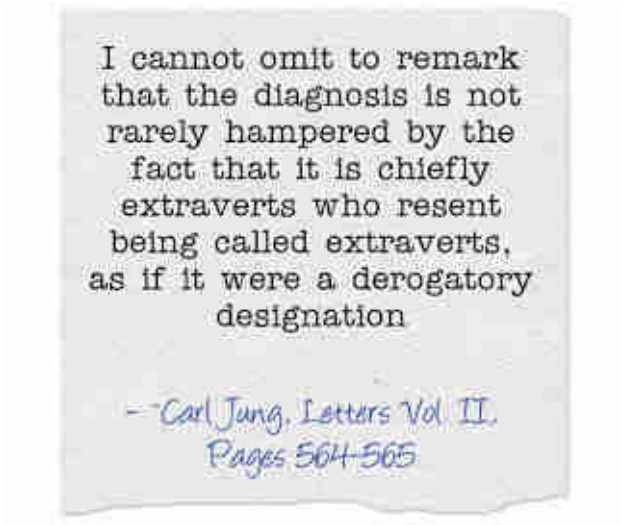
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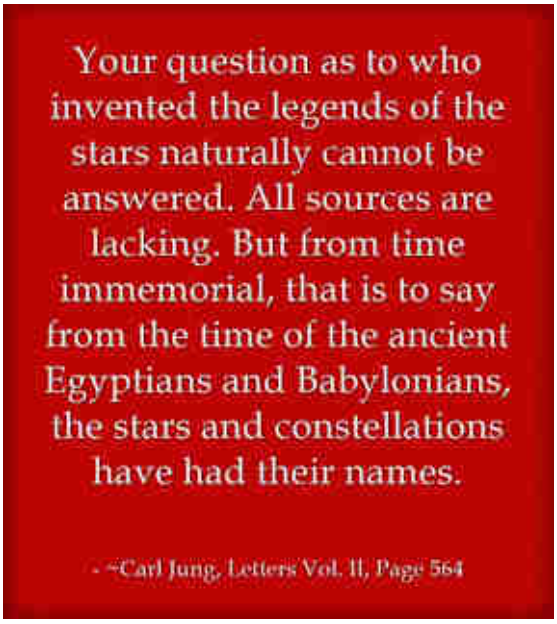
[20] 
Your question as to who invented the legends of the stars naturally cannot be answered. All sources are lacking. But from time immemorial, that is to say from the time of the ancient Egyptians and Babylonians, the stars and constellations have had their names.
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[21]
From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization.

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[22]

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

Carl Jung across the web:

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Carl Jung: But God loves human beings more than the angels. (2015-11-24 05:38)

[1]

God loves human beings more than angels.
We are crucified between the opposites and delivered up to the torture until the 'reconciling third' takes shape. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than angels.

To Olga Frobe-Kapteyn

Dear Frau Frobe, Bollingen, 20 August 1945

The opus consists of three parts: insight, endurance, and action. •

Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role.

Your present situation is the result of pressure of circumstances which are unavoidable.

It is conflicts of duty that make endurance and action so difficult.

Your life's work for Eranos was unavoidable and right.

Nevertheless it conflicts with maternal duties which are equally unavoidable and right.

The one must exist, and so must the other.

There can be no resolution, only patient endurance of the opposites which ultimately spring from your own nature.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life.

Everyone goes through this mill, consciously or unconsciously, voluntarily or forcibly.

We are crucified between the opposites and delivered up to the torture until the "reconciling third" takes shape.

Do not doubt the rightness of the two sides within you, and let whatever may happen, happen.

Admit that your daughter is right in saying you are a bad mother, and defend your duty as a mother towards Eranos.

But never forget that Eranos is also the right thing and was latent within you from the beginning.

The apparently unendurable conflict is proof of the rightness of your life.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels.

But God loves human beings more than the angels.

With kindest regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 375

Carl Jung across the web:

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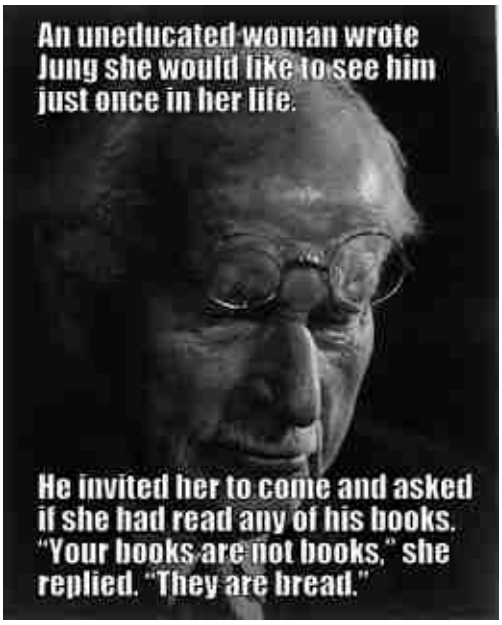
"Your books are not books, Herr Professor. They are bread." (2015-11-24 13:47)

[1] 
An uneducated woman wrote Jung she would like to see him just once in her life.
He invited her to come and asked if she had read any of his books. "Your books are not books," she replied. "They are bread."

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why. I invited her to come and she came.

She was very poor - poor intellectually too.

I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary
way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Carl Jung across the web:

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1. http://3.bp.blogspot.com/-y9e63Di4YpM/VlSiWXm3tBI/AAAAAAAAZXY/ytdlSa6BWhI/s1600/1bread.jpg

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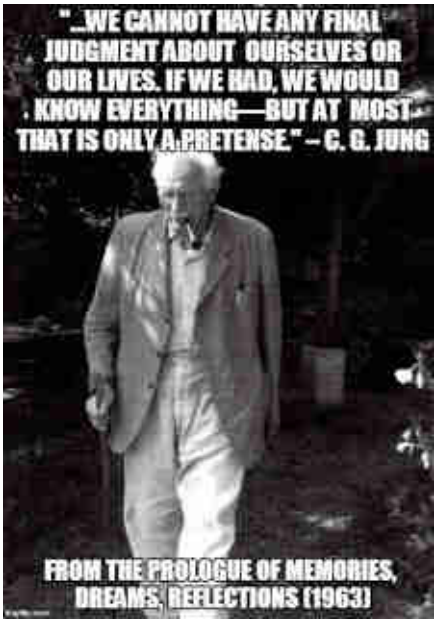
Carl Jung: The only question is whether what I tell is my fable, my truth. (2015-11-24 15:58)

[1] 
"...WE CANNOT HAVE ANY FINAL JUDGMENT ABOUT OURSELVES OR OUR LIVES. IF WE HAD, WE WOULD KNOW EVERYTHING—BUT AT MOST THAT IS ONLY A PRETENSE." – C. G. JUNG
FROM THE PROLOGUE OF MEMORIES, DREAMS, REFLECTIONS (1963)

Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth, I can only make direct statements, only "tell stories."

Whether or not the stories are "true" is not the problem.

The only question is whether what I tell is my fable, my truth.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves.

There are really no proper bases for comparison.

I know that in many things I am not like others, but I do not know what I really am like.

Man cannot compare himself with any other creature; he is not a monkey, not a cow, not a tree.

I am a man.

But what is it to be that?

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone.

Only a mythical being has a range greater than man's.

How then can a man form any definite opinions about himself?

We are a psychic process which we do not control, or only partly direct.

Consequently, we cannot have any final judgment about ourselves or our lives.

If we had, we would know everything but at most that is only a pretense.

At bottom we never know how it has all come about.

The story of a life begins somewhere, at some particular point we happen to remember; and even then it was already highly complex.

We do not know how life is going to turn out.

Therefore the story has no beginning, and the end can only be vaguely hinted at. Carl Jung, MDR, Prologue, Pages 3-4.

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1. http://4.bp.blogspot.com/-wkLESYUmp5Q/VlTBH66IIQI/AAAAAAAAZXo/6V3wwX3Qc10/s1600/1chris.jpg

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Carl Jung: Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. **(2015-11-25 06:22)**

[1]

Christian dogma brought immense advances in religious comprehensions. God becomes his own Soul, the Word became flesh. Man begins to awaken to this new reality within himself.
But then a conflict appears: "I am high but I am also low, and on my right and left hand hang criminals."
Conversations with C.G. Jung

[Carl Jung on Religion]

The inner man has access to the sense organs of God.

God has a longing for man and it seems there is provision for God to be created in man's consciousness.

Consciousness is the cradle of the birth of God in man.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our
knowledge and our conscience.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the

outer world we must listen to the inner world; both worlds are expressions of God.

There is no general prescription for salvation. "If thou knowest what thou doest, thou art blessed."

I must know what the Church teaches but I must then ask myself what my own law is.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the
world, into account.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.

To some people we must say, "You must choose your own way; you must act."

Others have to learn to refrain from acting.

Few take both into account, which is why Deus et homo is so important.

Imagine a person who only sees two possibilities, two dimensions.

Rest your fingertips on the table.

The person who can only see two dimensions is aware only of the fingertips.

He does not see the curve of the hand above the fingertips combining them into a whole – just as the invisible wholeness of man hovers over and combines all his possibilities.

So it is, that only the individual acts of the person are seen, rather than the whole person with both male and female aspects.

The whole man is standing in eternity and is manifested in time as a manifold: Shiva and Shakti, that is.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward.

We do not know whether our present order is final.

At another level a new creative solution may be required.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil."

God is understood here as all that is beyond our capacity to grasp, beyond all our imagining.

We see things only in contrast: fullness and emptiness, light and shadow.

So in China God was represented by a jade disc with a hole in the centre; the disc rests in a container like the Host in the monstrance.

The hole in the disc is a way of representing God as the unnameable and the unknown.

The Lord’s words, "Blessed are they who know what they do," seem in direct contradiction to the other words of Christ, "Forgive them for they know not what they do."

But life feeds on opposites.

When a little old woman carries wood to the pyre to burn a saint who is thought to be a heretic we might say, "Forgive her, O sancta simpicitas."

We might also say that only he is blessed who knows what-he is doing.

A priori contradictions will always appear in life.

The words of the Bible and the sayings of Christ are paradox.

We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities.

To be whole is to be full of contradictions.

The unity never becomes apparent because the opposites within us operate and mingle in various ways and it is their interaction that makes the whole man.

The complete human being, the hermaphrodite, is never visible.

He is indescribable, always a mystical experience.

That which shows itself is always paradoxical so there is no uniform image of the personality.

Biographies seem so unreal because they attempt to give a consistent picture of someone’ s personality.

The visible image of man is that he is both Christ and the Devil at the same time; the image is truthful only when it is ambiguous and paradoxical.

That is why we can also say that doubt is a higher state than certainty.

He who doubts can see both possibilities.

It is pleasant for us when certainty is attained, but is must not last too long for certainty is not life.

It looks as if God was unconscious.

Anyone who knew the goal would not have taken such a roundabout way with creation.

It took a very long time for the brain to appear on the earth. The dinosaurs give the impression of having completely empty heads; then bumps appeared, then much later horns grew from the head, and much later still the brain was formed.

It seems as if there was an urge to create something.

The least differentiated animals developed the most: only that which is incomplete can perfect itself.

Only an unconscious creative power could have worked so hesitantly which is why I think the creative God was unconscious.

This assumption also accounts for the many prehistoric catastrophes.

It does not imply that creation was accidental but that it seems as if its intention was limited in scope.

The bumps and the horns were the first experiment on the head, then the brain formed inside, then warm blood, fur and feathers appeared, and only at this stage did consciousness become a possibility.

If we assume that God was unconscious how can we explain our belief that everything existed as an idea from the beginning of time ?

The unconscious has its consciousness, it reveals itself. through dreams, for otherwise we could not know anything about it.

God holds all of creation in the unconscious: Paul preached in Athens and said, "God scorned the time when men lived in unbelief, 'in agnosia'."

There are several passages in the New Testament that are not correctly translated for us. Metanoen was translated as "do penance" when it should actually have read "change your ways."

"Change your ways" had moral significance for the needs of that time.

If the Creator knew everything in advance history would seem like a badly running machine, misfiring now and then.

God would be responsible for each catastrophe because it must have arisen from his mistakes.

The assumption of divine prescience or of a personal God makes nonsense of the world.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.

Meaning is, indeed, only a quarter of the whole, but when all four come into coincidence, consciousness comes into being.

If God were almighty how could it have taken 400 million years to reach this point from a time when only fish existed, if creation was not an unconscious search and a groping in the dark?

How could we account for these enormous quantities of fish before new beings could come into existence?

This is my myth about God and his creation.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning.

Human consciousness is the second creator of the world.

Only through extreme differentiation and distance can consciousness come about.

A God who is a God of a people or a God of everything cannot individuate himself and so cannot really become conscious.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.

God changes too and is therefore especially interested in man.

Christian dogma brought immense advances in religious comprehensions.

God the Father became the Son and His own soul, the Word that became flesh.

Each son of God must awaken this new reality in himself.

But then the conflict appears: I am high, I am also so low , and on my right and left hand hang criminals.

If I can bear this I am crucified and must carry this cross and the world as well. Christ is not the Son of the Imperator; he is an illegitimate child of Nazareth "from where no good ever came."

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant.

It is a beautiful message that one is a child of God but it can have a devilish effect.

Christ's tragedy could be much more impressively portrayed in our day than as the figure of a preacher wandering through Palestine two thousand years ago, not even needing to support himself.

But how can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer and marry her, have children and be obliged to live with them ?

Imagine an evening at "The Corner Tavern" as Mr.

So and so, a glass of beer in front of him, and in his heart the outrageous claim, "I am the son of God."

How is the darkness to know the light if it does not partake of it?

God deigned to take on the image of man.

We are his eyes and ears, imago Dei in homine.

We must pray, "deliver us from evil," and not only man but God as well must be redeemed.

In the film "Green Pastures" God the Father says, "I must become a man myself" (to redeem them and myself).

We can avoid the penalty of hybris by making a sacrifice .

Each of us must find in what area his sacrifice must be made.

If we can think of the worst possible sacrifice for us we are close to knowing which we must make.

A sacrifice is doing what we would force others to do.

If we hold back through fear of hybris then we fail in our task and become a homunculus .

The acceptance of the shadow is a sacrifice.

For the man who feels himself to be the God- Creator the acceptance of his compensatory feminine side is also a sacrifice.

The image of the Divine Child characterizes our relation with the Self.

In philosophy God is abstract, an idea, imageless.

But the Divine Child is the incarnation of an idea; it permits us personal access to an idea which we could not easily realize without it.

The most serious question to ask, it seems to me, is what will Christianity have to say in the future?

What is the meaning of an attachment to the cross, what are the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?"

What does this mean for humanity?

What does it mean to say that man dies yet only the risen still live?

All these questions may become actual during the next two thousand years, in the era of Aquarius.

The more one understands wholeness and through inner experience approaches it, the more one quasi resembles God.

"The Spirit examines everything, even the depths of Divinity."

This sentence was an editorial error (in the process of veiling the Logia) which should not have been embodied in the Bible.

We must not forget that we are only ants ... but that even an ant is an imago Dei.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung - Ostrowski, Pages 38-43.

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1. http://2.bp.blogspot.com/-qF-QYSOAtdo/VlWLGB5pn9I/AAAAAAAAZX4/d6UawVyVBSg/s1600/1conversation.jpg

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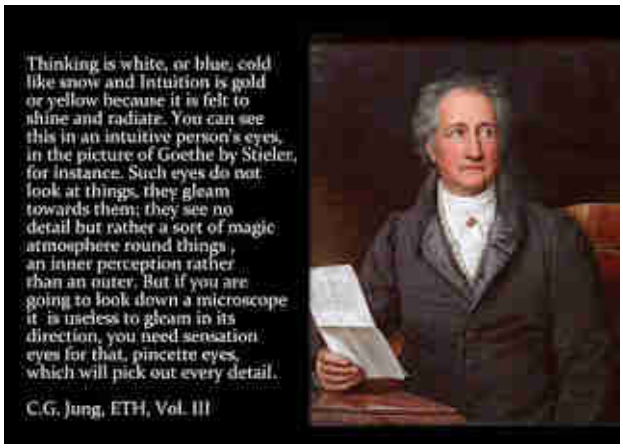
Carl Jung: The four colours attributed to the functions are based on certain feeling values (2015-11-26 19:46)

[1]


Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate. You can see this in an intuitive person's eyes, in the picture of Goethe by Stieler, for instance. Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things , an inner perception rather than an outer. But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail.
C.G. Jung, ETH, Vol. III

The four colours attributed to the functions are based on certain feeling values.

Feeling is red, this is connected with blood and fire, with passion and love which is supposed to be warm and glowing.

Sensation is green, this is connected with the earth and perceiving reality.

Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate.

You can see this in an intuitive person's eyes, in the picture of Goethe by Stieler, for instance.

Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things, an inner perception rather than an outer.

But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail. Carl Jung, ETH Lecture, 10Feb1939

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1. http://1.bp.blogspot.com/-_5KIyXVSYE4/VleZdxvCvqI/AAAAAAAAZYM/yjas0ojHbRM/s1600/1gleam.jpg

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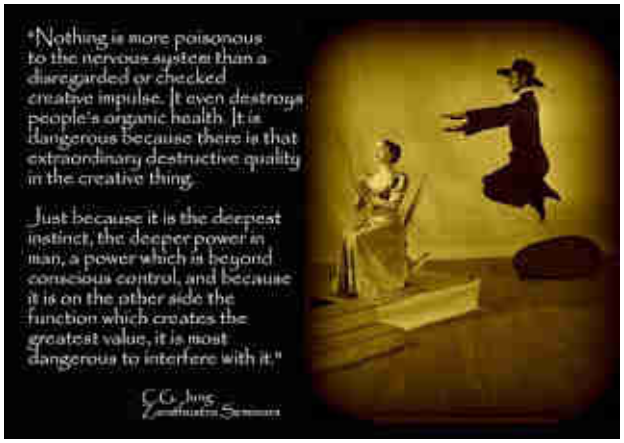
Carl Jung: "Always doth he destroy who hath to be a creator" is true. (2015-11-27 06:17)

[1]


"Nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. It is dangerous because there is that extraordinary destructive quality in the creative thing.
Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it."
C.G. Jung

Here the process of thought turns into an enantiodromia.

All that he has said has been true with the sole exception that Nietzsche takes it as the action of consciousness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won't work. If you say to a child, "My deepest conviction is that this soup is very good," the child doesn't think it is very good: he won't eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me."

"Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive something; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse.

It even destroys people's organic health.

It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

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1. http://4.bp.blogspot.com/-U2u1GMTIKRA/VlgteLt0O6I/AAAAAAAAZYc/UCltGdcvQUw/s1600/1poisonous.jpg

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Carl Jung: Hiawatha wrestles with himself in order to create himself. **(2015-11-27 16:13)**

[1]

The struggle against the paralysing grip of the unconscious calls forth man's creative powers.
That is the source of all creativity, but it needs heroic courage to do battle with these forces and to wrest from them the treasure hard to attain.
Whoever succeeds in this has triumphed indeed.

Faint with famine, Hiawatha
Started from his bed of branches,
From the twilight of his wigwam
Forth into the flush of sunset,
Came and wrestled with Mondamin;
At his touch he felt new courage
Throbbing in his brain and bosom,
Felt new life and hope and vigour
Run through every nerve and fibre.

The battle in the sunset with the corn-god gives Hiawatha new strength—necessarily so, because the fight against the paralyzing grip of the unconscious calls forth man's creative powers.

That is the source of all creativity, but it needs heroic courage to do battle with these forces and to wrest from them the treasure hard to attain.

Whoever succeeds in this has triumphed indeed.

Hiawatha wrestles with himself in order to create himself.

The struggle again lasts for the mythical three days; and on the fourth day, as Mondamin prophesied, Hiawatha conquers him, and Mondamin, yielding up his soul, sinks to the ground.

In accordance with the latter’s wish, Hiawatha buries him in the earth his mother, and soon afterwards, young and fresh, the corn sprouts from his grave for the nourishment of mankind. (Cf. pi. lii.)

[2]

Had Hiawatha not succeeded in conquering him, Mondamin would have "killed" him and usurped his place, with the result that Hiawatha would have become "possessed" by a demon.

Now the remarkable thing here is that it is not Hiawatha who passes through death and emerges reborn, as might be expected, but the god.

It is not man who is transformed into a god, but the god who undergoes transformation in and through man.

It is as though he had been asleep in the "mother," i.e., in Hiawatha’s unconscious, and had then been roused and fought with so that he should not overpower his host, but should, on the contrary, himself experience death and rebirth, and reappear in the corn in a new form beneficial to mankind.

Consequently he appears at first in hostile form, as an assailant with whom the hero has to wrestle.

This is in keeping with the violence of all unconscious dynamism.

In this manner the god manifests himself and in this form he must be overcome.

The struggle has its parallel in Jacob’s wrestling with the angel at the ford Jabbok.

The onslaught of instinct then becomes an experience of divinity, provided that man does not succumb to it and follow it blindly, but defends his humanity against the animal nature of the divine power.

It is "a fearful thing to fall into the hands of the living God," and "whoso is near unto me, is near unto the fire, and whoso is far from me, is far from the kingdom"; for "the Lord is a consuming fire," the Messiah is "the Lion of the tribe of Judah":

Judah is a lion’s whelp;

from the prey, my son, thou art gone up.
He stooped down, he couched as a lion,
and as an old lion; who shall rouse him up? [Hebrews 10:31]

Carl Jung, CW 5, Pages 337-338

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2. http://4.bp.blogspot.com/-Ga0tWH1m-uE/Vli5LustVzI/AAAAAAAAZY0/TwlMCeLNZo8/s1600/1hiawatha.jpg

Carl Jung: the anima is an allurement to an intensification of life. **(2015-11-27 17:07)**

[1]

Anonymous

Dear Herr N., 13 March 1958

Thank you for your kind letter of 7.2. 58. You have rightly recognized that the encounter with the anima logically leads to a great expansion of our sphere of experience.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

Here you are confronted with the whole problem of the present and, in particular, with the question you raise concerning the nature of religious experience.

The greater part of modern humanity is satisfied with the Church and with belief in the ecclesiastical sense.

Another part demands the convincing primordial experience.

Theology, precisely because it is ecclesiastical, naturally knows very little of this and has developed an understandable resistance
to it.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "con-vinces" because it is "overpowering."

But this is something you can’t easily talk about.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all.

Its nature is such that it is readily understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence.

A logion says: "He that is near me is near the fire. He that is far from me is far from the kingdom."

I think I understand ecclesiastical Christianity but the theologians do not understand me.

Their raison d' etre consists in the very fact of belonging to a Church, and mine in coming to terms with that indefinable Being we call "God."

Probably no compromise is possible except that of "coexistence," each allowing the other his say.

At any rate, again and again the allegory is repeated of the strait and steep path trodden by the few and the broad path trodden by the many, though with no guarantee that the few will necessarily get to heaven and the many go down to hell.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence.

The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 423-424

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1. http://2.bp.blogspot.com/-T1D-_1BKG1s/VljFhPZDHqI/AAAAAAAAZZE/sj0Aj-oecdY/s1600/1anima.jpg

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Carl Jung: Naturally, the creative impulse has always been the maker of the individual. **(2015-11-28 06:47)**

[1]

C.G. Jung Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

Well, if you don't call it art, but call it the creative impulse.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it
is. Carl Jung, Zarathustra Seminar, Page 668.

1. http://2.bp.blogspot.com/-Wj_s-u_eyfc/VlmF-ZWod-I/AAAAAAAAZZU/mzDM5IxtnK4/s1600/1zarathustra.jpg

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Carl Jung: Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, **(2015-11-29 05:53)**

[1]

1262

We seek analysis just to get at the benefits of the compensation from the unconscious. Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream. Carl Jung, 1925 Seminar, Page 114.

Carl Jung across the web:

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/-9VNHBT1ceYI/VlrKkzDwpFI/AAAAAAAAZZo/kh7b0bCmIKE/s1600/analysis.jpg

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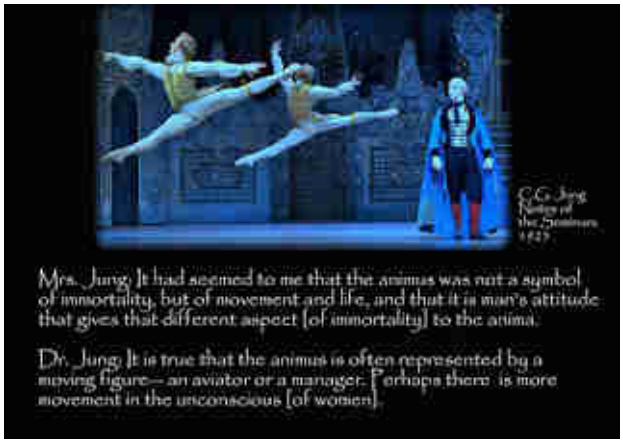
Carl Jung: When she [The Anima] brings forth she dies. **(2015-11-30 07:04)**

[1]


Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect [of immortality] to the anima.
Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a manager. Perhaps there is more movement in the unconscious [of women].

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

Inasmuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image.

Immortality belongs to the child of the anima.

Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies.

But this problem of the anima and the animus is far too complex to be dealt with here. Carl Jung, 1925 Seminar, Page 168.

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1. http://2.bp.blogspot.com/-HyumdUKD2mk/Vl7LgiOc-PI/AAAAAAAAZbQ/yTLjqTjoAYg/s1600/1forth.jpg

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1.9 December

Carl Jung: One word more on the theme of immortality. (2015-12-01 06:29)

[1]

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot, Billali, and Holly rightly placed, that is, as figures of the wise old man. Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile.

The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious.

In the story of Percival, the unconscious hero Percival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives. Carl Jung, 1925 Seminar, Pages 153-154

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1. http://1.bp.blogspot.com/-gXtdnQx45KY/Vl7JnMOBzhI/AAAAAAAAZbE/UhmGuRQGjSU/s1600/1immortality.jpg

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Carl Jung: Then you need the message of the old tamer of chaos. (2015-12-02 07:00)

[1]

If you remain within arbitrary and artificially created boundaries, you will walk as between two high walls: you do not see the immensity of the world.

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird.

Then you need the message of the old tamer of chaos.

There in the whirl of chaos dwells eternal wonder.

Your world begins to become wonderful.

Man belongs not only to an ordered world, he also belongs in the wonder-world of his soul.

Consequently you must make your ordered world horrible, so that you are put off by being too much outside yourself.

Your soul is in great need, because drought weighs on its world.

If you look outside yourselves, you see the far-off forest and mountains, and above them your vision climbs to the realms of the stars.

And if you look into yourselves, you will see on the other hand the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul.

This inner world is truly infinite, in no way poorer than the outer one.

Man lives in two worlds.

A fool lives here or there, but never here and there.

Perhaps you think that a man who consecrates his life to research leads a spiritual life and that his soul lives in / larger measure than anyone else's.

But such a life is also external, just as external as the life of a man who lives for outer things.

To be sure, such a scholar does not live for outer things but for outer thoughts-not for himself but for his object.

If you say of a man that he has totally lost himself to the outer and wasted his years in excess, you must also say the same of this old man.
He has thrown himself away in all the books and thoughts of others.

Consequently his soul is in great need, it must humiliate itself and run into every stranger's room to beg for the recognition that he fails to give her. Carl Jung, Liber Novus, Page 264.

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1. http://4.bp.blogspot.com/-FJ_qFF_IspU/Vl7OjtxqffI/AAAAAAAAZbc/pDTxyr0WMHI/s1600/1castke.jpg

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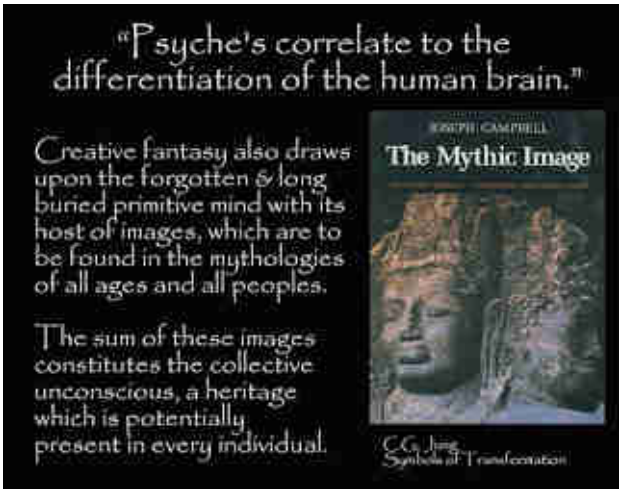
Carl Jung: It [Collective Unconscious] is the psychic correlate of the differentiation of the human brain. **(2015-12-03 06:21)**

[1]


"Psyche's correlate to the differentiation of the human brain."
Creative fantasy also draws upon the forgotten & long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.
The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.
The Mythic Image

In this second edition the text of the book remains, for technical reasons, unaltered.

The reappearance of this book after twelve years, without alterations, does not mean that I did not consider certain emendations and improvements desirable.

But such improvements would have affected details only, and not anything essential.

The views and opinions I expressed in the book I would still maintain, in substance and in principle, today.

I must ask the reader to bear patiently with a number of minor inaccuracies and uncertainties of detail.

This book has given rise to a good deal of misunderstanding.

It has even been suggested that it represents my method of treatment.

Apart from the fact that such a method would be a practical impossibility, the book is far more concerned with working out the fantasy material of an unknown young American woman, pseudonymously known as Frank Miller.

This material was originally published by my respected and fatherly friend, the late Theodore Flournoy, in the Archives de psychologie (Geneva).

I had the great satisfaction of hearing from his own lips that I had hit off the young woman's mentality very well.

Valuable confirmation of this reached me in 1918, through an American colleague who was treating Miss Miller for the schizophrenic disturbance which had broken out after her sojourn in Europe.

He wrote to say that my exposition of the case was so exhaustive that even personal acquaintance with the patient had not taught him 'one iota more" about her mentality.

This confirmation led me to conclude that my reconstruction of the semi-conscious and unconscious fantasy processes had evidently hit the mark in all essential respects.

There is, however, one very common misunderstanding which I feel I ought to point out to the reader.

The copious use of comparative mythological and etymological material necessitated by the peculiar nature of the Miller fantasies may evoke the impression, among certain readers, that the purpose of this book is to propound mythological or etymological hypotheses.

This is far from my intention, for if it had been, I would have undertaken to analyse a particular myth or whole corpus of myths, for instance an American Indian myth-cycle.

For that purpose I would certainly not have chosen Longfellow's Hiawatha, any more than I would have used Wagner's Siegfried had I wished to analyse the cycle of the younger Edda.

I use the material quoted in the book because it belongs, directly or indirectly, to the basic assumptions of the Miller fantasies, as I have explained more fully in the text.

If, in this work, various mythologems are shown in a light which makes their psychological meaning more intelligible, I have mentioned this insight simply as a welcome by-product, without claiming to propound any general theory of myths.

The real purpose of this book is confined to working out the implications of all those historical and spiritual factors which come together in the involuntary products of individual fantasy.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological images are able to arise spontaneously over and over again, and to agree with one anothernot only in all the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Kiisnacht /Zurich, November, 1924 C. G. Jung Carl Jung, CW 5, Symbols of Transformation, Pages xviii - xvix

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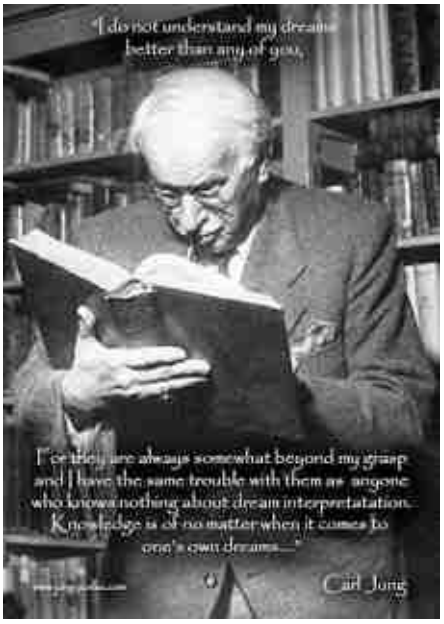
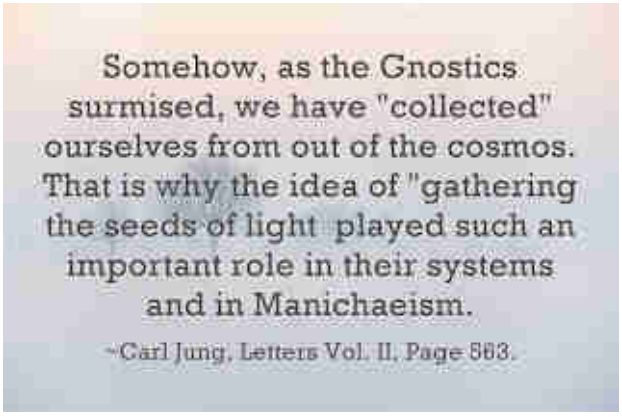
1. http://1.bp.blogspot.com/-AiIWWplxzMc/VmAVXcCh3nI/AAAAAAAAZbw/OEsvUx7I324/s1600/1mythic.jpg

Some Carl Jung Quotations [XI] **(2015-12-03 07:26)**

[1] 
"I do not understand my dreams
better than any of you.
For they are always somewhat beyond my grasp
and I have the same trouble with them as anyone
who knows nothing about dream interpretation.
Knowledge is of no matter when it comes to
one's own dreams..."
Carl Jung

[2]


Somehow, as the Gnostics
surmised, we have "collected"
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That is why the idea of "gathering
the seeds of light played such an
important role in their systems
and in Manichaeism.
~Carl Jung, Letters Vol. II, Page 563.

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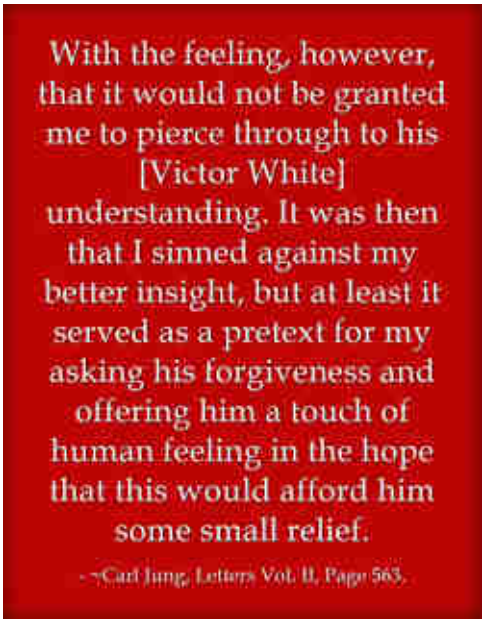
[3] 
With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.
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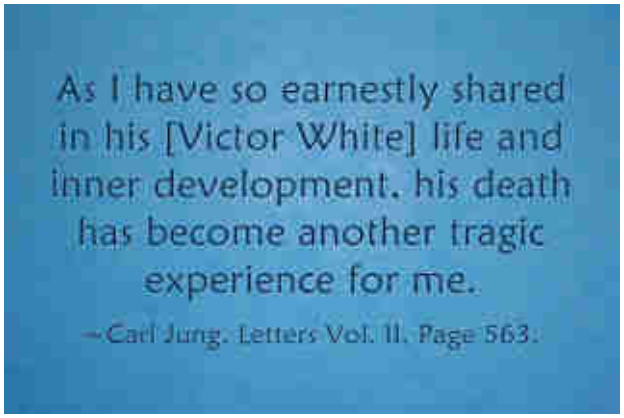
[4]


As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me.
~Carl Jung. Letters Vol. II. Page 563.

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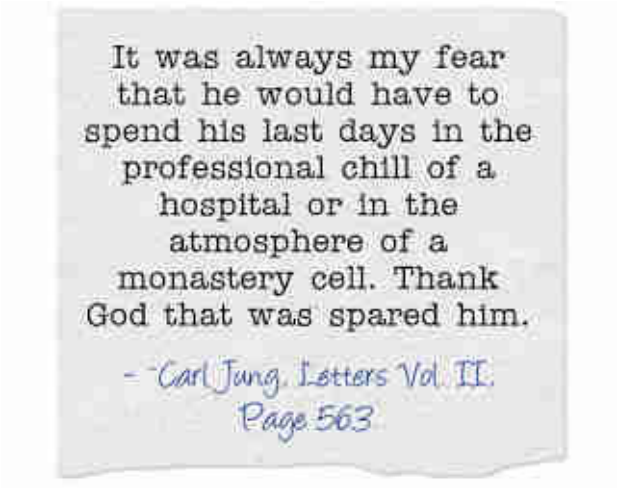
[5]


It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him.
- Carl Jung, Letters Vol. II. Page 563

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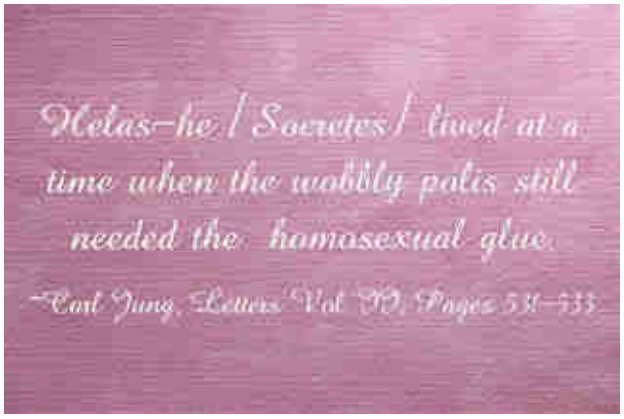
[6]

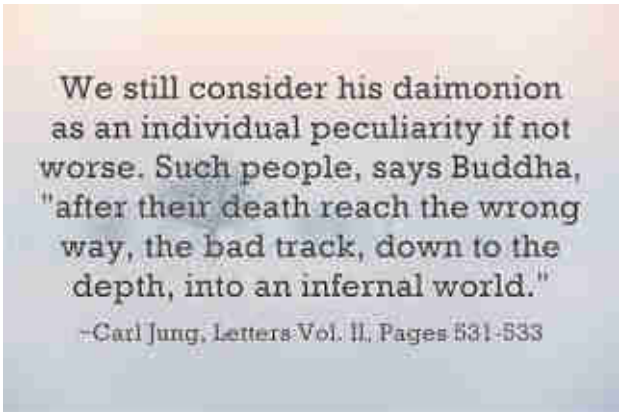

Helas-he / Socretes / lived at a time when the wobbly polis still needed the homosexual glue.
-Carl Jung, Letters Vol. II, Pages 531-533

Helas-he [Socretes] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 531-533

[7]

Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet. Carl Jung, Letters Vol. II, Pages 531-533

[8]


We still consider his daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."
-Carl Jung, Letters Vol. II, Pages 531-533

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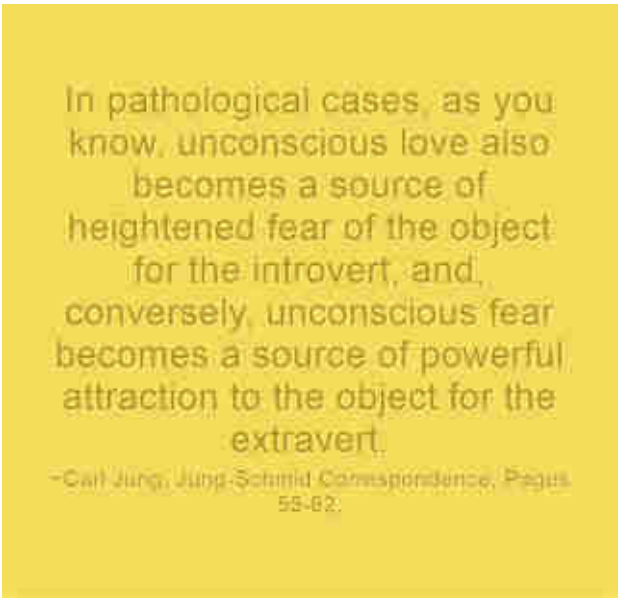
[9]


In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert.
-Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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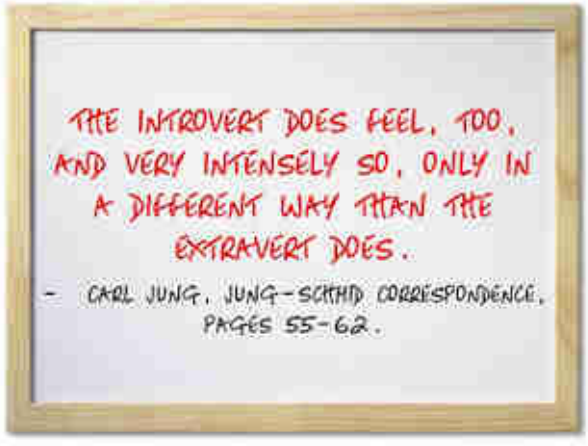
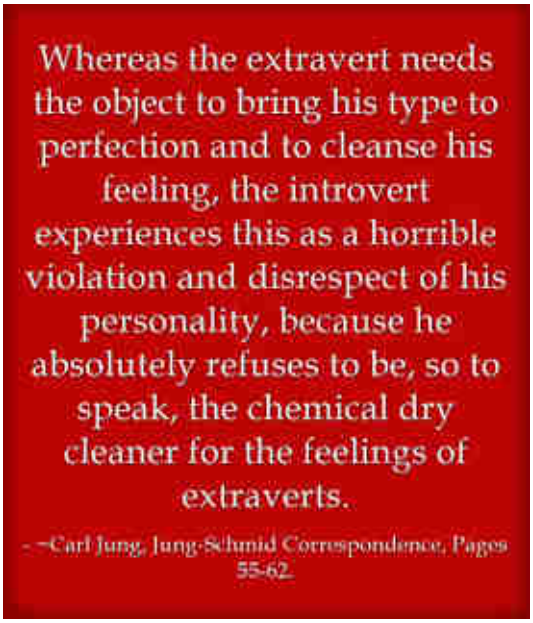
[10]


THE INTROVERT DOES FEEL, TOO, AND VERY INTENSELY SO, ONLY IN A DIFFERENT WAY THAN THE EXTRAVERT DOES.
- CARL JUNG, JUNG-SCHMID CORRESPONDENCE, PAGES 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

[11] 
Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts.
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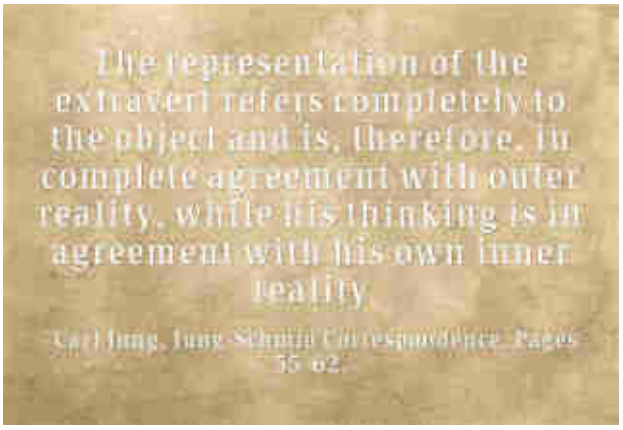
[12]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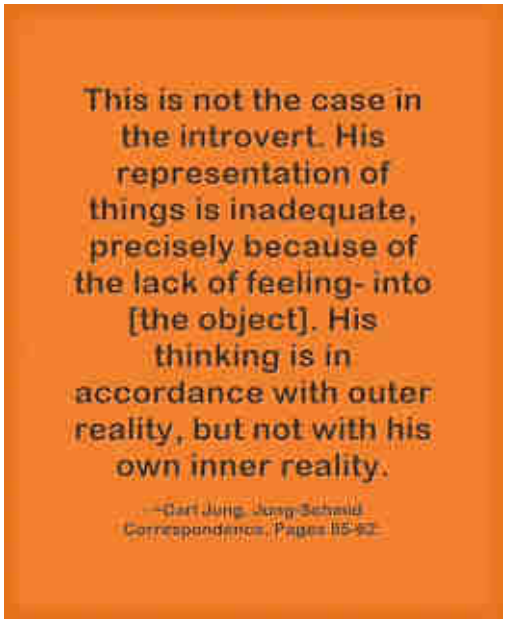
[13] 
This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality.
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[14]
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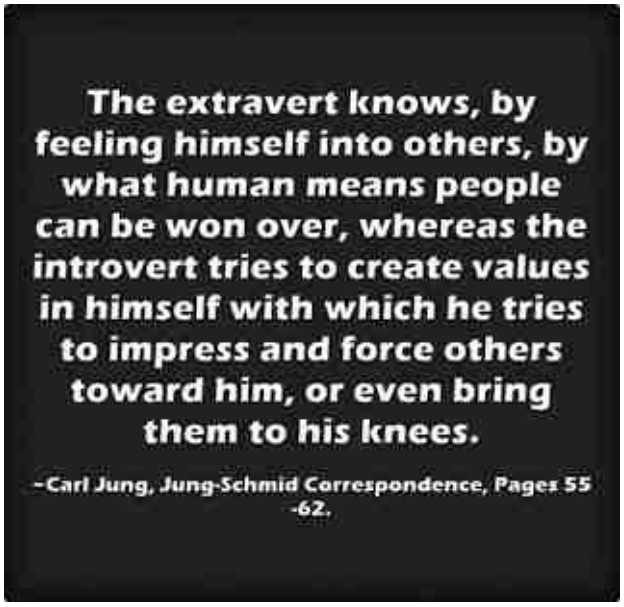
[15]


The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees.
~Carl Jung, Jung-Schmid Correspondence, Pages 55 -62.

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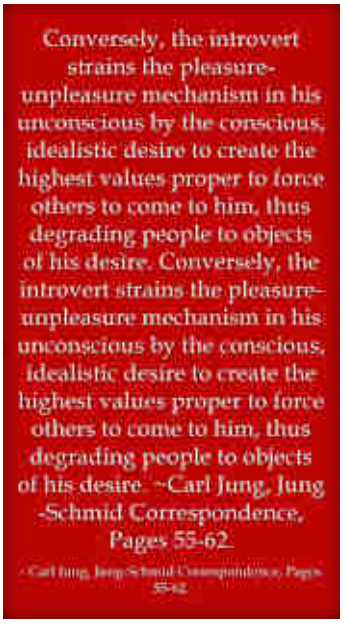
[16] 
Conversely, the introvert strains the pleasure-unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Conversely, the introvert strains the pleasure-unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. ~Carl Jung, Jung-Schmid Correspondence, Pages 55-62

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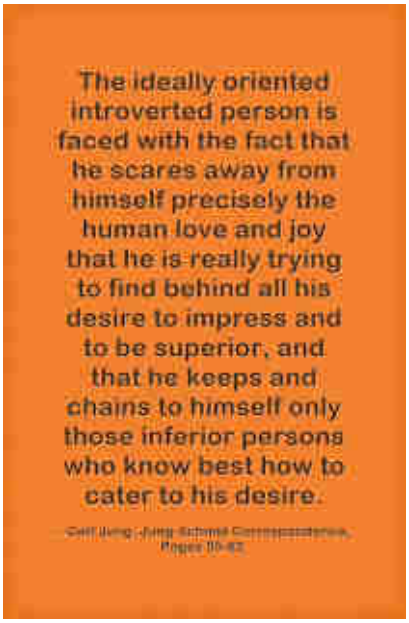
[17] 
The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire.

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[18]
While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power.
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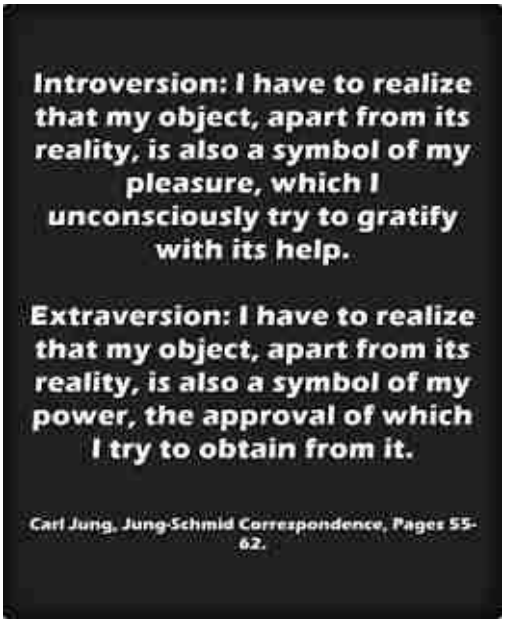
[19] 
Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.
Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it.
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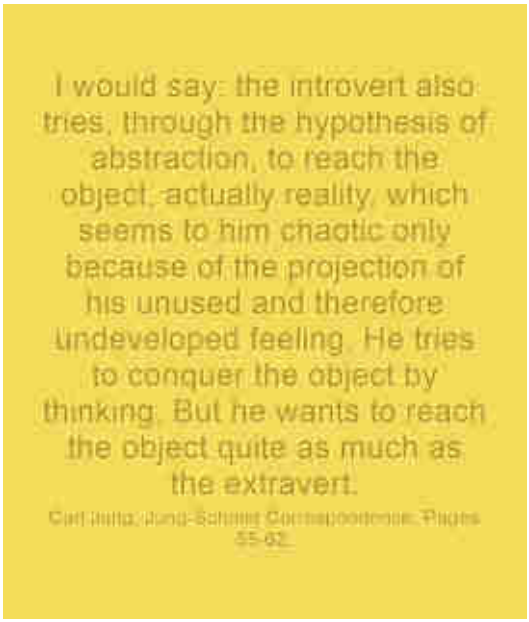
[20] 
I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert.
Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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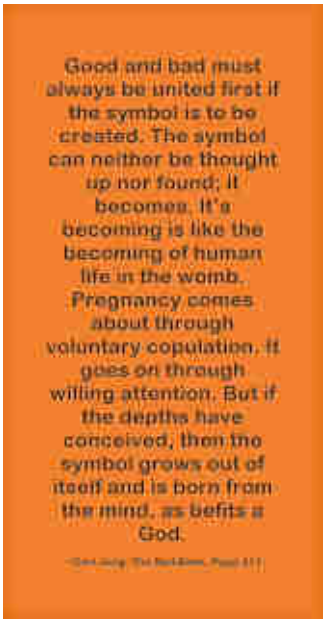
[21] 
Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. It's becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.

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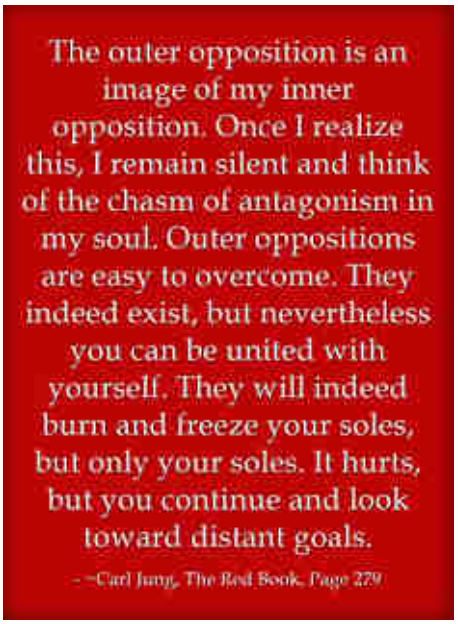
[22] 
The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals.
- ~Carl Jung, The Red Book, Page 279

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Carl Jung across the web:

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Twitter: https://twitter.com/MaxwellPurringt

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1. http://1.bp.blogspot.com/-9KZE4ISfPq0/VmA4CqkUd0I/AAAAAAAAZew/uWLXHERT24U/s1600/1dreams.jpg
2. http://3.bp.blogspot.com/-i666VJDCO3k/VmAdKVDPJ0I/AAAAAAAAZcA/mHMJc6quoeM/s1600/aaa.jpg
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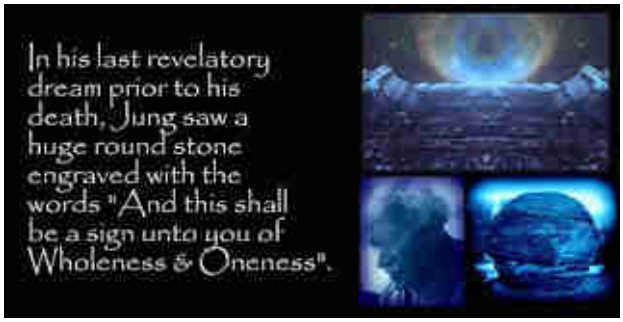
Also after that he [Carl Jung] had a wonderful dream which he told me in the night. **(2015-12-03 08:54)**

[1]


In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".

For two days before he died he was away in some far country and he saw wonderful and beautiful things, .I am sure of
that.

He smiled often and was happy. . . he told me of the wonderful dream he had had; he said: "Now I know the truth but there is a small piece not filled in and when I know that I shall be dead."

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words:

"And this shall be a sign unto you of Wholeness and Oneness." Ruth Bailey, Two Friendships, Page 104.

1. http://3.bp.blogspot.com/--s3q7CeVJ0Q/VmA694n81nI/AAAAAAAAZe8/8vk_uWKgAC8/s1600/1stone.jpg

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Carl Jung: The starry vault of heaven is in truth the open book of cosmic projection... **(2015-12-03 11:23)**

[1]

"I have allowed myself to dwell at some length on Paracelsus and to cite a number of authentic texts, because I wanted to give the reader a rough idea of the way in which this author conceives the lumen naturae.

It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars.

He beholds the darksome psyche as a star-strewn night sky, whose planets and . fixed constellations represent the archetypes in all their luminosity and numinosity.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, The Structure and Dynamics of the Psyche, Page 195, Para 392.

Carl Jung across the web:

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://4.bp.blogspot.com/-xCgViWVauXU/VmBd905KhVI/AAAAAAAAZfM/rjqWXTq1P7U/s1600/1starry.jpg

Carl Jung: At first it was the negative aspect of the anima that most impressed me. **(2015-12-04 06:45)**

[1]

[Carl Jung on the personal aspects of a fantasy he had]

Lecture 6

Questions and Discussion

Dr. Harding asked for more discussion of the personal aspects of the fantasy given by Dr. Jung in the last lecture.

Dr. Jung: I could be taken as Switzerland fenced in by mountains, and the submergence of the world could be the debris of my former relationships.

You remember that when I tried to describe the condition surrounding the fantasy I spoke of the peculiar feeling I had had of the thing being atmospheric.

But here one proceeds with the utmost caution.

If I were a case of dementia praecox I would easily spread my dreams over the whole world and take it that the destruction of the world was indicated, whereas in reality all that might be indicated would be the destruction of my relation to the world.

A person with dementia praecox wakes up one day to find that the world is dead and the doctor nothing but a ghost—he alone is alive and right.

But in such cases there are always plenty of other symptoms present to prove the essential abnormality of the person.

The more normal the individual, the more it can be assumed from such fantasies that some profound social disturbance actually is in progress, and at such times there are always many more than one person whose unconsciouses register the upset conditions.

When the unconscious produces such a fantasy the personal contents are given an impersonal aspect, there being in the unconscious a tendency to produce collective pictures that make the connection with mankind in general.

One sees this process going on in dementia praecox and paranoia perfectly clearly.

It is precisely because these people often have fantasies and dreams that are collectively valid that they get followers.

First they make a break with the world through their morbidity, then comes the revelation of a special mission, and then they begin to preach.

People think them thrilling personalities, and women feel it a tremendous honor to have children by them.

By primitives they are imagined to be full of gods and ghosts.

So if I had been crazy, I could have preached the coming disaster like the man on the walls of Jerusalem.

Mrs. Zinno: Were these fantasies full of affect?

Dr. Jung: Yes, there was a great deal of affect with them.

As I could see no possible application to be made of them, I thought to myself, “If this means anything, it means that I am hopelessly off.”

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

I told you last time how I began to train myself in making communications with split-off portions of the unconscious.

As I said, I was sure this voice that gave me the absurd dictum about my writing being art was undoubtedly a woman, though I could not know why.

I was much interested in the fact that a woman should interfere with me from within.

My conclusion was that it must be the soul in the primitive sense, and I began to speculate on the reasons that the name “anima” was given to the soul.

Why was it thought of as feminine?

What she said to me I found to be full of a deep cunning.

There I was, writing autobiographical material, but not as an autobiography—there was no style in it, I simply wanted to have it down in writing.

Then came this remark as though I were writing a novel. I thought this so wrong that I got angry with her.

Inasmuch as it manifestly was not scientific, I might have taken it for art, but I knew perfectly well that this

was a wrong attitude.

With a secret conviction that it was art, I could easily have watched the course of the unconscious as I would watch a cinema.

If I read a certain book I may become deeply moved by it, but after all, it is all outside myself; and in the same way if I had taken these dreams and fantasies from the unconscious as art, I would have had from them only a perceptional conviction, and would have felt no moral obligation toward them.

Take, for example, this way I found of getting to know the anima; I could have looked down upon this phenomenon as from a pedestal, and in that way I would have become identified with the unconscious, and would have become its plaything.

From the trouble it took me to put up with the interference I had from this anima figure, I could measure the power of the unconscious, and it was great indeed.

In the same way that the anima played this trick of cunning insinuation upon me, giving a false slant to the situation and tempting me away from a reality grasp of it, so the animus can work in the mind of a woman.

He comes as a conviction before there is any justification in having a conviction, and throws things out of plumb, though often in such a delicate way that it takes the utmost subtlety to run him down to his lair.

My anima could easily have worked me up to the state of believing that I was a misunderstood artist, privileged to cast aside reality for the sake of pursuing these alleged artistic gifts.

If I had followed my unconscious along these lines, one fine day my anima would have come and said to me, “Do you imagine this nonsense you are doing is art?

It is nothing of the sort.”

Thus one can be ground to pieces in an enantiodromia phenomenon.

Following uncritically the unconscious turns one, as I have said, into the plaything of the unconscious opposites.

These unconscious pulls contain an extraordinary intensity.

There is energy and a certain amount of adaptation to the actual facts in them, but when examined critically, they can always be found to be beside the mark.

The experience I described is not the only one of its kind that I had.

Often [when] writing I would have peculiar reactions that threw me off.

Slowly I learned to distinguish between myself and the interruption.

When something vulgar or banal comes in, I must say to myself, it is perfectly true that I have thought in this stupid way at some time or other, but I don’t have to think that way now; I must not accept this stupidity as mine in perpetuity—for that is an unnecessary humiliation.

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction.

But if you can isolate these unconscious phenomena by personifying them, that is a technique that works for stripping them of power.

It is not too much of a stretch of the imagination to personify them, for they have always a certain degree of separateness.

This separateness is a most uncomfortable thing to reconcile oneself to, and yet the very fact of the unconscious presenting itself that way gives us the means of handling it.

It took me a long time to adapt to something in myself that was not myself—that is, to the fact that there were in my individual mind parts that did not pertain to me.

After this I began to work on the problem already ancient in the world, “Has woman a soul?”

I decided she could not possibly have an anima, because then there would be no check on the woman from within.

Then I came to the idea that woman must have an animus, but it was not till much later that I was able to develop this further because the animus is much harder to catch at work.

These ideas about the animus and the anima led me ever further afield into metaphysical problems, and more things crept up for reexamination.

At that time I was on the Kantian basis that there were things that could never be solved and that therefore should not be speculated about, but it seemed to me if I could find such definite ideas about the anima, it was quite worthwhile to try to formulate a conception of God.

But I could arrive at nothing satisfactory and thought for a time that perhaps the anima figure was the deity.

I said to myself that perhaps men had had a female God originally, but, growing tired of being governed by women, they had then overthrown this God.

I practically threw the whole metaphysical problem into the anima and conceived of it as the dominating spirit of the psyche.

In this way I got into a psychological argument with myself about the problem of God.

At first it was the negative aspect of the anima that most impressed me.

I felt a little awed by her.

It was like the feeling of an invisible presence in the room one enters.

Then a new idea came to me: In putting down all this material for analysis, I was in effect writing letters to my anima, that is to a part of myself with a different viewpoint from my own.

I got remarks of a new character—I was in analysis with a ghost and a woman.

Every evening I wrote very conscientiously for I thought if I did not write it, there would be no way for the anima to get at it.

There is a tremendous difference in the assumption of telling something and the actual telling of it, a fact which I was once able to test out experimentally.

I told a man whom I was testing to think of something disagreeable, but to let it be something I did not know about.

I took his electric resistance in the so-called psycho-galvanic experiment, and there was very little change.

In some way I knew that he was thinking about something very disagreeable that had happened that morning, but something which I had found out only by accident, and of which he was confident I knew nothing.

I said to him, "Now I will tell you what that disagreeable thing was," and as soon as I told him I got a tremendous reaction in the current.

For the sake then of trying to achieve the maximum of honesty with myself, I wrote everything down very carefully, following the old Greek mandate: "Give away all thou possessest, then thou shalt receive."

The writing of this material took me into November 1913, and then I came to an end of it.

Not knowing what would come next, I thought perhaps more introspection was needed.

When we introspect we look within and see if there is anything to be observed, and if there is nothing we may either give up the introspective process or find a way of "boring through" to the material that escapes the first survey.

I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as perfectly real.

This is naturally somewhat difficult to do—to believe so thoroughly in a fantasy that it leads you into further fantasy, just as if you were digging a real hole and passing from one discovery to another.

But when I began on that hole I worked and worked so hard that I knew something had to come of it—that fantasy had to produce, and lure out, other fantasies.

Of course, in using a hole I was using an archetype of considerable power in stimulating the unconscious, for the mystery attaching to caves comes down from immemorial times; one thinks at once of the Mithraic cult, of the catacombs, etc.

Why do we have a peculiar feeling on entering a cathedral?

Just because it is an archetypal situation that has always aroused the unconscious of man.

I had just such a feeling of awe when I saw the Grand Canyon of the Colorado; it had to be like that, and my unconscious was touched in a peculiar way.

So the more I worked on this fantasy hole, the more I seemed to descend.

Finally I felt I had to come to a place where I could go no further down.

I said to myself that, that being the case, I would then go horizontally, and then it seemed as if I were in a corridor, and as though I were wading in black slime.

I went in, thinking to myself that this was the remnant of an old mine.

Far ahead, I could see a dim red light, and following this I came to a cave full of insects, bat-like in form, and making a strange noise.

I saw in one end of the cave a rock, and on the rock was a light, a luminous crystal. “Ah,” I said, “that’s it.”

I took it up in my hand and found it was like a ruby.

Where it had been there was a hole which it had covered.

Forgetting now entirely that I was making a fantasy, I said to myself, “How curious to put a crystal over a hole.”

I looked into the hole, and then I could hear the noise of rushing water.

I was shocked, and as I peered further down, in the dim light I could see something floating, the body of a fair-haired man.

I thought at once, “That is the hero!”

Then there came floating past a big black something nearly as big as the body of the man and coming after him with moving legs.

This was a scarab, and after it came a ball that was like a luminous sun, glowing dark red in the waters like a sunrise before a storm.

When it was in the middle of the field of vision, hundreds of thousands of snakes threw themselves on the sun and obscured it.

I withdrew from the hole, and then blood came gushing from it as from a severed artery.

I had a most disagreeable feeling.

The blood kept gushing up and would not stop.

I had the feeling of being absolutely powerless, and I was utterly exhausted.

When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen.

The light in the cave from 9 2012: This fantasy took place on December 12, 1913.

In Liber Novus, Jung wrote: “I see a gray rock face along which I sink into great depths.

I stand in black dirt up to my ankles in a dark cave.

Shadows sweep over me.

I am seized by fear, but I know I must go in.

I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.

But beyond this I catch a glimpse of a luminous red stone which I must reach.

I wade through the muddy water.

The cave is full of the frightful noise of shrieking voices.

I take the stone, it covers a dark opening in the rock.

I hold the stone in my hand, peering around inquiringly.

I do not want to listen to the voices, they keep me away.

But I want to know.

Here something wants to be uttered.

I place my ear to the opening.

I hear the flow of underground waters.

I see the bloody head of a man on the dark stream.

Someone wounded, someone slain floats there.

I take in this image for a long time, shuddering.

I see a large black scarab floating past on the dark stream. / In the deepest reach of the stream shines a red sun, radiating through the
dark water.

There I see—and a terror seizes me—small serpents on the dark rock walls, striving toward the depths, where the sun shines.

A thousand serpents crowd around, veiling the sun.

Deep night falls.

A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear”

(Liber Primus, chapter 5, “Descent into Hell in the Future,” p. 237).

The crystal was, I thought, like the stone of wisdom.

The secret murder of the hero I could not understand at all.

The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red disk, was archetypal.

The serpents I thought might have been connected with Egyptian material.

I could not then realize that it was all so archetypal, I need not seek connections.

I was able to link the picture up with the sea of blood I had previously fantasized about.

Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself.

It was a case of destroying the hero ideal of my efficiency.

This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacrifice of the superior function in order to get at the libido necessary to activate the inferior functions.

If a man has a good brain, thinking becomes his hero and, instead of Christ, Kant, or Bergson, becomes his ideal.

If you give up this thinking, this hero ideal, you commit a secret murder—that is, you give up your superior function.

With all of this I give you the impure thoughts that lay back of the Types, where I have carried over into abstract terms the contest between the superior and inferior functions, first seen by me in the symbolic form of the slaying of the hero.

Such things as I have described in these fantasies speak in symbolic form of things later to become conscious and to take form as abstract thoughts, when they will look altogether different from their plastic origins.

A similar case to mine is that of the famous chemist who discovered the so-called benzol “ring.”

He first visualized his theory of a ring as couples dancing in a peculiar way. Carl Jung, 1925 Seminar, Chapter 6, Pages 47 – 53.

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-wQMxP1nY0dE/VmFuRLiQbzI/AAAAAAAAZfs/Xey5SH7eR-E/s1600/1Liber.jpg

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Carl Jung: We knew that our mortal enemy was coming. **(2015-12-04 17:43)**

[1]

“I was with a youth in high mountains.

It was before daybreak, the Eastern sky was already light.

Then Siegfried’s horn resounded over the mountains with a jubilant sound.

We knew that our mortal enemy was coming.

We were armed and lurked beside a narrow rocky path to murder him.

Then we saw him coming high across the mountains on a chariot made of the bones of the dead.

He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.

As he came around the turn ahead of us, we fired at the same time and he fell slain.

Thereupon I turned to flee, and a terrible rain swept down.

But after this I went through a torment unto death and I felt certain that I must kill myself, if I could not solve the riddle of the murder of the hero" Carl Jung, Liber Primus, chapter 7, "Murder of the Hero," Pages 241–242.

In Liber Novus, Jung wrote that Siegfried "had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride" Carl Jung, Liber Novus, Page 242.

"The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force.

It is the mourning of the dead in me, which precedes burial and rebirth.

The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God" Carl Jung, Liber Novus, Page 242.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62.

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1. http://2.bp.blogspot.com/-r-QS7RJK7pU/VmIIsK-5pwI/AAAAAAAAZf8/SLMQTYcBQMs/s1600/1siegfried.jpg

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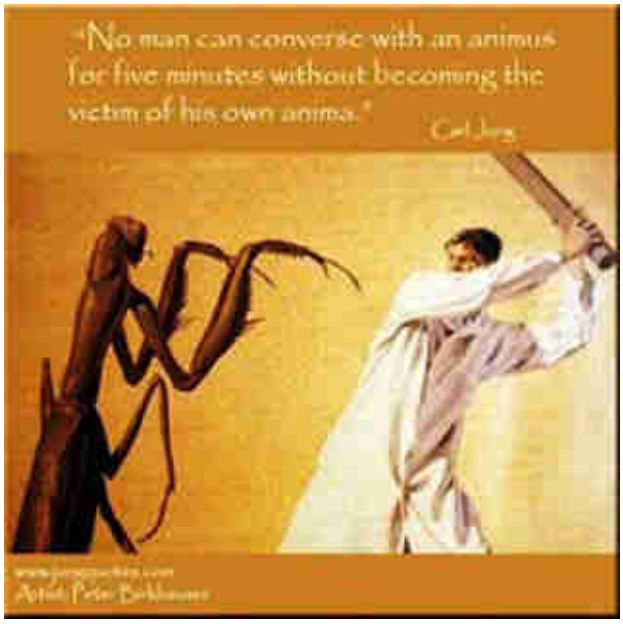
Carl Jung on how he discovered the Animus **(2015-12-05 06:41)**

[1]



Lecture 7

Questions and Discussion

Mrs. Zinno's question: "If the technique of introversion which you described be used before the pairs of opposites have been stretched to the uttermost in conflict, will the collective unconscious be constellated instead of the releasing symbol?"

Dr. Jung: It must not by any means be supposed that the technique described is suitable for general use or imitation.

That would indeed be disastrous.

It is something applicable to a particular case under particular circumstances, and is only applicable when the unconscious is animated, and when the unconscious content is necessary for further progress.

There are very many cases in which the conscious material is in need of being digested, and in those cases it would be quite futile to call up the unconscious content.

I can call to mind now a case where the analyst released the unconscious under wrong conditions, and with the most unfortunate results.

In my own case the release of the unconscious was demanded.

The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

Dr. Mann: In speaking of the animus, one always does so in a derogatory way. I should like to hear a discussion of its positive value, but no doubt you will speak further about the animus later on.

Dr. Jung: Yes, on the whole I would rather defer this, but as a partial answer here I can say that the animus, being discovered as he usually is under the most unpleasant circumstances, suffers from the fact.

Most psychological things are discovered that way because as long as things are running smoothly, no one thinks of trying to understand them.

It is only when problems arise that we are forced into a conscious attitude toward our psychical processes.

By being discovered chiefly under disagreeable circumstances, the animus comes into ill repute, though of course it has a tremendously important positive function as presenting the relationship to the unconscious.

Similarly, “persona” has come into a bad name.

No one can imagine getting along without a persona—that is, a relationship to the outside world—but when one identifies with the persona, its valuable side disappears in its abuse.

So when one is all animus, one loses sight of the service the animus performs when it is held within its proper functioning limits.

Mrs. Zinno: In my question I had especially in mind the phenomenon one can see going on today in modern art—that is, the artist pumps his unconscious for the sake of the images he can find there and not for a psychological need, and so he brings out a lot of embryonic stuff instead of the releasing symbol.

Dr. Jung: This brings us into the problem of the significance of modern art.

I’m not at all sure that all those present would agree modern art brought out embryonic material from the unconscious.

What would you say to that, Mr. Aldrich?

Mr. Aldrich: I think modern art is too big a term for satisfactory discussion.

Dr. Jung: Limit it then to painting.

Mr. Aldrich: Some modern art has for me a really magic spell.

For example, not long ago I saw in Lugano a painting of a bull and a man struggling with it.

The background was flat blue, with six points of light set in it—six stars or planets, so that the man and the bull seemed to suggest that they were the seventh.

The bull was not like any bull that exists on the earth today; he was antique; he was not just a bull, he was

The Bull.

So too with the human figure: there was no effort at portraiture or photographic rendering of a man—he was more than any one man, he was Man.

There was a sense of tremendous power and space.

The Bull swept past the stars dragging with him Man who strove to dominate him.

The artist—I questioned him—had never even heard of Mithras and the bull: the picture was pure fantasy that had come up from the unconscious.

Another example is a painting that was in the Kunsthaus here, a great black horse rearing up, wild with demoniac energy.

On his back sat a heroic figure of a man armed with a spear, nude except for a helmet, who seemed to look intently ahead into the far distance.

He was undisturbed by the ferocity of his horse.

This horse, like The Bull, was no particular animal—rather, he was The Horse.

Both these pictures stirred me greatly.

Dr. Jung: Why did they stir you?

If you could answer that it would explain the appeal of modern art.

Mr. Aldrich: I think they were libido symbols, and that the struggle with the bull, for instance, pictured the conflict in man's soul.

Dr. Jung: Was there any difference between those pictures and one painted 150 or 200 years ago?

Mr. Aldrich: Yes, a very great difference.

I could see a picture of a peasant's horse painted in the old way, and while I would know it to be an excellent painting, it would not stir me.

Dr. Jung: That is just it.

The criterion of art is that it grips you.

Constable no longer does this to us, but undoubtedly he did stir the people of his time.

Most probably the art produced now would be anathema to our ancestors.

It would have no value for them.

One has to assume, I think, that the artist adapts to the change of attitude.

Now I should be most interested to hear the views of the classon this theme of art.

One can take art as a form of dream.

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

What do you think about art from that viewpoint?

Mrs. Zinno: Is not the characteristic thing of modern art that it is subjective?

Dr. Jung: But if you say that, you must be very careful to define what you mean by subjective.

Very often it is assumed that an experience is subjective because it takes place within the mind of a subject, but it is not then necessarily in opposition to objective, because the images of the collective unconscious, from their collective character, are just as truly objects as things outside the psyche.

Now, I think modern art tends to be subjective in the sense that the artist is concerned with his individual connection with the object, rather than with the object per se.

It is perfectly true that modern art also tends toward an increased interest in the inner object, but that does not in itself, as I have just said, constitute subjectivity.

In modern art one feels decidedly the predomination of the internal processes.

To take the examples Mr. Aldrich gave, we could say that these artists were more interested in the image of the horse or bull than in any actual animals, and still more interested in their relation to those images.

But what then is the aim of art?

An artist would instantly resent that question and would say that art is just art when it has no aim.

Miss Baynes: Is it not the aim of art to counteract the effects of machinery on modern life?

Mr. Bacon: Does it not do something for the artist?

Dr. Jung: Undoubtedly both of these points of view are true, but then there must be something over and above that.

Dr. de Angulo: I think modern art is a misplaced effort to balance the extreme to which scientific thought has forced modern man.

I say misplaced because the artist is almost driven into a morbid extreme, and “puts it up” to his public to make the connection between his product and the conscious viewpoint.

Dr. Jung: Many would certainly contest the point that modern art is morbid.

Mr. Aldrich: It seems to me that a characteristic thing of modern art is that it no longer concerns itself with being merely beautiful.

It has passed through and beyond mere conventional beauty, and in this it reflects our changed views of life.

Before the war we lived in a beautiful world—or perhaps I would better say in a world that was merely sweet and pretty, a world of sticky sentimentality
in which nothing brutal nor ugly was given place.

Modern art certainly cares nothing for prettiness; in fact, it would rather have the ugly than the pretty; and sometimes, I think, it seeks a new realization
of beauty beyond the pale of what was formerly considered possible—in ugliness itself, even.

(There followed here some discussion in the class as to whether modern art had really freed us from sentimentalism, or merely shifted the kind of sentimentalism a little.)

Dr. Jung: There is no doubt that sentimentalism catches the public and blinds it to its own sensuality and brutality.

Thus in the time of Louis XVI, one had all those beautiful shepherdesses and idylls of one sort or another in France, and then followed the Revolution.

Or again, we can see the raw hell of war coming after the purity and exaggerated delicacy of feeling of the Victorian age, when a lady and a gentleman neither spoke nor thought anything evil.

All through history one can see periods of pronounced brutality directly predicted by the sentimentality of the art preceding them.

And the same thing, of course, goes on in the case of the individual artist—that is, he uses sentimentality to cloak brutality.

These two seem to be opposites between which an enantiodromia works.

Mrs. Zinno: Is not the best expression of modern art to be found in sculpture?

Dr. Jung: No, because sculpture demands form, and form [demands] an idea, while painting can dispense with form.

The cubistic sculpture seems to say all of nothing.

But in painting one can find the thread of development.

For example, I once followed very carefully the course of Picasso's painting.

All of a sudden he was struck by the triangular shadow thrown by the nose on the cheek.

Later on the cheek itself became a four-sided shadow, and so it went.

These triangles and squares became nuclei with independent values of their own, and the human figure gradually disappeared, or became dissolved in space.

There was once exhibited in New York a painting called the Nude Descending the Stairs.

This might be said to present a double dissolution of the object, that is in time and space, for not only have the figure and the stairs gone over into the triangles and squares, but the figure is up and down the stairs at the same time, and it is only by moving the picture that one can get the figure to come
out as it would in an ordinary painting where the artist preserved the integrity of the figure in space and time.

The essence of this process is the depreciation of the object.

It is a somewhat similar performance such as that we go through when we cast aside the reality of a living man and reduce him to his infantile misdeeds.

The artist takes the object away from our eyes, and substitutes a partial derivative.

It is no longer a nose but its shadow we are shown.

Or, to put it another way, he shifts the emphasis from the essential to the unessential.

It is a little bit as though you explained a thing by a bon mot, a fugitive exhalation of the thing.

This process inevitably drives the interest away from the object to the subject, and instead of the real object, the internal object becomes the carrier of the values.

It is Plato's conception of the eidolon coming again to the fore.

Thus, when the artist paints such a bull as that described by Mr. Aldrich, it is the bull he has painted, it is yours or mine—God's bull, you might say.

The Bull-Tamer is a collective idea of tremendous power gathered into an image.

It speaks of discipline—only a man of heroic attributes overcomes the bull.

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.

In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

We have analysis for exactly the purpose of getting us back to those inner values so little understood by the modern man.

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

Catholics today have no need of analysis because the unconscious in them is not constellated—it is kept perpetually drained through their ritual.

The unconscious of a Catholic is empty.

I once made a collection of portraits carrying back through the Middle Ages, in order to trace the change in psychological attitude between the medieval man and ourselves.

Down to the middle of the sixteenth century or thereabouts, these portraits are my relatives.

I understand these men and women in the same sense that I understand my contemporaries.

But in the middle of the sixteenth century a change begins and the Gothic man, the pre-Reformation man, comes on the scene, and he is a stranger to us.

There is a very peculiar look about him, his eyes are stone-like and inexpressive; none of the vivacity to be seen in our eyes is in them.

Sometimes one sees this face reproduced in modern times among peasants and people of the ignorant classes who have not awakened to modern life.

Thus the cook of my mother-in-law has a perfect Gothic face, the arched eyebrows and pointed smile of the Madonna.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—"We know," it seems to say.

I think these peculiarities of the Gothic attitude are to be explained by the fact that at one time there was one language, one belief, from north to south.

The smile bespoke the complete conviction that excluded all doubt, therefore the kinship with the paranoid.

All this disappeared with the advent of the modern viewpoint.

The world broke into diversified faiths, and the inner unit and quietude gave place to the materialistic urge toward conquest of the outer world.

Through science values became exteriorized.

Modern art, then, began first by depreciating these external values, by dissolving the object, and then sought the basic thing, the internal image back of the object—the
eidolon.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art.

Lecture:

At the last lecture I told you of my descent into the cavern.

After that came a dream in which I had to kill Siegfried.

Siegfried was not an especially sympathetic figure to me, and I don't know why my unconscious got engrossed in him.

Wagner's Siegfried, especially, is exaggeratedly extraverted and at times actually ridiculous.

I never liked him.

Nevertheless my dream showed him to be my hero. I could not understand the strong emotion I had with the dream.

I can tell it here appropriately because it connects with the theme we have been discussing with respect to art, that is, with the change of values.

This was the dream:

I was in the Alps, not alone, but with another man, a curious shortish man with brown skin.

Both of us carried rifles.

It was just before dawn, when the stars were disappearing from the sky, and we were climbing up the mountain together.

Suddenly I heard Siegfried's horn sound out from above, and I knew that it was he we were to shoot.

The next minute he appeared high above us, lit up by a shaft of sunlight from the rising sun.

He came plunging down the mountainside in a chariot made of bones.

I thought to myself, "Only Siegfried could do that."

Presently, around a bend in the trail, he came upon us, and we fired full into his breast.

Then I was filled with horror and disgust at myself for the cowardice of what we had done.

The little man with me went forward, and I knew he was going to drive the knife into Siegfried's heart, but that was just a little too much for me, and I turned and fled.

I had the idea of getting away as fast as I could to a place where "they" could not find me.

I had the choice of going down into the valley or further up the mountains by a faint trail.

I chose the latter, and as I ran there broke upon me a perfect deluge of rain.

Then I awoke with a sense of great relief.

The hero, as I told you, is the symbol of the greatest value recognized by us.

Christ has been our hero when we accept the principles of his life as our own principles.

Or Herakles or Mithras becomes my hero when I am determined to be as disciplined as they were.

So it appeared as if Siegfried were my hero.

I felt an enormous pity for him, as though I myself had been shot.

I must then have had a hero I did not appreciate, and it was my ideal of force and efficiency I had killed.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

In other words, I deposed my superior function.

The same thing is going on in art, that is, the killing of one function in order to release another.

The rain that fell is a symbol of the release of tension; that is, the forces of the unconscious are loosed.

When this happens, the feeling of relief is engendered.

The crime is expiated because, as soon as the main function is deposed, there is a chance for other sides of the personality to be born into life. Carl Jung, 1925 Seminar, Chapter 7, Pages 55 - 62

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

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1. http://3.bp.blogspot.com/-KEQmrhISxrA/VmK-8yGqd2I/AAAAAAAAZgM/raXxKRBz-vA/s1600/1animus.jpg

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Carl Jung on the "Subjective." (2015-12-06 16:36)

[1]

Lecture 8

Questions and Discussion

Dr. Harding's question: "In your talk last time about art you used the term 'subjective.'

There have been discussions between several of us in the group as to the significance of that term, and there seem to be as many views as there are disputants.

In particular there seems to be a widespread idea that subjective is a term that can only be applied to the introvert, and on the other hand that an
introvert cannot possess a concrete personality.

Will you elucidate this for us?"

Dr. Jung: "Subjective" denotes in the first place just what you know it does, that is, the view of a given individual which is special to him and different from that of any other individual.

In this sense it is often used as a criticism of an attitude, that is, as meaning that a person is not taking a

given thing objectively, or “as it really is,” as we say.

But, of course, it need not be a reproach to say that an opinion is subjective.

It might be that what is wanted is the particular individual’s personal opinion.

Then the term “subjective” also means an argument coming from the subject, but nonetheless an object.

In every person there are certain collective ideas—such, for example, as the Darwinian theory—which are quite objective.

They in no sense belong to the subject simply because they are to be found in his mind.

Again there are certain unconscious products which people like to think of as establishing forever the uniqueness of their individualities, but which in reality are shared by all and are, by reason of this collective quality, objects vis-à-visthe subject’s mind.

It must of course be remembered that there is no objective statement that is not subjective to a certain extent.

That is, it has undergone a certain degree of refraction by reason of its passage through the subject’s mind.

This was never so clear to me as when I was writing the Types.

I found it well-nigh impossible to reduce the refraction to the desired minimum.

The minute a thing goes into language it is ipso facto conditioned in its objectivity.

Take for example a German writing about feeling: It is a peculiarity of the German language that it does not distinguish between “sensation”
and “feeling” [Empfindung] as do English and French.

Therefore, a German writing about feeling is quite likely to say sensation instead of feeling and therefore to give his idea a slant absolutely peculiar to himself.

But again, take the German word Wirklichkeit, “reality.”

The Latin word from which “reality” is derived is res, literally “thing.”

But the German translates “thing-reality” as Dinglichkeit, and Wirklichkeit means to him a special kind of reality, namely the reality of working, of validity in life.

It would lead us into a terrible entanglement of subtleties if we traced out the further connotations included in these words, but you can see what a serious handicap language is when it comes to thoroughgoing objectivity.

Thus the images in our mind tend to form prejudices, of a greater or less rigidity to be sure, but nevertheless prejudices from which we can never be wholly free.

These preexisting mental images into contact with which the stream of our personal experience comes, I call

the subjective factor.

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.

You can tell a man a new idea and he says, “Yes, of course,” and you are pleased with his understanding, but the chances are he has taken the idea and twisted every spark of life out of it in order to make it fit better the morgue of which his own mind consists; you finish by wishing you had never attempted to launch the idea.

The subjective factor, then, in this second sense, is held to be made up of objective material, namely ancestral views.

The artist returns to these ancestral views.

He leaves the outer object and returns to the object as seen by his mind rather than as seen by his senses.

Does this answer your question, Dr. Harding?

Dr. Harding: Yes, but I would like it if you would make a closer connection between “subjective” and introversion and extraversion.

Dr. Jung: The extravert bases himself on the value of the outer object, the introvert on that of the inner object.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within.

Both of these attitudes grow out of attitudes to be found among primitive peoples, because to the primitive the inner and the outer tend to form one experience.

The primitive is quite sure that he has both inner and outer value because it does not occur to him to distinguish between the two.

The ancient gods were exteriorized emotions personified.

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

The conscious extravert values his connection with the outer object and fears his own inner self.

The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.

You remember the story of Alcibiades and Socrates.

Alcibiades was due to make a public speech and came and told Socrates that he had failed to do it through fear of the audience.

Socrates led him about Athens, and coming first to a blacksmith said, “Do you know this man?” “Yes.”

“Do you fear him?” “No.”

Then he took him to a shoemaker and asked the same questions, and again Alcibiades had no fear.

“These,” said Socrates, “are just the men before whom you were afraid to speak.”

But it is ordinarily that way for the introvert, the crowd heaping itself up into a monster before him.

Sometimes he is able to compensate and to develop a very forceful manner in order to subdue the monster.

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

The extravert, on the other hand, behaves as if the world were a lovely family.

He does not project terrors into the object, but is quite at home with it.

But to show you the way he feels about himself, I can tell you of a patient I had who was wearing himself out with extravagant extraversion.

I told him he must take an hour apart each day when he would be quite by himself.

He said it would be fine to have some music with his wife in the evening.

“No,” I said, “that is not it, you must be by yourself.”

“To read, you mean?”

“No, to do nothing but think.”

“Not for anything in the world,” he said.

“That leads to straight-out melancholia.”

Dr. de Angulo: If you were told that a person had an extraverted attitude toward the material of the collective unconscious, what would you take it to mean?

Dr. Jung: That is difficult to say. What do you think it means?

Dr. de Angulo: I don’t know what it means.

Dr. Jung: In the case of the introvert his attitude toward his collective images is that of the extravert toward the outside world.

He lives through them as in a romance or adventure.

The extravert, on the other hand, takes his unconscious material in an introverted.

This anecdote, as related, is not found in the literature.

This way, that is, with extreme caution and with many incantations to exorcise the inner power the object ex-

ercises over him.

The extravert, seeing a green spot, jumps in and gets up to his neck in a swamp, but pulls out, shakes himself, and goes merrily on his way.

If the introvert does that he is almost incapacitated for taking a walk ever again and blames everything in heaven and on the earth for his mistake.

But if the swamp is in himself, he can jump in and come out unharmed, while to the extravert the swamp within himself is to be avoided at all costs.

You recall the dream I told you last time in which Siegfried was killed. In this dream something was fulfilled that had been suggested in the cave.

The slain hero was there and here the murder is accomplished, so we can say of the dream that it is an elaboration of the vision in the cave.

Of course, after such an event as the murder of the hero, things can be expected to happen.

Siegfried stands for the ideal, and the killing of the ideal is the killing of the superior function, for it is the conquering function.

A man with brains uses his intellect as his foremost tool, and this is truly an ideal; nor would he be adapted were this ideal not in harmony with other people's ideals of intellect.

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.

Because it is a generally valid ideal, one thinks one has accomplished something very wonderful in differentiating a function to that extent, but in reality it is a very mechanical affair.

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry.

Impersonal feeling and thinking are very relativistic.

When we look at them they seem something extraordinary, whereas in reality they are dead, because the personal unconscious is seeking to
return to a more complete life away from the extreme differentiation of one function.

So the primitive functions begin to increase.

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

In the previous vision in the cave, the black scarab came after the fair-haired hero.

The latter can be taken as the sun of the day, that is, the superior function.

After he goes comes black night, which then gives birth to a new sun.

The thing that appears should be in our expectation a new hero, but in reality it is a midnight sun.

This idea of the sun of the day having its opposite in the night is an archetypal idea.

Pythagoras, for example, thought that the earth had a twin.

The idea also comes out in an anonymous book that was published during the war.

This book was called Peter Blobbs—Real Dreams, and the first dream, the one in which the midnight sun analogy appears, is called “The Night of the Swinging Censer.”

The dreamer is in an old cathedral which slowly fills with people.

It is sunset time or after. In the middle of the cathedral there hangs a censer which is swinging to and fro.

The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries.

even the primitives come in.

As the church fills, the censer swings more and more and glows more brightly.

At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill.

This is an extremely fine demonstration of the movement of the unconscious.

As day fades the unconscious is activated, and by midnight the censer is in full blaze, but lighting up the past.

As the dynamic principle increases in power, and the further back we go, the more are we overcome by the unconscious.

Lunatics go furthest back to a strange psychological state where they cannot understand their ideas, nor are they able to make them understood
by others.

Sometimes, if it is in any way possible for a supposedly insane man to get his ideas understood, he can get well from the very strangest aberrations.

Once a young Swiss man tried to jump into the carriage of the Empress of Germany with a bouquet of flowers.

As he did so, he shouted out, “Les couleurs Suisses pour l’Impératrice!”

His history was this:

He was quite mad for a time and, identifying himself with Rousseau, went to the Isle Rousseau and wrote a

book of five thousand pages.

While he was there on the Isle Rousseau, a German couple came there to live.

The wife thought herself misunderstood and she and the young Swiss fell in love with each other.

Then she could not stand him and fled to Berlin, being shortly followed by him.

He had to look for her among the imperial family, for of course in no lesser place was she to be found, and when he gave the bouquet to the Empress, it was to his mother-in-law to be.

I went very deeply into his analysis and found all his ideas to be in a perfectly logical sequence.

He did not know why he should be considered insane, and he was certain that if the professors understood they would not lock him up.

He has succeeded in making me understand him and finally I got his release.

About two years ago I got a letter from him in America expressing his gratitude to me.

He had married and was bringing up a family with success, and had had no return of his trouble.

Because I had been able to follow him in his ideas, it was possible for him to work over from what to all intents and purposes seemed insanity, to reality.

Later on I saw the same thing happen in other cases.

The more the dynamic principle gets into full swing, the greater is the power gained by the unconscious until the condition of dementia praecox may ensue.

The dream of the censer showed very beautifully the slow advance of power as the night advanced.

The flaming censer is analogous to the midnight sun, which becomes incandescent when the day sun, or superior function, goes out.

Why doesn't the inferior function come up at once?

The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.

One thinks of them as quite unique, and the people who have them are shy and withdrawn, and often suspicious, like people who hide a great secret.

From this state to that of God-almightiness is but a step.

The person becomes more and more identical with the collective unconscious.

The next thing that happened to me was another fantastic vision.

I used the same technique of the descent, but this time I went much deeper.

The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.

It was like going to the moon, or like the feeling of a descent into empty space.

First the picture was of a crater, or a ring-chain of mountains, and my feeling association was that of one dead, as if oneself were a victim.

It was the mood of the land of the hereafter.

I could see two people, an old man with a white beard and a young girl who was very beautiful.

I assumed them to be real and listened to what they were saying.

The old man said he was Elijah and I was quite shocked, but she was even more upsetting because she was Salome.

I said to myself that there was a queer mixture: Salome and Elijah, but Elijah assured me that he and Salome had been together since eternity.

This also upset me.

With them was a black snake who had an affinity for me.

I stuck to Elijah as being the most reasonable of the lot, for he seemed to have a mind.

I was exceedingly doubtful about Salome.

We had a long conversation then but I did not understand it.

Of course I thought of the fact of my father being a clergyman as being the explanation of my having figures like this.

How about this old man then?

Salome was not to be touched upon.

It was only much later that I found her association with Elijah quite natural.

Whenever you take journeys like this you find a young girl with an old man, and many examples of these two figures are to be found in books familiar to you, such as those of Melville and Rider Haggard.

In the Gnostic tradition it is said that Simon Magus always went about with a young girl whom he had found in a brothel.

She was named Helen and was supposed to be a reincarnation of Helen of Troy.

Then there are Kundry and Klingsor.

There is a book by a monk of the fifteenth century, F. Colonna, 1450, called Hypnerotomachia (Dream-love-

conflict), in which the same story ecurs.

Besides those examples I have given of Haggard and Melville, there are the books of Meyrink. Carl Jung, 1925 Seminar on Analytical Psychology, Pages 64-70

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1. http://1.bp.blogspot.com/-1qvgydDx_ak/VmScBm-QutI/AAAAAAAAZgc/u-qZd0OnRKs/s1600/1parcival.jpg

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Carl Jung on the Animus of a Woman (2015-12-07 14:44)

[1]

[Carl Jung on the “Animus” of a Woman.]

If, therefore, we speak of the anima of a man, we must logically speak of the animus of a woman, if we are to give the soul of a woman its right name.

Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is
feeling.

But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects.

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman.

However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious,
taking the form of alcoholism and other vices. Carl Jung, CW 6, Psychological Types, Page 469, Para 485.

Statements by men on the subject of female psychology suffer principally from the fact that the projection of unconscious femininity is always strongest where critical judgment is most needed, that is, where a man is involved emotionally.

In the metaphorical descriptions of the alchemists, Luna is primarily a reflection of a man's unconscious femininity, but she is also the principle of the feminine psyche, in the sense that Sol is the principle of a man's.

This is particularly obvious in the astrological interpretation of sun and moon, not to mention the age-old assumptions of mythology.

Alchemy is inconceivable without the influence of her elder sister astrology, and the statements of these three disciplines must be taken into account in any psychological evaluation of the luminaries.

If, then, Luna characterizes the feminine psyche and Sol the masculine, consciousness would be an exclusively masculine affair, which is obviously not the case since woman possesses consciousness too.

But as we have previously identified Sol with consciousness and Luna with the unconscious, we would now be driven to the conclusion that a woman cannot possess a consciousness.

The error in our formulation lies in the fact, firstly, that we equated the moon with the unconscious as such, whereas the equation is true chiefly of the unconscious of a man; and secondly, that we overlooked the fact that the moon is not only dark but is also a giver of light and can therefore represent consciousness.

This is indeed so in the case of woman: her consciousness has a lunar rather than a solar character.

Its light is the "mild" light of the moon, which merges things together rather than separates them.

It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Mysterium Coniunctionis, Page 178, Paras 222-224.

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1. http://3.bp.blogspot.com/-_EfNR0LxUqY/VmXTQ3HTtgI/AAAAAAAAZik/xtwmRYuNhJI/s1600/1anima.jpg

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Carl Jung: There were great artists (In Ancient Egypt) but their names are unknown. (2015-12-08 05:27)

[1]

Yes, that is most characteristic of the Egyptian civilization.

The people, even the Pharaoh, lived in mud huts, and the gods had the most gorgeous stone buildings which would last through many thousands of years.

The real beings lived in mud huts that completely disappeared, while the unreal beings, as we would say, lived in wonderful palaces built for eternity.

Babylonia was along that line too, but the Greeks, not to speak of later civilizations, built their worldly houses much more solidly.

The creative instinct in Egypt was a matter of the nation; we do not know the name of a single great Egyptian artist.

There were great artists but their names are unknown.

It is a Greek invention that we know the name of Homer, for instance.

Mesopotamia is like Egypt in that respect, the names of their poets and artists are unknown; they had great poetry and great art, but there was no individual expression of it.

We see something of that in Japan where they had certain great names but the disciples of those great fellows like Hiroshige or Hokusai renounced their own names and called themselves simply Hiroshige number two, three, four, etc. hiding themselves, becoming anonymous.

They carried on the name of the master, while they themselves completely disappeared.

That is still a remnant of the ancient consciousness of creative men; they felt so utterly identical with their people that they didn’t even have a name; it created and man was merely an exponent of it.

To create was a sort of craft; he created not even knowing that he was creating something beautiful.

Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was such a fellow.

He did not know what he was really producing.

He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach.

One would assume that he knew it, but it is just as difficult as to know in what time we are living.

At this point I must always tell the story of that knight in the thirteenth century who was caught by his enemies and thrown into a dungeon for several years.

Finally he got sick of that eternal prison and beating his fists down upon the table he said, "I wonder when these damned Middle Ages will come to an end!" Carl Jung, Zarathustra Seminar, Pages 655 – 656

Well, if you don’t call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 668.

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1. http://4.bp.blogspot.com/-VNy9f-YdYV0/VmaiTY2736I/AAAAAAAAZi0/G7_lENbRR1s/s1600/1egypt.jpg

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Carl Jung on Lao Tse and Tao (2015-12-08 05:57)

[1]

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water" it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water), it does not moisten the hands. Carl Jung, ETH Lecture XI, 11July1941.

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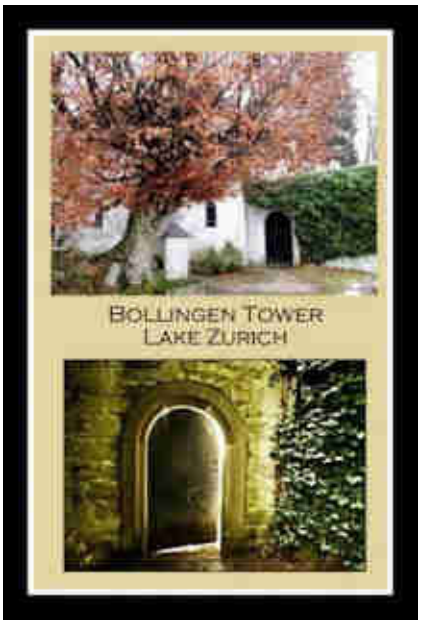
Sonu Shamdasani: From Zurich to Geneva (2015-12-08 07:08)

[1] 

In the aftermath of the first world war, a special issue of Médecine et Hygiène appeared with special notices 'A La France Médicale'. Swiss medical and paramedical societies greeted the resumption of scientific relations with France.

As the president of the Swiss Society for Practical Psychology, Jung wrote:

"The psychopathology of the neuroses owes certain of its decisive results to the researches of French scholars. I will mention in the first place the celebrated works of Charcot and of Pierre Janet, in particular the theory of the latter on 'the lowering of the mental level', which has proved itself and has furnished an extremely fecund point of view for the study of these troubles.

Swiss psychiatry equally owes a considerable enrichment to the researches of the hypnotisers Liébault and Bernheim, which were continued here [chez nous] by Forel.

The investigations of Pierre Janet were particularly useful for the comprehension of functional troubles in the domain of the neuroses and above all of hysteria, where his researches have a fundamental bearing." (Jung 1945, p. 8)

(This letter was not included in Jung's Collected Works, nor does it feature in the General Bibliography of his writings. It is reproduced here in English for
the first time.) Sonu Shamdasani, From Geneva to Zurich, Page 117

Two years later Jung gave an interview to Pierre Courthion which was published in La Tribune de Genève under the title 'Spiritual values of the Swiss'.

To the question, 'How did you begin?'

Jung replied:

"I was first a clinical doctor, then a privatdozent at the University of Zürich.

I wrote on associations experiments, dementia praecox, occult phenomena, etc ...

I was the student of Pierre Janet and above all of Théodore Flournoy whose observations on somnambulism are absolutely remarkable.

It was only in 1906 that I made the acquaintance of Freud." (Courthion 1947) Sonu Shamdasani, From Geneva to Zurich, Page 117

The extent of the impact that Flournoy's work initially made on Jung is indicated by the following statement in Jung's tribute to him, which appeared in
the German and French editions of Memories, Dreams, Reflections, though not in the English (on how this came to be misconceived as Jung's autobiography, see Shamdasani 1995):

"As I was still a doctor at the Burghölzli when I read his book, From India to the Planet Mars, it made a great impression on me.

I wrote to Flournoy, that I wanted to translate it into German.

It was after half a year that I received his reply, in which he apologized for having let my question lie unanswered for so long.

To my regret, he had already appointed another translator." (Jung 1963/1994) Sonu Shamdasani, From Geneva to Zurich, Page 117

Had this been the case, Jung's first publication would conceivably have been the German translation of Flournoy's From India to the Planet Mars.

In that work, Flournoy singled out four theories that he particularly drew from:

without perhaps always citing them explicitly, I have constantly borrowed their forms of expression, their views, and their metaphors which, by the way, have now entered more or less into the public domain to the point where it would be difficult to manage practically without them.

I particularly want to mention mental disaggregation of M. P. Janet, the double-ego of M. Dessoir, the hypnoid states of MM. Breuer and Freud, and above all the subliminal consciousness of M. Myers." (Flournoy 1899/1994, p. 6–7) Sonu Shamdasani, From Geneva to Zurich, Page 117

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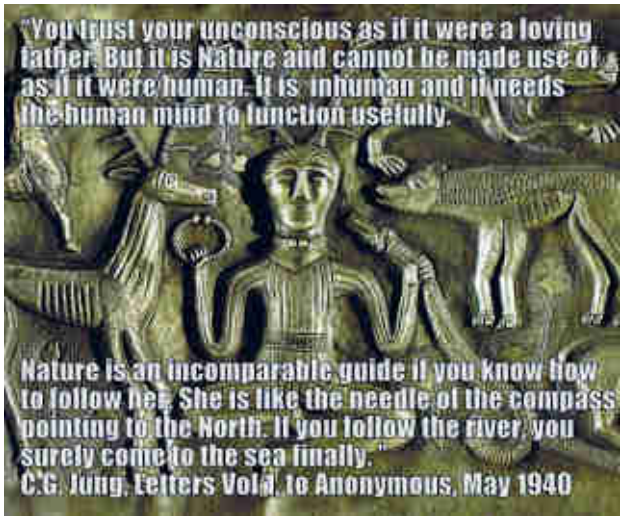
Carl Jung: You trust your unconscious as if it were a loving father. (2015-12-08 10:48)

[1]


"You trust your unconscious as if it were a loving father. But it is Nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.
Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea finally."
C.G. Jung, Letters Vol.1, to Anonymous, May 1940

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

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Carl Jung: ... a certain kind of resistance has an almost murderous effect... (2015-12-08 12:06)

[1]

Dear Mrs. C ., 3 May 1960

I have read your letter with great interest.

It is true that a certain kind of resistance has an almost murderous effect, as if it were a physical assault.

It is even as if the vehemence of the attack were not wholly in the consciousness of the aggressor, but rather in the air round him.

Thus it is not properly directed, and therefore anybody getting into this atmosphere will undergo its violent effect.

If he happens to be weakened he will get injured, while the stronger one will be able to deflect the blow, which he can do more successfully if somebody is present who offers a sort of safety-valve by which the intensity of the evil force can escape.

Such an event points to your strength, which seems to me enough to cope with unusual situations.

If wisely used, it will be a strong defense, but don't assume that it is your personal property, being rather a grace than anything else.

My best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 555-556

1. http://2.bp.blogspot.com/-RhZNA0jOtKY/Vmb_2Rp0XII/AAAAAAAAZj0/kyg2ocDHRnU/s1600/1grace.jpg

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Carl Jung: I am an irritating person. **(2015-12-08 12:55)**

[1]

[Carl Jung: I am an irritating person.

To Valentine Brooke

Dear Sir, 6 November 1959

As you have learned from Mr. Richardson's account.

I am an irritating person.

I am dealing with doubts and views which puzzle the modern mind consciously as well as unconsciously.

I am treading on corns right and left.

As a consequence I have to spend a great amount of my time in handing out apologies and explanations for saying things which allude to facts and ideas unknown to the reader.

Moreover the reader is handicapped by his positivistic premise that the truth is simple and can be expressed by one short sentence.

Yet "nothing is quite true and even this is not quite true," as Multatuli says.

A psychologist concerned with the treatment of mental disturbances is constantly reminded of the fallacies in our verbal formulations.

In spite of all the difficulties besetting my way, I will try to explain my standpoint.

Whatever I perceive from without or within is a representation or image, a psychic entity caused, as I rightly or wrongly assume, by a
corresponding "real" object.

But I have to admit that my subjective image is only grosso modo identical with the object.

Any portrait painter will agree with this statement and the physicist will add that what we call "colours" are really wave-lengths.

The difference between image and real object shows that the psyche, apperceiving an object, alters it by adding or excluding certain details.

The image therefore is not entirely caused by the object; it is also influenced by certain pre-existent psychic conditions which we can
correct only partially. (We cannot remove colour perception, f.i.)

Moreover we know from experience that all acts of apperception are influenced by preexistent patterns of perceiving objects (f.i., the premise of causality), particularly obvious in pathological cases (being exaggerations or distortions of so-called "normal" behaviour).

They are presuppositions pertaining to the whole of humanity.

The history of the human mind offers no end of examples (f.i., folklore, fairy tales, religious symbolism, etc.).

To explain the spontaneous origin of such parallelisms, the theory of migration is insufficient.

I call them archetypes, i.e., instinctual forms of mental functioning.

They are not inherited ideas, but mentally expressed instincts,
forms and not contents.

They influence our image-formation.

As experience shows, archetypes are equipped with a specific energy without which they could not have causal effects.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic
autonomy of the affect on the image.

This is my chief statement.

Now. people unaccustomed to proper thinking assume that it is a
final statement.

No scientific statement is final: it is a likely formulation of observation and analysis.

It goes as far as a scientific statement can go.

But it does not and cannot say what "God" is; it only can define what He is in our mind.

The mind is neither the world in itself nor does it reproduce its accurate image.

The fact that we have an image of the world does not mean that there is only an image and no world.

But this is exactly the argument of those who assume that when I speak of the God-image I mean that God does not exist, as He is only an image.

Our images are, as a rule, of something, and even delusions are "images" of something, as modern psychology has amply shown.

If f.i. I imagine an animal which does not exist in reality as we know it, I form the picture of a mythological entity, following the age-old activity of our ancestors in imagining fairy beasts and "doctor animals."

I am functioning within the frame of an archetype.

I am in this case strongly influenced by it. (The archetype has efficacy.)

But although we can be fairly certain that no such animal exists in physical reality, there is nevertheless a real cause which has suggested the
creation of the dragon.

The dragon-image is its expression.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by
scientific cognition, unless I commit an unwarrantable transgression.

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular.

We know it is matter of a universal experience and, in so far as I am no exception, I know that I have such experience also, which I call God.

It is the experience of my will over against another and very often stronger will, crossing my path often with seemingly disastrous results, putting strange ideas into my head and maneuvering my fate sometimes into most undesirable corners or giving it unexpected favourable twists, outside my knowledge and my intention.

The strange force against or for my conscious tendencies is well known to me.

So I say: "I know Him."

But why should you call this something "God"?

I would ask: "Why not?"

It has always been called "God."

An excellent and very suitable name indeed.

Who could say in earnest that his fate and life have been the result of his conscious planning alone?

Have we a complete picture of the world?

Millions of conditions are in reality beyond our control.

On innumerable occasions our lives could have taken an entirely different turn.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny.

A Hitler or Mussolini could believe they were such masterminds.

Respice finem!

I know what I want, but I am doubtful and hesitant whether the Something is of the same opinion or not.

Hoping I have succeeded in elucidating the puzzle,

Sincerely yours,

C.G. Jung

Note:

In an interview with Jung conducted by John Freeman in the series "Face to Face."

In the course of the interview Freeman asked: "Do you believe in God?" to which Jung answered after a long pause: "I don't need to believe, I know."

These words gave rise to considerable argument, and B. sent Jung a rather derogatory review of the broadcast by Maurice Richardson in the London Observer, 25 Oct. 1959, as well as some of the correspondence published in

the same paper about Jung's words.

B. asked for their exact meaning.

The interview with Freeman is published in C. G. Jung Speaking. Carl Jung, Letters Vol. II, Pages 520-523

Carl Jung across the web:

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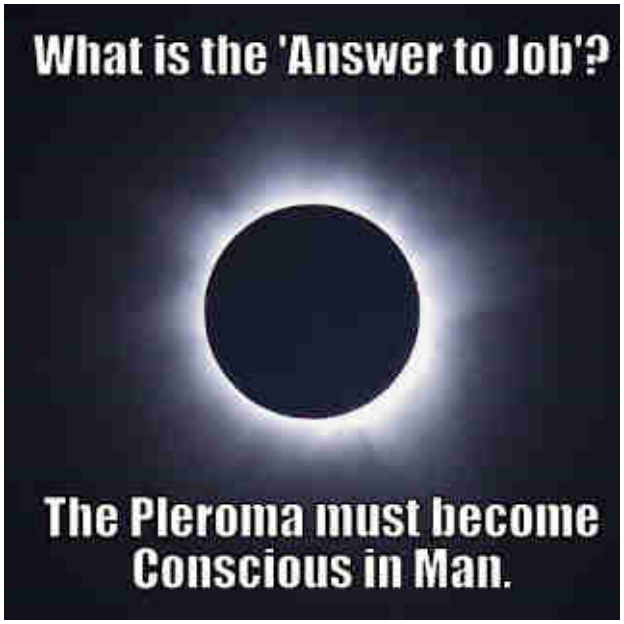
Carl Jung and "The Answer to Job" (2015-12-09 06:45)

[1]



Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.

For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occurrence is something that is extremely difficult to conceive.

He must, however, accustom himself to the idea that "time" is a relative concept and needs to be complemented by that of the "simultaneous" existence, in the Bardo or pleroma, of all historical processes.

What exists in the pleroma as an eternal process appears in time as an aperiodic sequence, that is to say, it is repeated many times in an irregular pattern.

To take but one example:

Yahweh had one good son and one who was a failure.

Cain and Abel, Jacob and Esau, correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.

Just as many examples, no less instructive, could be found for the two women prefigured in eternity.

When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual.

When Yahweh created the world from his prima materia, the "Void," he could not help breathing his own mystery into the Creation which is himself in every part, as every reasonable theology has long been convinced.

From this comes the belief that it is possible to know God from his Creation.

When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the contrary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other

possibilities than those which express him. Carl Jung, CW 11.
Answer to Job, Pages 400-401, Paras 629-630.

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Edward F. Edinger on Prayers as a Active Imagination (2015-12-09 07:25)

[1]

"Prayer is a form of Active Imagination.
It is a request to the Unconscious
to provide an Image with which
one can have a dialogue.
In this respect it is like consulting
the I Ching, which is also a
form of Active Imagination."
Edward Edinger, the New God Image

I thought this would give me an opportunity to say a few words about the psychological implications of the passage that we know of as the Lord's Prayer.

This comes from the sixth chapter of Matthew.

Let me remind you of how it goes:

“Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and
forgive us our trespasses [or debts] as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil. . . .
That prayer has been on the lips of millions and millions of individuals at the times of greatest crisis. It is laden with psychological impact. It
is divided into seven "petitions." (Jung speaks of the sixth petition as the words "lead us not into temptation.")

When looked at psychologically you see right away that it is a formula for maintaining a connection between the ego and the Self. Let me just illustrate that
briefly with each of these seven petitions.

Petition 1. "Hallowed be thy name," or "Thy name be sacred." That means I must remember the transpersonal sacred dimension of life.
That is what the ego is reminding itselfto remember that life is not just secular, it has a transpersonal dimension.

Petition 2. "Thy kingdom come." The ego here is announcing that it recognizes that the rule of the Self should prevail.

Petition 3. "Thy will be done on earth as it is in heaven." Here the ego is saying, "I am going to live my life out of the same rule that you
bring to your kingdom."

Petition 4. "Give us our daily bread." (The Vulgate says, "Give us our super-substantial bread," which I think puts a nice angle onto it.) The idea there would be a petition or request for the inflow of nourishing images and meaning which is the psychological bread.

Petition 5. "Forgive us our trespasses," or "our debts." I prefer ”trespasses" (though debts is the more common translation) because it emphasizes the nature of the ego’s sin against the Self. Its characteristic sin is the inflation of identifying with the Self in other words, trespassing on the Self’s territory.

Petition 6. "Lead us not into temptation," is the one Jung refers to, because the fact is that the Self in its desire for total realization, total incarnation of its opposite nature, leads one into evil as well as into good. It is quite understandable that that petition would be included.

Petition 7. "Deliver us from evil." Protect us from disruptive dangers that you cannot help but lead us into.

Edward F. Edinger, Transformation of the God Image, Pages 75-76.

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1. http://3.bp.blogspot.com/-1Eey-Tdp91k/VmgPdjCPzAI/AAAAAAAAZkk/mUJpb1OVlp0/s1600/1god%2Bimage.jpg

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Carl Jung on "Evil. Anthology (2015-12-09 15:59)

[1]

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

"The Bhagavad gita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born

in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good.... Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

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The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400 .

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1,

Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.
Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

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Carl Jung on the Artist and images of the Collective Unconscious (2015-12-10 02:39)

[1]

Lecture 9

Questions and Discussion

(In a previous discussion the point was made by Dr. Jung that the modern artist turns from the outer object to the inner, that is, to the images of the collective unconscious.

In order to give examples of what he had said, Dr. Jung brought some photographs of the work of a sculptor who for a time had been a patient of his.

Though it is difficult to give an account of the discussion of these pictures apart from the pictures themselves, so much of general application was said that it is worthwhile making the attempt.)

Dr. Jung: These sculptures are an effort on the part of the artist to express an experience of the collective unconscious.

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

It is true that it may come in this latter way, and usually does in dementia praecox, but if the creative faculty is there one tends to shape the material so that one could say that the normal form of contact with the collective unconscious is its appearance in the single form, and that when one is assailed by an inrush of fragmentary pictures, as in dementia
praecox, there is disease.

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

This artist, as you see, had a love of the human figure and allowed his imagination to play around that.

He got into his neurosis through the painting of a fresco, an order that came to him from a Protestant church.

He was free to choose his own theme, and what he chose was the descent of the Holy Ghost at Pentecost.

He began to make a composition and succeeded very well in grouping the apostles on either side, leaving the middle space open for the Holy Ghost.

Then he could not make up his mind as to how he wanted to represent the Holy Ghost.

He rejected the conventional symbol of the fire, and fell to speculating on what the Holy Ghost was like after

all.

While he was digging in his mind for the Holy Ghost, he stirred up the collective unconscious and then began to have wild nightmares and various other forms of terrors, so that by the time he came to me for treatment, he had forgotten all about his original quest of the Holy Ghost.

While with me his task was to get the collective unconscious figures into plastic form.

As you noticed, the first figures are of gods with mouths open and dead eyes.

The libido is being sucked back into the unconscious.

Then he thought that these relatively simple things were inadequate, and so he began the figures that show the terrible complications.

Finally he reduced these to an extraordinarily demoniacal figure closely paralleling one of the demon gods of Java.

This then was the Holy Ghost to him. I later lost track of him.

Dr. Ward: Had he ever had anything which he called a religious experience?

Dr. Jung: Oh yes, these contacts with the collective unconscious were his religious experience and were understood by him in that sense.

In this connection it is interesting to remember that Luther came to the conception of the dual aspect of God.

He conceived of the manifest God and of the concealed God, the latter being a symbol of the evil forces of life.

In other words, Luther was so impressed with the power of negative forces that it was necessary for him to preserve them to the deity; then the devil played only a secondary role between the two forces.

Mr. Aldrich: If this was the artist's negative conception of the deity, what was his positive conception?

What were the figures he completed on the fresco?

Dr. Jung: These were more or less conventional representations of the apostles.

Like all introverts, in his conscious he tended to remain academic.

(There were a number of written questions and the remainder of the hour was given over to them.)

Mrs. Evans' questions: "Is there not a pull or urge from each of the pairs of opposites that we have, and is that not necessary to preserve our balance?

For instance: a person is both good and bad, generous and stingy, obstinate and yielding.

Would the urge from only one of those opposites destroy him morally and physically?

“Are good and evil both necessary to the development of the individual personality? (Psychology of the Unconscious [1919 edn.], page 121.)

“In the middle, between the opposites, is there not inaction, a stationary condition without growth?

Would that be the Nirvana so longed for by the Eastern mystic in his contemplation?”

Dr. Jung: This question, in order to be properly answered, involves a discussion of the pairs of opposites in a comprehensive way.

Is it the wish of the class that we pause to do that now or postpone it for a later lecture?

(It was voted by the class to postpone the discussion of the pairs of opposites to a later meeting.)

Miss Corrie: In an earlier lecture you spoke of reversing the mental machinery in order to be a passive observer of dreams.

In a later lecture you say that watching the unconscious is only a perceptional connection and the worst possible attitude.

I do not understand the distinction.

Is it that you would have been adopting the night attitude by day?

Dr. Jung: The two lives do not belong together.

When I said that I reversed the machinery in order to watch, I did not mean that it was merely for the purpose of watching.

The purpose was the assimilation of my unconscious material, and the only way to achieve this is by giving the material a chance to come through.

When one assumes a perceptional attitude toward one’s unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

There exists no moral relation then between the observed material and the personality.

But if we observe in order to assimilate, it is an attitude that calls for the participation of all our functions.

Nietzsche made the esthetical attitude the foremost attitude of man, and the intellectual attitude can also be like this, that is, one can simply think about life without ever living.

One is not in the process, not even one’s own process.

For the sake of consciousness we have had to step aside from life and observe; in other words, we have had to dissociate, but necessary as this process is in the evolution of consciousness, it ought not to be used as it is today as a means of keeping us out of life.

Our effort today should be the double one of consciousness plus a full participation in life.

The common ideal of today is work at all costs, but many people simply work and do not live.

We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

Miss Henty's question: "Cannot the inferior functions be developed without such an overthrow of the superior functions as you described last time?"

Dr. Jung: Can you lift water up from the bottom of a falls without loss of energy?

You have to have energy in order to activate the inferior function, and if you don't get this energy away from the superior function, whence is it to come?

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.

Normal people are those who can live under any circumstances without developing protests, but there are certain people in whom various conditions of life develop a protest.

Take for example the effort to live a rounded life; it is most expensive.

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy.

Sometimes it is not our choice—the inferior function takes us unawares.

Such a situation presented itself at the time of the spread of Christianity two thousand years ago.

The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.

Many even had to withdraw into the desert in order to free themselves from the world.

Finally they came to the point of giving up life itself, and they were confronted with the arena and with being roasted alive.

All this came to them through the growth of a psychological attitude.

They were sacrificed because they undermined the most sacred ideals of the time.

They threatened the disruption of the Roman family by their theological disputes.

They refused to consider the Emperor divine.

The effect they had on the collective viewpoint was similar to that produced today when anything is said against the god of Western Europe—Respectability.

We today are also looking for certain other values.

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this

process, but once in it you have to bleed for it.

It is a process that is going on all over the world today.

Mr. Robertson: What forced people into this attitude two thousand years ago?

Dr. Jung: People could see no other way of meeting the extreme to which paganism had led.

The reversal of attitude which Christianity induced took the juice out of the literature and the art of the time. According to the philologists, everything of value disappeared then; only a faint flame remaining burning in Apuleius.

But as a matter of fact, it was simply that the main stream of creative power left the channel dug by antiquity and sought a new bed.

A new literature and art grew up, of which Tertullian is an example.

The libido went over into spiritual values and an enormous change took place in human mentality in three hundred years.

These collective movements are always hard for the individual to sustain.

They grip people from the unconscious without their being able to know what has happened to them.

Thus the literature of those days was full of a sickish sentimentality—the spark had gone from the conscious standpoint and was buried in the unconscious.

These people in the early Christian era were unaware of the general movement contemporaneous with them.

They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering.

They could not accept it because of its origin in the hands of despised peoples.

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.

Miss Hincks: When you were speaking of bringing up your inferior function, did you mean the one in the unconscious?

Dr. Jung: Yes.

Miss Hincks: I understood you to mean that you had developed your intuition in contradistinction to your thinking.

Dr. Jung: No, I meant to place feeling in opposition to thinking.

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function.

It is as though the unconscious were in such antagonism to the superior function that it allowed no direct attack.

The process of working through the auxiliary functions goes on somewhat as follows: Suppose you have sensation strongly developed but are not fanatical about it.

Then you can admit about
every situation a certain aura of possibilities; that is to say, you permit an intuitive element to come in.

Sensation as an auxiliary function would allow intuition to exist.

But inasmuch as sensation (in the example) is a partisan of the intellect, intuition sides with the feeling, here the inferior function.

Therefore the intellect will not agree with intuition, in this case, and will vote for its exclusion.

Intellect will not hold together sensation and intuition, rather it will separate them.

Such a destructive attempt will be checked by feeling, which backs up intuition.

Looking at it the other way around, if you are an intuitive type, you can't get to your sensations directly.

They are full of monsters, and so you have to go by way of your intellect or feeling, whichever is the auxiliary in the conscious.

It needs very cool reasoning for such a man to keep himself down to reality.

To sum up then, the way is from the superior to the auxiliary, from the latter to the function opposite to the auxiliary.

Usually this first conflict that is aroused between the auxiliary function in the conscious and its opposite function in the unconscious is the fight that takes place in analysis.

This may be called the preliminary conflict.

The knock-down battle between the superior and inferior functions only takes place in life.

In the example of the intellectual sensation type, I suggested the preliminary conflict would be between sensation and intuition, and the final fight between intellect and feeling.

Dr. de Angulo: Why cannot the main battle take place in analysis?

Dr. Jung: That can only happen when the analyst loses his objectivity and becomes personally involved with the patient.

In this connection it can be said that the analyst is always in danger of intoxications through his unconscious.

Suppose a woman comes and tells me I am her savior.

While consciously I may know perfectly well she has made a terrible projection upon me, unconsciously I drink it up and possibly swell to tremendous proportions.

Mrs. Keller's question: (This question as originally presented was lost. The problem concerned was in connection with the will.)

Dr. Jung: It cannot be said that the will of man is like a stone rolling downhill.

What is true is that through the will you can release a process, say a fantasy, which then proceeds on its own course.

There are two ways of looking at will.

That of Schopenhauer, for instance, who speaks of the will to live and the will to death in the sense of an urge to life and an urge to death.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness.

Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.

In youth the instinct toward life is stronger, and that is why young people don't cling to life—they have it.

The libido as an energetic phenomenon contains the pairs of opposites, otherwise there would be no movement of the libido.

It is a metaphor to use the terms of life and death; any others will do, so long as they show the opposition.

In animals and in primitive peoples, the pairs of opposites are closer together than in so-called civilized peoples, hence both animals and primitives part with life more easily than do we.

A primitive can kill himself just for the luxury of haunting an enemy.

In other words, because of our dissociation, the pairs of opposites are much further apart.

This gives us our increased psychical energy, and the price we pay is one-sidedness.

When the pairs of opposites are close together, the individual changes easily.

He passes quickly from a mood of expansion to a mood of death.

We have now come into a discussion of the pairs of opposites.

Is it the wish of the class to discuss this problem at the next meeting? (It was so voted by the class.) Carl Jung, 1925 Seminar, Pages 71-77

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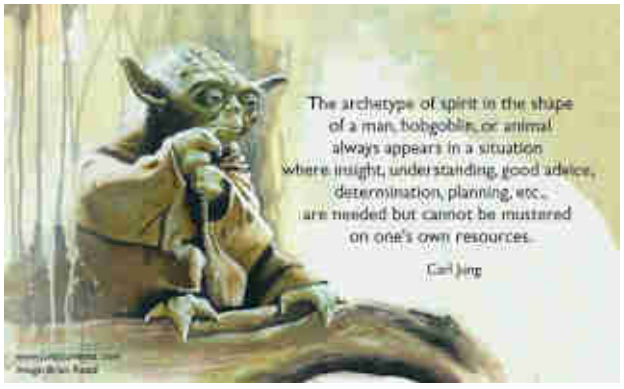
Carl Jung: The archetype compensates this state of spiritual deficiency... (2015-12-10 07:22)

[1]


The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung

The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call imagination"), that, as is sometimes apparently the case in India, it takes over the role of a guru.

The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any other person possessing authority.

The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, ete., are needed but cannot be mustered on one's own resources.

The archetype compensates this state of spiritual deficiency by contents designed to fill the gap.

An excellent example of this is the dream about the white and black magicians, which tried to compensate the spiritual difficulties of a young theological student.

I did not know the dreamer myself, so the question of my personal influence is ruled out.

He dreamed he was standing in the presence of a sublime hieratic figure called the "white magician," who was nevertheless clothed in a long black robe.

This magician had just ended a lengthy discourse with the words "And for that we require the help of the black magician."

Then the door suddenly opened and another old man came in, the "black magician," who however was dressed in a white robe.

He too looked noble and sublime.

The black magician evidently wanted to speak with the white, but hesitated to do so in the presence of the dreamer.

At that the white magician, pointing to the dreamer, said, "Speak, he is an innocent."

So the black magician began to relate a strange story of how he had found the lost keys of Paradise and did not know how to use them.

He had, he said, come to the white magician for an explanation of the secret of the keys.

He told him that the king of the country in which he lived was seeking a suitable tomb tor himself·

His subjects had chanced to dig up an old sarcophagus containing the mortal remains of a virgin.

The king opened the sarcophagus, threw away the bones, and had the empty sarcophagus buried again for later use.

But no sooner had the bones seen the light of day than the being to whom they once had belonged -the virgin-changed into a black horse that galloped of into the desert.

The black magician pursued it across the sandy wastes and beyond, and there after many vicissitudes and difficulties he found the lost keys of Paradise.

That was the end of his story, and also, unfortunately, of the dream. Carl Jung, CW 9i, Pages 215-217

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Carl Jung: That is the secret of great art, and of its effect upon us. **(2015-12-11 06:12)**

[1]

The creative process consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.

That is the secret of great art, and of its effect upon us.

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist tranit into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up

the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raisin it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, On the Relation of analytical Psychology to Poetry, Pages 82-83

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In 1955, Jung's Systema Munditotius was published anonymously (2015-12-11 06:25)

[1]

Systema Munditotius.

In 1955, Jung's Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February II, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it.

He added the following comments to it:

"It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies.

At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas.

He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature.

Sprouting from him we see the tree of life, labeled vita ('life') while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis ('fire') and Eros (,love').

Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!) .

The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star).

The accompanying animals of the natural world are a devilish monster and a larva.

This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle.

The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanas).

The light realm of rich fullness lies to the right, where from the bright circle [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right.

This feminine sphere is that of heaven. The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror.

These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached" Copyright © The Foundation of the works of C. G. Jung reproduced with the permission of the Foundation and Robert Hinshaw.

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Carl Jung on the “Problem of the pairs of Opposites" (2015-12-11 07:34)

[1]

Lecture 10

Dr. Jung: Is there any particular way you would like to approach the problem of the pairs of opposites?

Dr. de Angulo: I would like to begin with them as they appear in nature and work up to them as they appear in man.

Dr. Jung: That would be beginning at the roof inasmuch as, in a certain sense, the notion of the pairs of opposites is a projection upon nature.

For that reason it is better for us to begin with our psychological experience of the pairs of opposites, for we are not at all sure of the objectivity of the world.

Thus, for example, there is the widespread theory of monism, which is a denial of the dualistic aspect of the world—that is, it insists on our oneness and the world’s oneness.

If you hold the theory of the pairs of opposites, you can hold both monism and dualism which will then become a pair of opposites, but here you will find yourself once more in the magic circle of your own personality.

You cannot get out of your skin until you become an eternal ghost.

There is a written question from Miss Hincks which takes us into the philosophical aspect of the problem, from which side I think we will find the best approach.

Miss Hincks’ question: “In treating the opposites in analysis, do you consider them as psychological, or as biological phenomena from which the elements of opposition can be removed, in contradistinction to the philosophical viewpoint where they are qualities logically opposed and therefore irreconcilable?”

Dr. Jung: The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle.

Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy.

In the I Ching, they appear as an ever-recurring enantiodromia, through the action of which one state of mind leads inevitably to its opposite.

[2]

This is the essential idea of Taoism, and the writings of both Lao-tse and Confucius are permeated with this principle.

We have the I Ching, the source of Chinese philosophy, in the form given it by King Wên and the Duke Chou, who employed a prison term, so it is said, in working out an intuitive interpretation of the I Ching oracle.

Some of you know the technique of the I Ching.

The arrangement is in the form of hexagrams symbolizing the enantiodromia to be expressed.

It might be called a contradiction psychology, that is, while the a principle is increasing, its opposite the b principle is decreasing, but there always comes a point where b imperceptibly begins increasing until it is the dominant.

This same conception is involved in the symbol of Tao, where the opposing principles are represented by white and black spiral divisions of a circle.

They are thought of as the male and female elements respectively.

The white portion, or masculine principle, contains within it a black spot, and the black portion, or female principle, contains a white spot.

Thus Yang the masculine principle, when at its full, generates Yin the feminine, and vice versa.

The Tao Tê Ching is also founded on these principles of the opposites, though expressed in a somewhat different way. I

t is possible that the author of the Tao Tê Ching, Lao-tse, was in some way in connection with the philosophy of the Upanishads, as there is a similarity between the two.

[3]

Perhaps among the books of the king whom he served as librarian there were to be found Brahmanic texts, or perhaps the contact was made through travelers.

In Lao-tse the idea of the opposites is expressed in this way:

High rests upon Low, Great Good and Great Evil, that is to say, nothing exists save by virtue of a balancing opposite.

It is the same notion Nietzsche voices when he says the greater the spread of the tree, the deeper the roots.

The philosophical position of India with respect to the opposites is more advanced.

There the teaching is, “Be free of the pairs of opposites, don’t pay attention to High and Low.”

The perfect man must be above his virtues as well as above his vices.

It is again the same idea that Nietzsche expresses when he says, “Master your virtues as well as your vices.”

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them.

One could say therefore that the general point of view of the Upanishads is monistic.

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

Still he is always concerned with the pedagogic aspect of the problem; it is his intention that his pupils never are to forget that they are in the way of oppositions, and he has to teach them the things that will lead them along that way.

The Brahman pupil, on the other hand, does not have to be taught these things; he knows them.

Perhaps this grows out of the fact, in the case of the Brahman, [that] it is a matter of the wisdom having been handed down through the caste.

The knowledge of the opposites was a possession of this priestly caste and did not need to be taught.

The Brahman pupil, in a word, stood on a certain philosophical niveau by virtue of his birth and was ready for the next step, namely the thing between the pairs of opposites, whereas the people whom Lao-tse addressed were on no such aristocratic level, spiritually speaking; they were the people of average intelligence.

The legend about Lao-tse's writing down his wisdom before his retirement into solitude is an example of what I mean.

Lao-tse is said to have left his home on the slope of the mountain and to have wandered west.

When he reached the gate in the Great Wall, the guard recognized him at once and would not let him pass through the gate until he had written down his wisdom.

He wrote it then in the book of five thousand words, the Tao Tê Ching.

This legend would show that the book was meant for the generally learned, not just for a priest class.

The Upanishads appeal to people who are beyond the pairs of opposites.

If you are free of illusion, life is worthwhile and not worthwhile to an almost equal degree, but such people could only be frequent in a class specially devoted to philosophical training.

In those times, what philosophers thought was nature itself.

It was not very intentional; rather, thought happened to people in a strangely direct and immediate way so as to give the impression of being given to the mind rather than made by it.

Of course, innumerable examples of this sort of thing occur to us if we begin to think of great discoveries and works of art.

Mayer's conception of energy came this way, as though from heaven.

So also the Devil's Sonata of Tartini.

Raphael's Madonna (now in Dresden) was the result of a sudden vision, as was Michelangelo's Moses.9

When a thought or a vision comes to a man in this way, it is with an overwhelming power of conviction.

This, as I say, is the type of original thought.

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.

We are in relation to our thoughts a little bit like Chanteclair with the sun: convinced that the sun could not rise without his crowing, he was persuaded once to make the experiment,
but just as the sun came up, so great was his mistrust of its powers, that he crowed, making sure thereby, that the world would not be without the sun that day.

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.

[4]

As I said, this original thinking is immediately convincing.

When you have such a thought, you are sure it is true—it comes as a revelation.

This is no more beautifully shown than in a projection; you simply know it to be true, and you are inclined to resent any suggestion of error connected with it.

This is especially true with women, where the projection may not even be conscious.

The unconscious has power to influence our thinking in incredible ways.

Thus I remember once reading a passage in one of Lamprecht's books to the effect that it is quite evident that man has passed through an age of incest.

I accepted this as I read it, but then I said to myself, "Why is it evident that man has passed through an age of incest?"—and the more I thought of it, the less evident it became.

Lamprecht was no doubt guided in his assumption by the unconscious acceptance of the Adam and Eve myth.

So there is a certain kind of thinking gripping us all the time, and these unconscious ideas act as the players of marionettes.

Insofar as natural thinking carried with it the conviction of natural fact, the early philosophers when thinking about nature had some such sudden revelation, as we would say, come to them, and they took it for granted that nature herself had spoken to them and that they were in possession of a truth of nature, indisputably true. It never occurred to them that it might be a projection, and without foundation in the world of fact.

Thus it was with the principle of the opposites; it was held by the early philosophers to have been given to man by nature.

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up.

The sages copied it and it was known as the River Map.

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

But these people allowed their minds to work without control, and inasmuch as the brain is also a phenomenon of nature, it is a true product of nature and therefore contains the result of the action of the forces of nature.

The fruit of the brain is a natural product and as such must be assumed to contain the general principles of nature.

A very wise man could construct the whole world from one apple.

He could tell you the climate that made it possible, the tree that bore it, the animals that eat it, in short everything about it, for all is related to all.

Why then should it not be supposed that the brain could produce a perfectly natural fruit which would reproduce all nature?

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find
astonishingly true things in the thought of the ancient sages, such as the I Ching represents.

Confucius is said to have regretted not having spent his whole life in the study of the I Ching, and to have said that it only failed him once as a guide in his actions.

Since the earliest times, then, the pairs of opposites have been the theme of men's thoughts.

The next important philosopher we have to consider in connection with them is Heraclitus.

He is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East.

If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.

We can think of Heraclitus as making the switch between East and West.

After him, the next person in history to become deeply and seriously concerned with the problem of the pairs of opposites is Abelard, but he has stripped off all connection with nature and has intellectualized the problem entirely.

The most recent resurrection of the problem is through analysis.

Freud has a great deal to say about the pairs of opposites as they present themselves in pathological psychology.

In a case of sadism, masochism is always to be found in the unconscious, and vice versa.

A man who is a miser on one side is a spendthrift on the other.

We all know the cruelty possible in excessively good people, and that respectable people are so often blessed with hellions as sons.

In the works of both Freud and Adler there is a continuous play of this principle of above and below.

I also approached the problem from the pathological side, first in sexual psychology, and then with respect to the character as a whole.

I formulated it as a heuristic principle always to seek for the opposite of every given trend, and all along the line the principle worked.

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

So in general any excessively strong position brings forth its opposite.

I traced this phenomenon down to the fundamental split in the libido, by virtue of which split we can never crave anything violently without at the same time destroying it.

A very vivid example of this took place with a patient of mine.

She was a young woman who was engaged to a man whom she could not marry because of financial hardships.

Finally he went away to Japan and stayed three years.

She wrote him the most beautiful love letters all during this time and could scarcely live from day to day so great was her yearning for him.

Then he sent for her and they were married.

Almost immediately she became completely insane and had to be sent home.

So when you say “Yes” you say at the same time “No.”

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy.

I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types.

When I was beginning Types, I had a letter from a French editor who wanted me to contribute a book in a series he was arranging on oppositions.

He sent me a long list of these opposites to consider: action and inaction, spirituality and materialism, etc., but I avoided all these derived or subordinate oppositions and occupied
myself with tracing them down to something fundamental.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

As you remember from a previous lecture, I had come upon this notion of a split in the libido at the time

I was working on the Psychology of the Unconscious, but the phrase “split in the libido” could lead to a misconception.

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between

which the flow takes place.

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, "Tao is so still."

But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

Thus monism and dualism are psychological problems without intrinsic validity.

What we are more nearly concerned with is the existence of the pairs of opposites.

To us, in a way, it is a new discovery that all things are in opposition; we are still reluctant to accept the bad of our good, and the fact that our ideals are based on things far from ideal.

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death.

We are really in the position of Lao-tse's pupils and need to say of the Tao, "It is so still," for it is not loud to us.

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us.

But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.

That is to say, they were revelations, while to us they are concepts and leave us cold.

We cannot assimilate them as did the men in those days.

To be sure, the theosophists attempt it, with the result, however, of going up in the air like so many windbags, and with all connections with reality severed.

These revelations happened to those people, they grew out of them just as the apple grows from the tree.

For us, they give great satisfaction to the intellect, but for uniting the pairs of opposites they serve nothing.

Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ."

It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.

To be sure, the thing for which Christ stands does work for Catholics and partly for Protestants, but it does not work for everybody; and nearly all my patients are people for whom the traditional symbols do not work.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

If I were going to symbolize it I would choose the Annunciation.

Swedenborg had an experience of this immediate and challenging character.

He was in London at an inn, and after having had a very good dinner, later in the evening he suddenly saw the whole floor covered with snakes and toads.

He was greatly frightened, and still more so when there appeared before him a man in a red mantle.

You imagine, no doubt, that this apparition spoke weighty words to Swedenborg, but what he said was, “Don’t eat so much!”

Thus did Swedenborg’s thought take on bodily form, and because of being so objective, it had a tremendous effect on him.

He was shaken to the depths by it.

Another similar case comes to my mind, that of a man who drank.

One evening he came home after a very fine carouse, dead drunk.

He heard people upstairs having a great feast, and that he enjoyed.

At five o’clock he went to the window to see what the great noise was.

He lived in an alley with some sycamore trees outside his window.

There he saw a cattle fair in progress, but with all the pigs in the trees.

He raised a great shout to call attention to them, and then the police took him to the insane asylum.

When he came to a realization of what had happened to him, he had finished with drinking.

In both these cases, nature produced a great terror, and though the examples are grotesque, nonetheless they illustrate the point I was making to the effect that the representation that liberates must have an ancient character, then it is convincing.

It must be organically true, that is, in and of our own being.

We know there is no method by which we can force these events, but the world is full of methods to produce states of mind that facilitate contact with immediate truth.

Of these methods, yoga is the most conspicuous example.

There are several different kinds of yoga, those that have to do with breathing, exercises, fasting, etc., and again others such as Kundalini yoga, which is a sort of sexual training somewhat obscene in character.

Sexuality is taken because it is an instinctive condition and therefore liable to induce states in which these immediate experiences can take place.

All these yoga methods, and practices similar to them, will bring about the desired condition, but only if God be willing, so to speak; that is to say, there is another factor involved which is necessary, but the nature of which we do not know.

All kinds of primitive practices are to be understood as an effort on the part of man to make himself receptive to a revelation from nature. Carl Jung, 1925 Seminar, Lecture 10, Pages 79-88

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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2. http://1.bp.blogspot.com/-7SsBCHSRYTY/Vmq0PFGgspI/AAAAAAAAZmM/VVb4gIM6nqo/s1600/4lao.jpg
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Some Carl Jung Quotations XI **(2015-12-11 16:43)**

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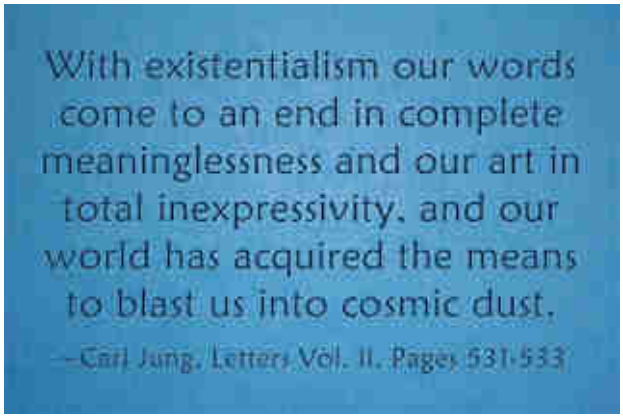
With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.
~Carl Jung, Letters Vol. II, Pages 531-533

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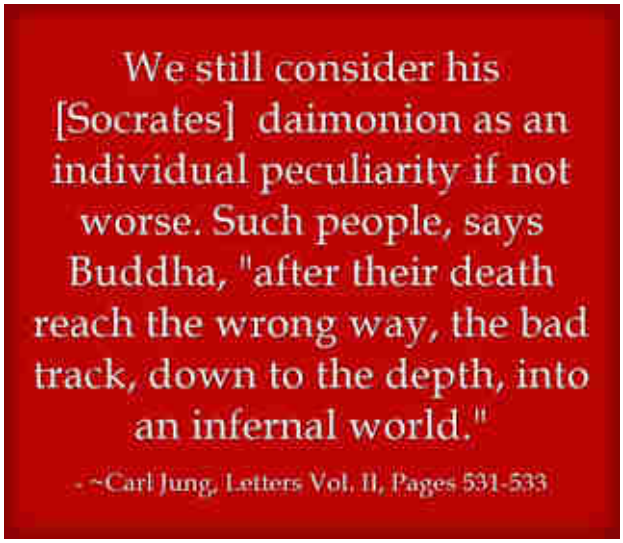
We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."
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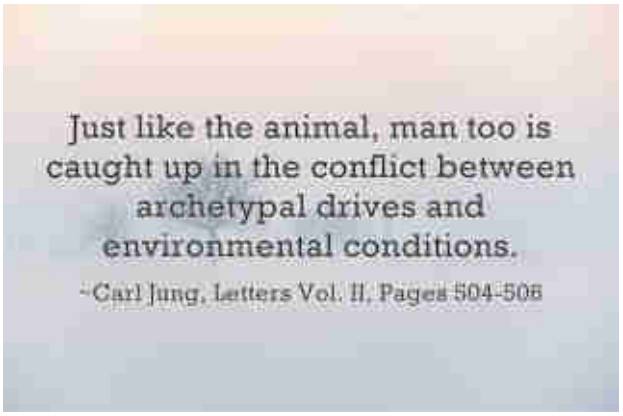
Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.
~Carl Jung, Letters Vol. II, Pages 504-506

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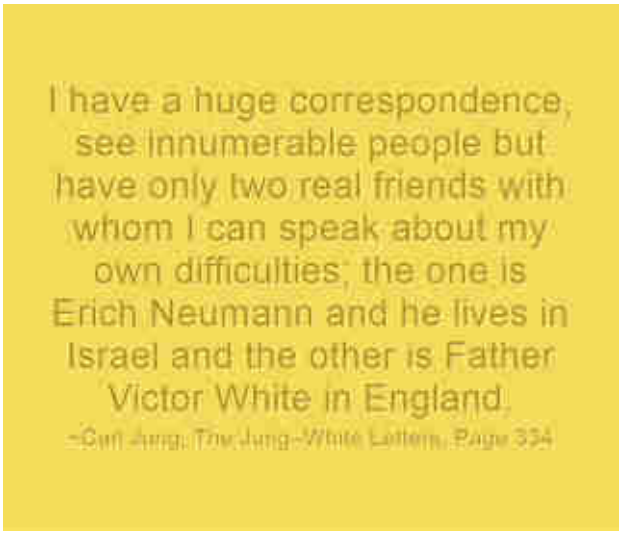
I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England.
~Carl Jung, The Jung–White Letters, Page 334

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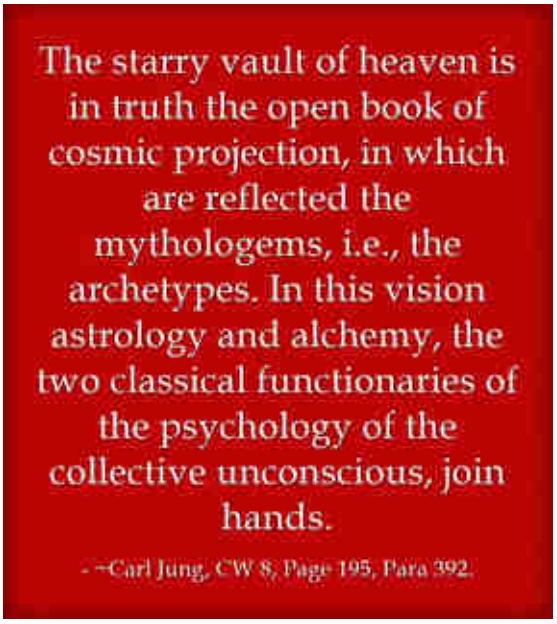
Carl Jung, The Jung–White Letters, Page 334


The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands.
~Carl Jung, CW 8, Page 195, Para 392.

[5]

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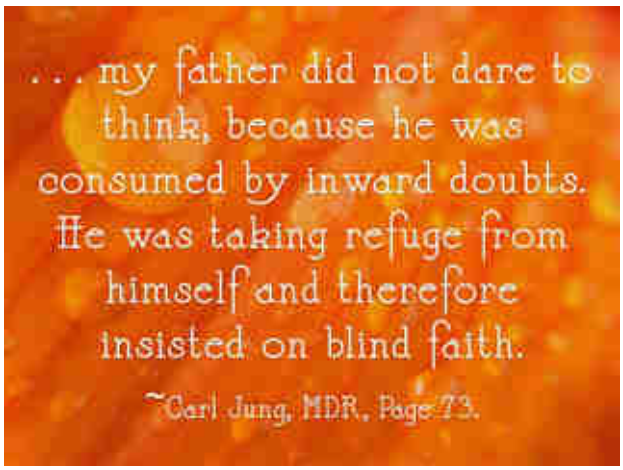
. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith.
~Carl Jung, MDR, Page 73.

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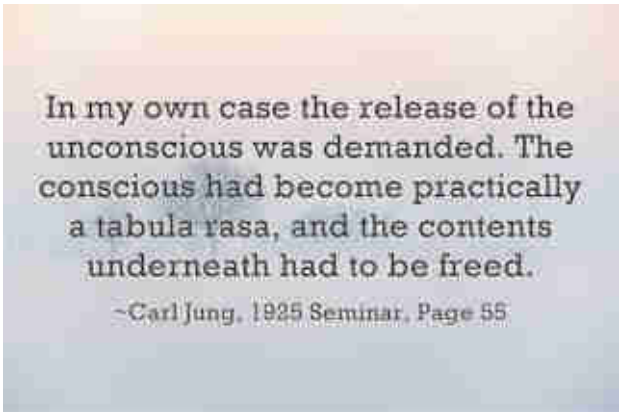
In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed.
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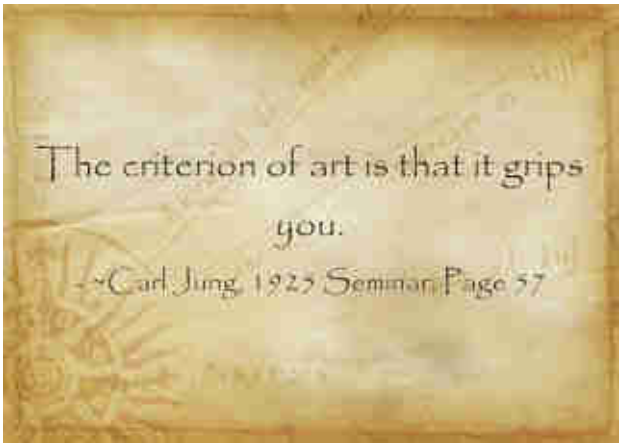

The criterion of art is that it grips you. Carl Jung, 1925 Seminar, Page 57

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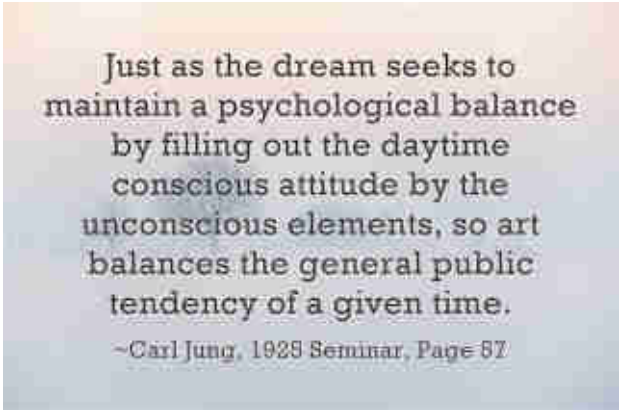
Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.
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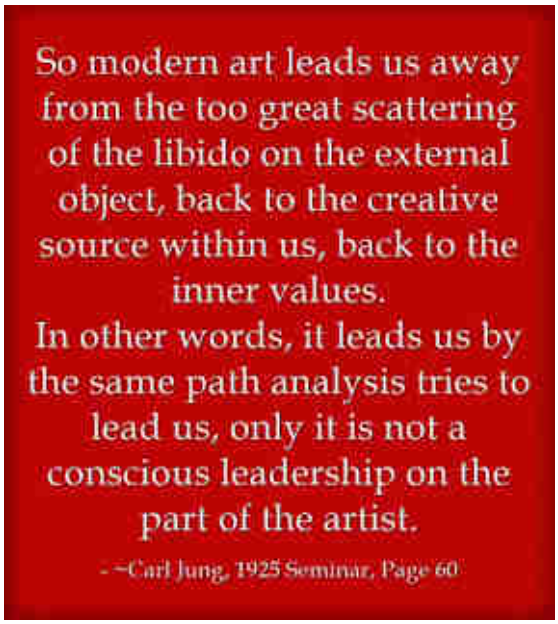
So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.
In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.
--Carl Jung, 1925 Seminar, Page 60

[10]

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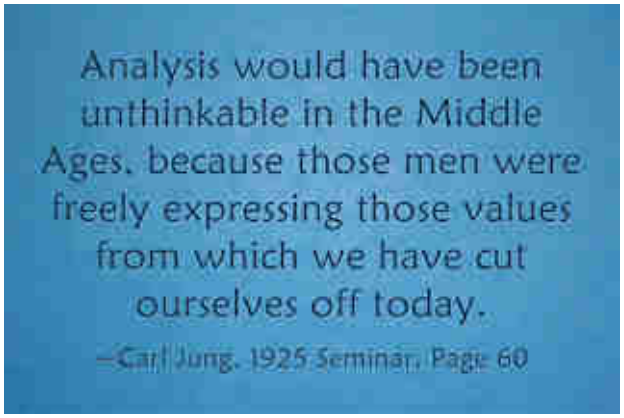
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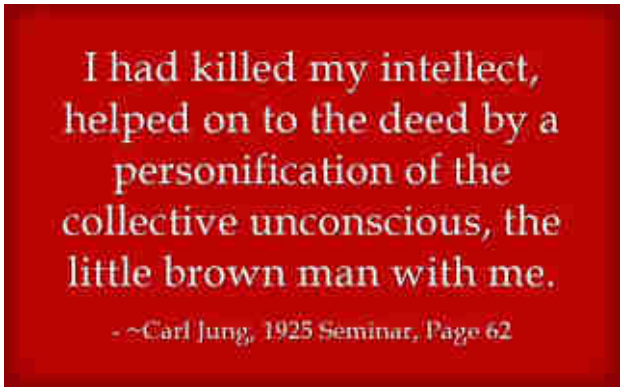
I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.
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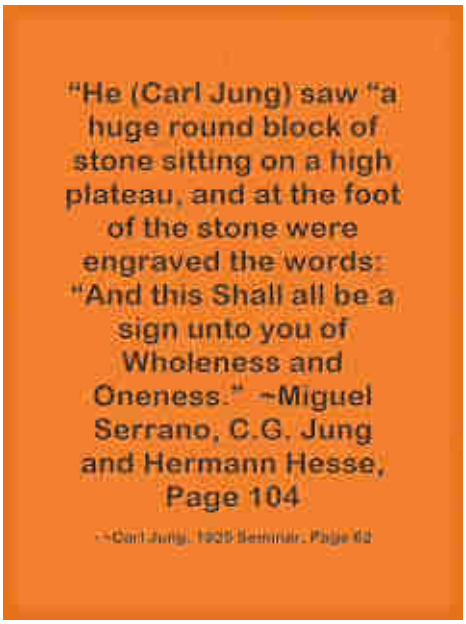
I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

[13] 
"He (Carl Jung) saw "a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: "And this Shall all be a sign unto you of Wholeness and Oneness." ~Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

"He (Carl Jung) saw "a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: "And this Shall all be a sign unto you of Wholeness and Oneness." Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

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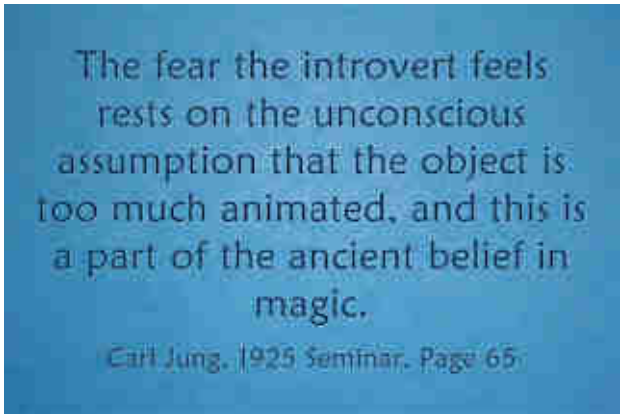
The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.
Carl Jung, 1925 Seminar, Page 65

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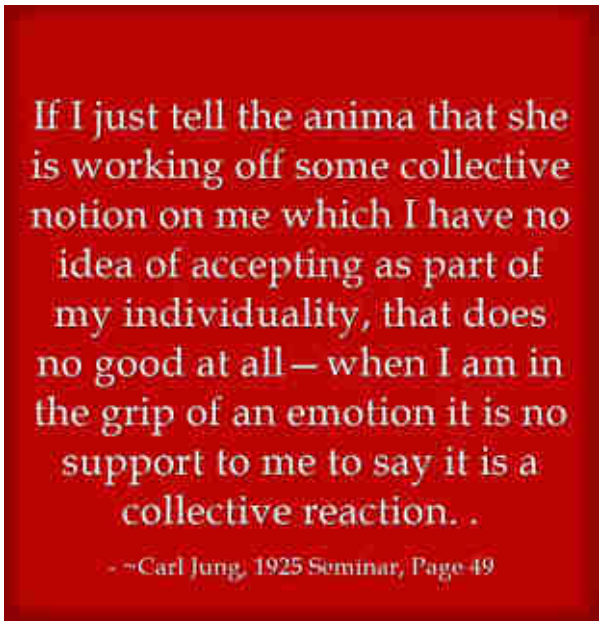
[15] 
If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all – when I am in the grip of an emotion it is no support to me to say it is a collective reaction. .
- ~Carl Jung, 1925 Seminar, Page 49

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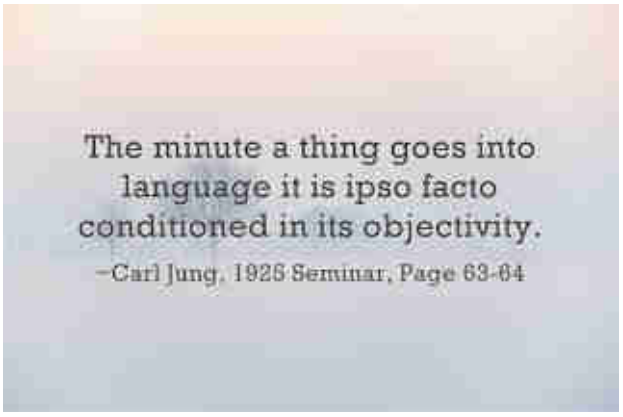

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

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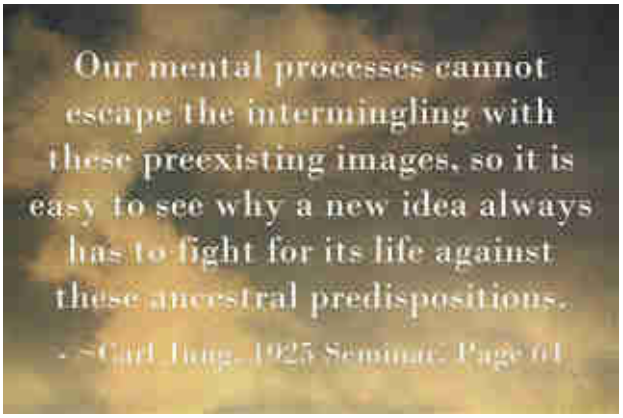
Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.
- ~Carl Jung, 1925 Seminar, Page 64

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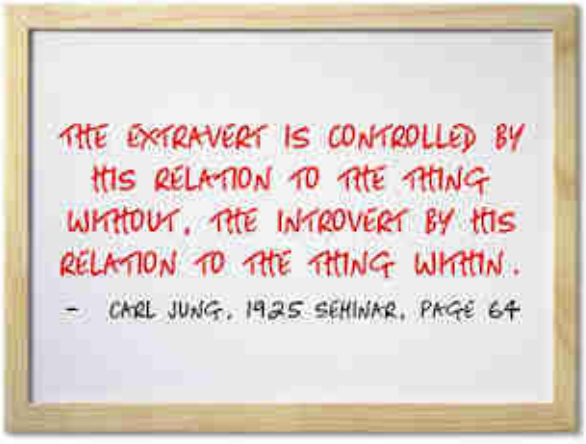
THE EXTRAVERT IS CONTROLLED BY HIS RELATION TO THE THING WITHOUT, THE INTROVERT BY HIS RELATION TO THE THING WITHIN.
- CARL JUNG, 1925 SEMINAR, PAGE 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

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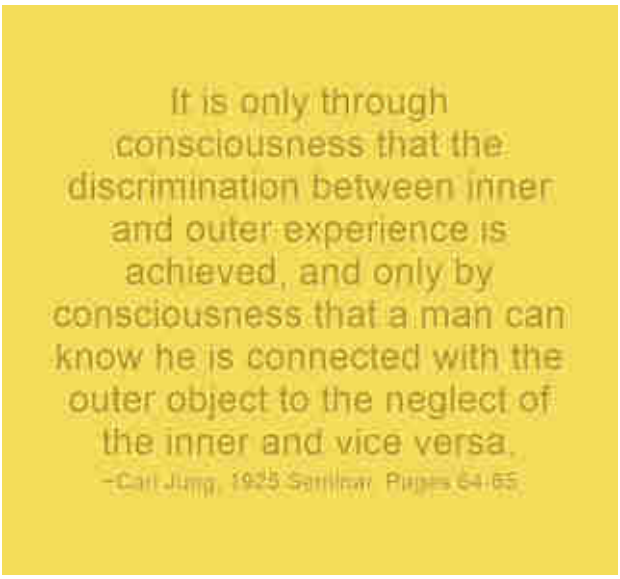
It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.
-Carl Jung, 1925 Seminar, Pages 64-65

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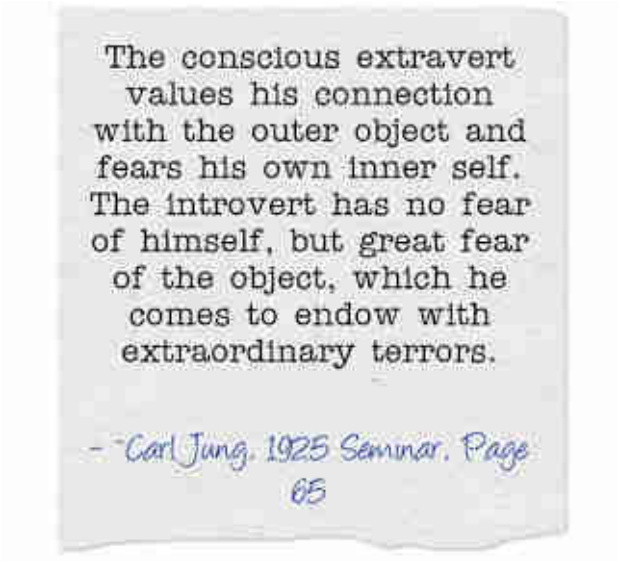
The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.
- Carl Jung, 1925 Seminar, Page 65

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

[21]

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The extravert, on the other hand, behaves as if the world were a lovely family. He does not project terrors into the object, but is quite at home with it.
~Carl Jung, 1925 Seminar, Page 65

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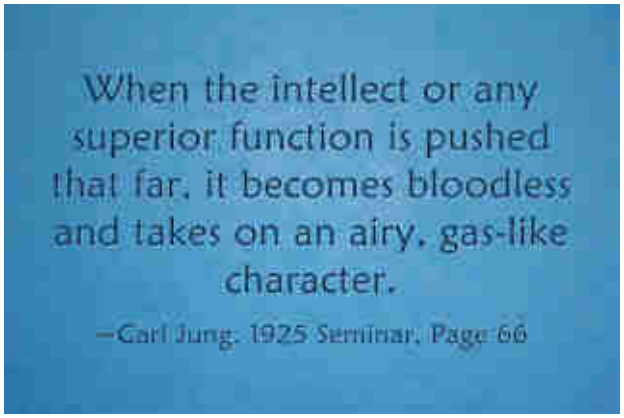
When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.
—Carl Jung, 1925 Seminar, Page 66

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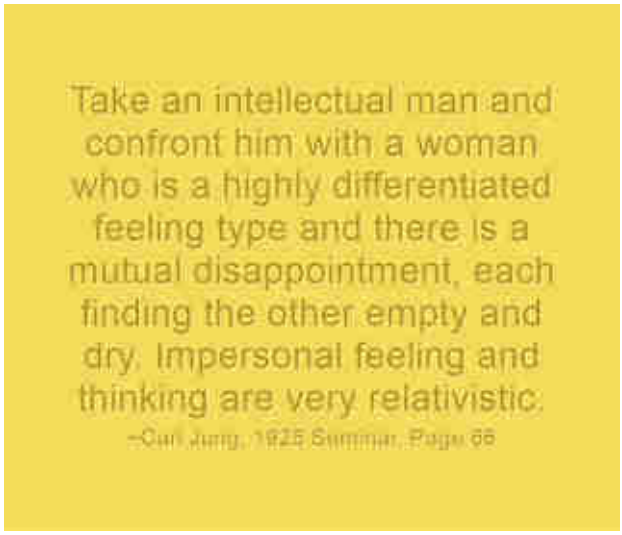
Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic.
–Carl Jung, 1925 Seminar, Page 66

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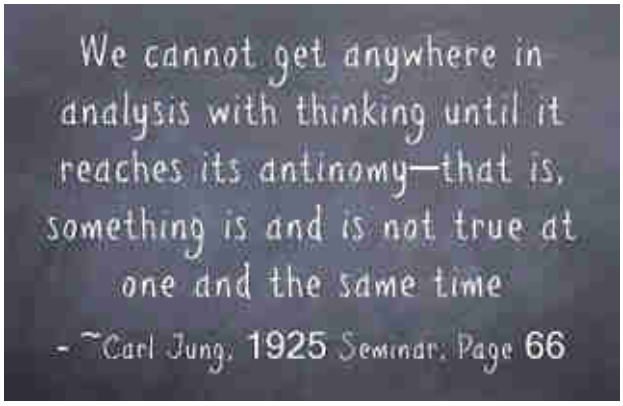
[24]


We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time
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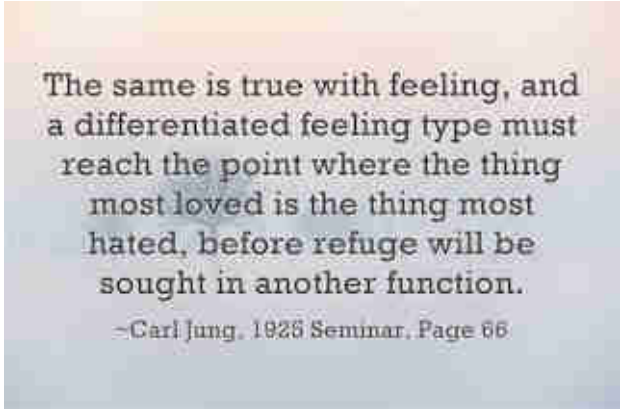
The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.
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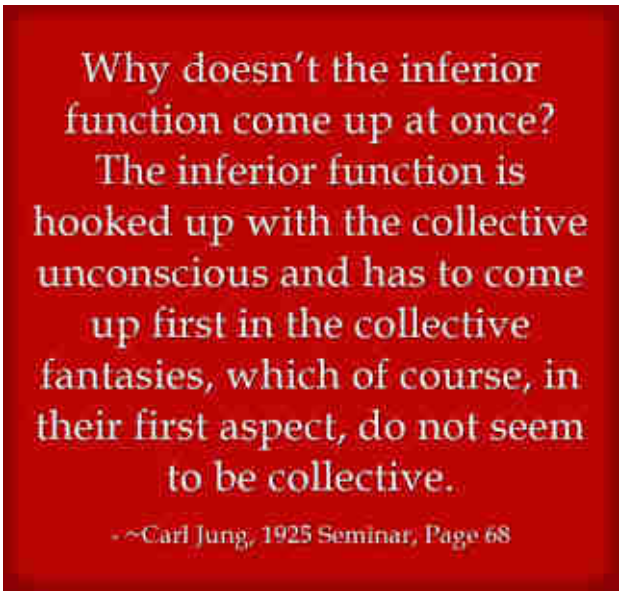
Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.
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Carl Jung across the web:

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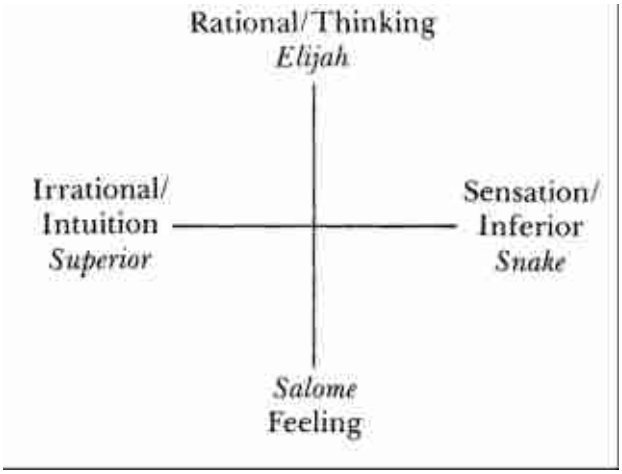
Carl Jung: The powers of my depths are predetermination and pleasure. **(2015-12-12 07:09)**

[1]



[Note: Dr. Jung was lecturing on The Red Book as early as 1925. Evidence that The Red Book was not the "Secret" and "Hidden" book that is often erroneously asserted]

In layer two of Liber Novus, Jung interpreted the figures of Elijah and Salome respectively in terms of fore thinking and pleasure:

“The powers of my depths are predetermination and pleasure. Predetermination or fore thinking is Prometheus, who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure.

Fore thinking also comes before thought.

But pleasure is the force that desires and destroys forms without form and definition.

It loves the form in itself that it takes hold of, and destroys the forms that it does not take.

The fore-thinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches.

Forethinking is not powerful in itself and therefore does not move.

But pleasure is power, and therefore it moves” (p. 247).

In later commentaries written probably sometime in the 1920s, Jung commented on this episode and noted:

“This configuration is an image that forever recurs in the human spirit.

The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros” (p. 362). Footnote 8, 1925 Seminar, Page 97

Carl Jung across the web:

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1. http://4.bp.blogspot.com/-hf826mqeEzY/Vmv_0mxLL2I/AAAAAAAAZqE/jBIKqjZxScs/s1600/1elijah.png

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Carl Jung on the Girl who never noticed her body **(2015-12-12 10:45)**

[1]

People with an overdevelopment of intuition which leads them to scorn objective reality, and so finally to a conflict such as I have described above, have usually characteristic dreams.

I once had as a patient a girl of the most extraordinary intuitive powers, and she had pushed the thing to such a point that her own body even was unreal to her.

Once I asked her half-jokingly if she had never noticed that she had a body, and she answered quite seriously that she had not—she bathed herself under a sheet! When she came
to me she had ceased even to hear her steps when she walked—she was just floating through the world.

Her first dream was that she was sitting on top of a balloon, not even in a balloon, if you please, but on top of one that was high up in the air, and she was leaning over peeping down at me.

I had a gun and was shooting at the balloon which I finally brought down.

Before she came to me she had been living in a house where she had been impressed with the charming girls.

It was a brothel and she had been quite unaware of the fact.

This shock brought her to analysis.

I cannot bring such a case down to a sense of reality through sensation directly, for to the intuitive, facts are mere air; so then, since thinking is her auxiliary function, I begin to reason with her in a very simple way till she becomes willing to strip from the fact the atmosphere she has projected upon it. Carl Jung, 1925 Seminar, Pages 90 - 91

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1. http://1.bp.blogspot.com/-U7n35jMNnhQ/Vmwy3SPO0fI/AAAAAAAAZqU/H6xejM6QPn4/s1600/1mirror.jpg

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Carl Jung on Elijah, Salome and The Serpent **(2015-12-12 11:03)**

[1]

I told you last time about the dream concerning the killing of the hero and then the fantasy about Elijah and Salome.

Now the killing of the hero is not an indifferent fact, but one that involves typical consequences.

Dissolving an image means that you become that image.

Doing away with the concept of God means that you become that God.

This is so because if you dissolve an image it is always consciously, and then the libido invested in the image goes into the unconscious.

The stronger the image the more you are caught by it in the unconscious, so if you give up the hero in the conscious you are forced into the hero role by the unconscious. Carl Jung, 1925 Seminar, Page 95.

Besides Elijah and Salome, there was a third factor in the fantasy I began to describe, and that is the huge black snake between them.6 The snake indicates the counterpart of the hero.

Mythology is full of this relationship between the hero and the snake.

A northern myth says the hero has eyes of a snake, and many myths show the hero being worshipped as a snake, having been transformed into it after death.

This is perhaps from the primitive idea that the first animal that creeps out of the grave is the soul of the man who was buried.

The presence of the snake then says it will be again a hero myth.

As to the meaning of the two figures, Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious.

Elijah is the personification of the cognitional element, Salome of the erotic.

Elijah is the figure of the old prophet filled with wisdom.

One could speak of these two figures as personifications of Logos and Eros very specifically shaped.

This is practical for intellectual play, but as Logos and Eros are purely speculative terms, not scientific in any sense, but irrational, it is very much better to leave the figures as they are, namely as events, experiences.

As to the snake, what is its further significance? Carl Jung, 1925 Seminar, Pages 96-97.

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1. http://1.bp.blogspot.com/-RLCfx_2FTec/Vmw215HETvI/AAAAAAAAZqg/Pa4ACVBDH1c/s1600/2salome.jpg

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Carl Jung: I thought, "Ha, this is a Druidic sacred place. **(2015-12-13 06:37)**

[1]

[Carl Jung: I thought, "Ha, this is a Druidic sacred place."]

Lecture 12

Questions and Discussion

Dr. Ward's question: "You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water to the rain cloud?

In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expression?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not occur.

But here enters the problem of ethics—the choice of direction.

Will you kindly discuss this question?”

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in “solid” forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Europe will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked

me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

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In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

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It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

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Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again.

The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

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Only then could I say to a patient, “Be quiet, something is happening.”

There are such things as mice in a house.

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For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

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They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated.

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We went far up, and reached a cyclopean wall, boulders piled up in a great ring.

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We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome.

I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.”

Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down.

My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the
mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, “If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad.”

Then he tries to dismiss this thought, but after a while he says to himself, “I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad.”

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake’s encoiling of me.

Salome’s performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, "This image is so and so," only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

Lecture 12

Questions and Discussion

Dr. Ward's question: "You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water to the rain cloud?

In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expression?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not occur.

But here enters the problem of ethics—the choice of direction.

Will you kindly discuss this question?"

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in "solid" forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Europe will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

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The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the

fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, “This image is so and so,” only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108.]

Lecture 12

Questions and Discussion

Dr. Ward’s question: “You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water to the rain cloud?

In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expression?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not occur.

But here enters the problem of ethics—the choice of direction.

Will you kindly discuss this question?"

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in "solid" forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Europe will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.”

Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again.

The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the alluring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.”

There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness.

I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated.

I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring.

I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome.

I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.”

Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down.

My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the
mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's

head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

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He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

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Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://3.bp.blogspot.com/-E4CDcPSC5ZU/Vm1KMGmsTwI/AAAAAAAAZqw/eWeY6FnLs5g/s1600/1druid.jpg

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Carl Jung: Insofar as you live in a world, you cannot escape forming a persona. **(2015-12-14 06:34)**

[1]

Lecture 13

Questions and Discussion

Dr. Jung:

I have brought with me some pictures done by a young American who, at the time that he made the pictures, had no knowledge of my theories.

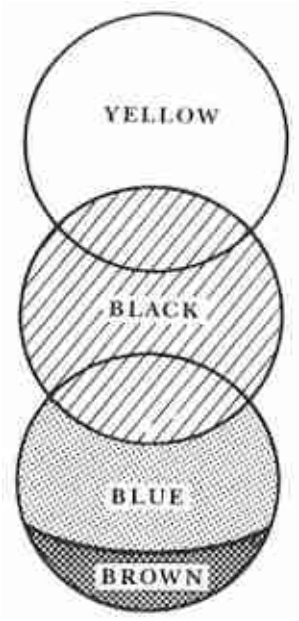
I merely told him to try to express in color the inner condition of his mind, which was very badly muddled.

He had no prescription as to the style in which he should paint, and I explained very little about the pictures to him so as not to disturb the naïveté of his attitude about them.

The pictures follow a progressive series and, as you will see, are a further expression of the transcendent function, that is, an effort to make the unconscious content conscious.

They show a struggle between the pairs of opposites, with an attempt to solve the problem of bringing the two together, and so they really belong to the discussion we had of the pairs of opposites, but I was not able to get them before today.

First picture (see Diagram 1):



[2]

In this picture he said he felt clearness above; below, something moving or snakelike, and then the weight of the earth; in between was emptiness, blackness.

We might observe in passing that only an American could produce a symbol like this.

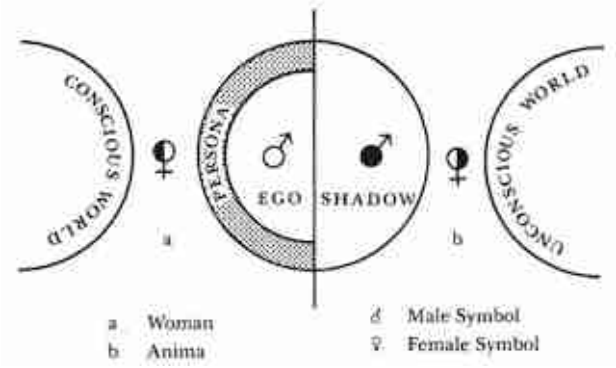
The blue in the top part of the lowest circle is associated with the sea—he actually does feel he is at sea in his present condition.

The black, the unconscious, is associated with the idea of evil.

This picture is typical of masculine psychology: consciousness above, sex below, nothing in the middle.

Second picture:

[3]



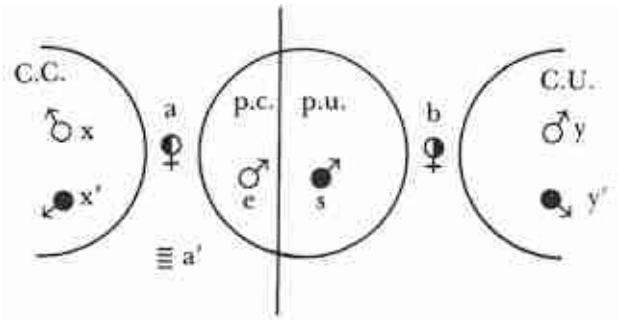
Two circles separate, one above and one below.

This shows a complete division, Yang above and Yin below.

In the lower circle a tendency to develop primitive ornamentation is shown.

Third picture:

[4]



C.C. = Collective Conscious.
p.c. = Personal conscious.
p.u. = Personal unconscious.
C.U. = Collective Unconscious.
x = Positive aspect of C.C.
x' = Negative aspect of C.C.
y = Positive aspect of C.U.
y' = Negative aspect of C.U.
a = Real woman or absolute object.
a' = Plurality of absolute objects.
b = Anima.
e = Ego.
s = Shadow self.

Shows an attempt to get things together.

Yang colors above, Yin below, some signs of growth shown in an effort to depict a tree green in color.

Snakes are coming up from below.

Fourth picture:

Here is a very vigorous attempt at getting things together.

The two principles, Yang and Yin, join in a star-like figure.

The problem of intuition-sensation is shown in a vertical form of design.

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

Fifth picture: Here is shown a more typical Indian or primitive character. “Soul-birds” are shown; helpful animals are needed.

In previous designs he came to an impossibility because a rational function cannot be taken up directly by an irrational type; therefore he has birds.

The Yang has almost disappeared, the birds are in the center.

In the earth peculiar movement is shown: canals, snakes, roots perhaps.

Birds show an instinctive tendency.

If he can see that there are some helpful birds about, that means more to him than any rational function.

Sixth picture:

In the previous picture he approached the earth sphere.

Here he is deeply in it.

The earth reaches up to heaven, the clouds hide the sun, but Yang descends into the earth, deep into the sea.

High up there is a man who is looking to see if he can jump down into the depths of the unconscious.

The unconscious contents are felt as fishes.

There is no connection between the man's standpoint and the depths; he cannot take the leap.

Seventh picture:

Here the man has taken the leap.

But it is air, not water; it is a desert, skulls are present.

The man is fastened to the bottom with iron balls.

All life is shown above.

This means that the going to the other extreme is as disastrous and full of death as if he had remained above.

He is in the bowels of the earth.

The production of these pictures is a stimulation of the primitive layers of the mind, and the individual will get at instinctive impulses thereby.

The pictures show a marked influence from the East, which is generally characteristic of American psychology as opposed to European.

No European could have produced these drawings.

(There followed some discussion as to the ways in which the various races tend to react toward the primitive cultures with which they come in contact.)

North and South America have followed very different ways in this respect.

The Anglo-Saxon holds himself away from the primitive, while the Latin goes down to his level.

I have come into contact with some very strange psychological problems illustrating this.

The following will show you something of what happens in South America.

I was once consulted by a South American family as to the condition of their son, who had been nearly driven crazy by his friends.

The parents were Austrian and went to South America only after their marriage.

Inside their house European traditions prevailed, but outside everything was Indian, the Latin inhabitants not having resisted those influences.

It was the custom for the Indian families to send their children into the city to work for little or no wages, and in the case of the little girl this meant inevitable sexual abuse.

This way of life got terribly on the nerves of the son of these Austrians, and he went to a professor of whom he was very fond to ask him for advice.

The professor asked him if he had a mascot, and of course the boy had none, so he was given one.

The professor told him he had to take this mascot, which was a doll, and attend to the task of increasing its strength all the time, and the stronger the doll got, the more the boy's troubles would diminish.

The first thing he had to do with it was to carry it about the streets in his arms, and this the boy did, though with great shame.

Then he took it to the professor and asked him if there was anything more to be done, and was told there was.

The doll was not yet strong enough.

He must take it to a great celebration that was about to be held for the president of the republic and he must break through the cordon of police and swing the doll three times in the face of the president.

The boy did this and of course got into trouble with the police, but was set free when they found that the affair had only to do with the strengthening of a mascot.

The boy went back to the professor.

No, the doll was not yet as strong as it ought to be!

He must now find a little girl and throttle her over the doll until she was nearly dead.

Then the force of her agony as she approached death would go into the doll and it would be really strong.

he boy broke down after this last ordeal, but he was afraid to say anything, for if he did all the strength would go out of the doll, and so he continued in a thoroughly neurotic condition till his parents had
to seek help.

The boy's mother was Catholic, but it would be absurd to say that the Church supported such things.

The Spanish clergy is and always has been terribly superstitious in these Latin American countries.

One can find things such as I have described going on in all of them, and it comes from the fact that the Conquistadores mixed with the natives in marriage.

In doing this the Latins have managed to keep out of the split between the conscious and the unconscious, but have lost their superiority.

The Anglo-Saxons did not mix with the primitives, but in the unconscious they sank down to the primitive level.

Miss Taylor's question: (1) "Do you think that some development of the Mithraic religion may become a living religion in the near future?"

Dr. Jung: I could not assume that anything like that is going to happen.

I merely mentioned the Mithraic religion because my fantasies were so much connected with it.

In itself this religion is as antiquated as can be.

It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

It is interesting to trace out both those elements that were discarded and those that were accepted by Christianity.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.

Also, Christmas day is a Mithraic feast.

In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.

Miss Taylor's question: (2) "Is the view you expressed in your last lecture a further development of an earlier view that the contents of the unconscious can be deduced from what is lacking in the unconscious?"

Dr. Jung: Yes, but I do not mean to imply a contradiction between my earlier view and what I said the other day about the unconscious being balanced.

I have simply gone one step further.

There is no doubt that to a certain extent the conscious can be deduced from the unconscious and vice versa.

If a dream says such and such a thing, we are justified in saying the conscious attitude must have been thus and so.

If a person is only intellectual he must have repressed feelings in the unconscious, and we have a right to expect to find them there.

I went on further to say that the unconscious shows a balance within itself, over and above the compensatory role it plays to the conscious.

That is, we cannot say that the main contents of the unconscious are nothing but a balance to the conscious, nor vice versa.

Therefore one can perfectly well live wholly in the conscious as most people do, and pay little or no attention to the unconscious.

As long as you can put up with the symptoms and inhibitions that come from such a life, it does not matter.

Now the balance in the conscious consists in weighing processes.

You say yea to this thing and nay to that.

Similarly, if you take a dream, you can find a yea and a nay in that also—that is what I call the ambiguity of a dream; it is never wholeheartedly committed to
one thing or the other, and so I speak of the unconscious as being balanced in itself when it is operating properly.

In all cases where the unconscious is heavily one-sided, it is so because it is out of gear.

A case in point is that of Saul and Paul—had Saul been more balanced in his conscious, his unconscious would have run a different course also, and would not have produced the full-fledged Paul overnight, so to speak.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream.

Mr. Robertson: Isn't there another way of looking at the balancing that goes on in the conscious? That is, if all four functions are in operation, does not that mean balance?

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the unconscious contains these.

There is a tendency among some people to make the unconscious carry what properly belongs to the conscious, and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision.

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin's last lecture remember the zigzag road that was encountered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone's head.

"What a nuisance," is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive.

The unconscious should act for us like a super-animal.

When one dreams of a bull, one should not think of it as being below the human only, but also as being above—that is, as of something godlike.

Miss Houghton: If it is permissible to ask the question here, I would like to know why Americans are closer to the Far East than Europeans.

Dr. Jung: First, they are closer geographically, and secondly there are much stronger art connections of the East with America than with Europe, and then Americans are living on the soil of that race.

Miss Houghton: Do you mean ethnologically?

Dr. Jung: Yes. I was enormously struck by the resemblance of the Indian women of the Pueblos to the Swiss women in Canton Appenzell, where we have descendants of Mongolian invaders.

These might be ways of explaining the fact that something in American psychology leans toward the East.

Dr. de Angulo: Is not that to be explained from the conscious?

Dr. Jung: Yes, it might be explained that way too.

That is, Americans, being so split, turn to the East for the expression of the unconscious.

The appreciation of the Chinese in America is extraordinary.

All my knowledge of Chinese things comes from the Anglo-Saxon side, not from Europe—from England, it is true, but America is an extension of England.

Lecture:

I want to give you today a scheme for understanding such figures as I spoke of last time, that is, the anima

and the wise old man.

When you analyze a man, you almost always come to these figures if you go deep enough.

At first you might not have them separated—I had three figures—but you might get them fused with an animal, say with a feminine form.

Or the animal can be split off, and there can be a hermaphroditic figure.

Then the old man and the anima are one.

All these figures correspond to certain relations of the conscious ego to the persona, and the symbolism varies according to conscious conditions.

Let us start with this diagram [2].

Take this room as consciousness: I feel myself as a luminous point in this conscious field of vision.

I am not aware of what you think, so it is a field limited in extent—outside it is the world of tangible reality.

This world can be represented to me through an object; thus, if I ask Mr. A. something he becomes my bridge to that world for that specific instant.

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor.

This only occurs for a man through woman.

She is the factor that links man to the earth.

If you do not marry you may go where you please, but as soon as a man marries, he must be in some particular spot, he must put down roots.

This field of vision of which I speak is my sphere of action, and as far as my action extends, I extend my sphere of influence.

This makes my mask, but when I am active, my action can only get to you by your receiving it, thus you help make my appearance—I cannot make it alone.

In other words, I create a shell around me due to my influence on you and yours on me.

This we call persona.

The fact that there is a shell is no intentional deception; it is simply due to the fact that a system of relationships is there whereby I am never apart from the effect of the object on me.

Insofar as you live in a world, you cannot escape forming a persona.

You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest.

You can only learn who you are through your effects on other people.

By this means you create your personality.

So much for the conscious.

On the unconscious side, we have to work by inference through dreams.

We must assume a field of vision somewhat the same, but a little peculiar since one is never exactly oneself in dreams; even sex is not always clearly defined in the unconscious.

We can assume that there are things in the unconscious also, namely images of the collective unconscious.

What is your relationship to these things?

Again it is a woman.

If you give up the woman in reality, you fall a victim to the anima.

It is this feeling of inevitability about his connection with woman that man dislikes the most.

Just when he is sure he has cut himself free of her and is moving about at last in an inner world which is his own, behold, he is in his mother’s lap! Carl Jung, 1925 Seminar, Pages 109-118

Carl Jung across the web:

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2. http://3.bp.blogspot.com/-j6yW7_oNhSM/Vm6hXJb1NWI/AAAAAAAAZrQ/W41x8rxSFMQ/s1600/14%2BDiagram%2B1.png
3. http://3.bp.blogspot.com/-myt5wmfa09c/Vm6hfuIegdI/AAAAAAAAZrY/cPZke5yaVjs/s1600/14%2BDiagram%2B2.png
4. http://3.bp.blogspot.com/-UNOG-j7cw0c/Vm6hl5ANFPI/AAAAAAAAZrg/owinDrx_wtg/s1600/14%2BDiagram%2B3.png

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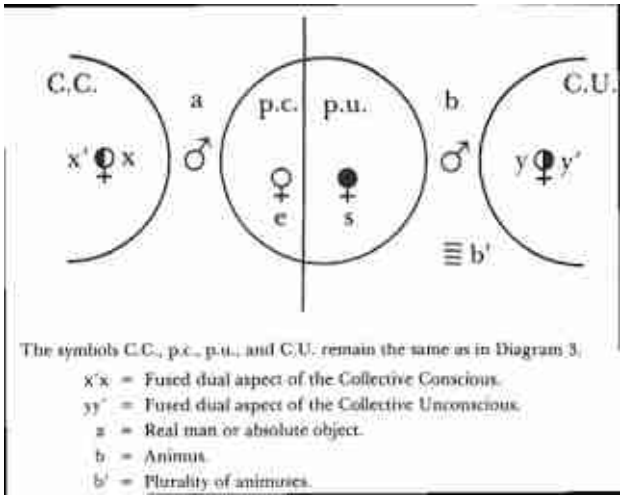
Carl Jung on the relationships between Man, Woman, Anima, Animus, Collective Unconscious (2015-12-15 07:30)

[1]



The symbols C.C., p.c., p.u., and C.U. remain the same as in Diagram 3.
x'x = Fused dual aspect of the Collective Conscious.
yy' = Fused dual aspect of the Collective Unconscious.
a = Real man or absolute object.
b = Animus.
b' = Plurality of animuses.

Lecture 14

Dr. Jung:

I will continue the discussion begun last time, using a similar diagram (see Diagram 3).

As I have tried to show by the dark and light coloring in a and b, a man has both positive and negative relations to the real woman and to the anima.

Usually if his attitude toward the real woman be positive, then his attitude toward the anima is negative, and vice versa.

But it very often happens that he has a positive and a negative attitude toward the woman at the same time, only the negative is buried and must be sought out from the depths of the unconscious.

It is often to be observed in marriages, for example, that this negative factor starts out as something quite negligible, and then with the years becomes the most patent thing about the relationship, until finally the break comes, though all the while the two people have had the illusion of a most harmonious marriage.

We find the principle of duality in man's collective conscious, as I have tried to show in the double symbols x and x'.

That is, in general our laws and ideals are good, so when we begin to investigate man's conscious world, we

come first on the positive symbol x.

If we go through history we can be greatly impressed with the scope and magnitude of the things developed in church and state

If we were to speak in terms of primitive men, we would say there was a wise council of elders that had seen to these things.

Let us take as a sample the Catholic Mass.

If we study this we must recognize it to be one of the most perfect things we possess.

Similarly with our laws, there are many aspects of them that must excite our respect and admiration.

But that does not complete the picture; we cannot escape the fact that these things have also a very evil side.

Take the goodness expressed in Christianity, for instance.

That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed.

Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.

Turning to the side of the unconscious, the duality of the anima figure is obvious.

When a man knows his anima, she is both night and day to him.

As we have so often observed in connection with Rider Haggard's "She," the classic anima figure, we can never be too sure either of her goodness or of her evilness; now it is the one, now
the other that grips us.

Her potency lies in large measure in the duality of her nature.

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.

There is duality also in a man's relation to the collective unconscious.

Passing through the anima into the collective unconscious one comes to the figure of the wise old man, the shaman or medicine man.

In general, the medicine man has a very beneficent side.

If cattle are lost, he must know how and where to find them; if there is need of rain, he must see that it is made.

Then he must also undertake the cure of disease.

In all these purposes he appears as a positive figure, as I have shown in the diagram by y.

But there is black magic to be taken into account, and this is closely associated with evil, so that one often has y', which we can call the black magician, split off from y.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my attention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he really believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

He knew this man was the White Magician.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was the Black Magician.

He wanted to speak to the White Magician but, seeing the young man there, hesitated.

Then the White Magician immediately explained that the young man was "an innocent," and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be opened and cleaned.

Within they found the grave of a virgin who had lived ages and ages ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went back to the place where all this had taken place, and there he found the horse's tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise. With these he had come to the White Magician for help, as he did not know what to do with them.

This was the dream of a man quite untouched by analytical ideas. By himself he had come into problems that activated his unconscious in this way, and because he had an unrecognized poetic faculty, the unconscious content took this form, which without that faculty would not have been possible.

Obviously the dream is full of wisdom, and had I analyzed the young man he would surely have been impressed with that wisdom, and come to have deep respect for the unconscious.

I would like now to try to present to you something about the psychology of women, using this same diagram, with a few changes (see Diagram 4).

We may say that the real man is seen by the woman on his bright side, and that her relationship to the real man is a comparatively exclusive one—that in this respect, it is just the opposite of the average relation of a man to the real woman.

In a man this relationship is not exclusive.

When the average man permits comparison of his wife with other women he says, “She is my wife among women.”

To the woman, though, the object that personifies the world to her (a in our diagram) is my husband, my children, in the midst of a relatively uninteresting world. This “unique” husband has a shadow side for the wife, just as we saw in the case of the man in relation to the real woman.

Similarly the animus has a bright and a dark side, but balancing the unique man in the conscious, we have in the unconscious of woman a multitude of animus figures.

Man understands his relation to his anima as being a highly emotional affair, while woman’s relation to her animus is more in the Logos field.

When a man is possessed by his anima, he is under peculiar feelings, he cannot control his emotions, but is controlled by them.

A woman dominated by her animus is one who is possessed by opinions.

Nor is she too discriminating about these opinions.

She can easily say, “In nineteen hundred and so and so, Papa said this to me,” or, “Some years ago a man with a white beard told me this was true,” and so it remains true for her into eternity.

It is felt as a silent prejudice by a man who meets this phenomenon in a woman.

It is something exceedingly baffling to him, and irritating to a degree through its power and invisibility.

Now then we come to the woman’s relation to the collective conscious.

Since I have not a woman’s feelings, I am perhaps not competent to throw much light on what that relationship is, but inasmuch as the family seems the real basis of a woman’s life, perhaps it would be fair to say that her attitude toward the world of the conscious is that of a mother.

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

She is always saying, “Oh, well that will come out all right,” just when a man is ready to explode with anxiety.

There must be something like this to account for the fact that there are three times more suicides among men than among women.

But we can always find that, though there is not the marked split in the woman’s relation to the collective conscious that occurs in man, still there is enough of duality to permit us to make a symbol such as x’x. In other words, the woman sees that the dear old god who is going to make everything come out all right has moods of his own, so one must not be too trusting.

This is the element of skepticism, the shadow side.

Men tend to separate x and x’. Women tend to take them together.

If you listen to an argument between men you can always hear them keeping the negative and the positive aspects of the subject distinct; they may discuss now the one, now the other.

But begin an argument with a woman in which the premise carries in it this principle of discrimination, and in about two minutes she has shot through your whole logical structure by bringing the positive right
into the middle field of the negative aspect and vice versa.

Nor can you ever persuade her that she has thus destroyed the logic of the discussion.

To her way of thinking, the two belong very close together.

This struggle for a principle of unity runs through all her psychological processes, just as the opposite principle, that of discrimination, runs through those of man.

Now when it comes to the unconscious of the woman, the picture becomes obscure indeed.

I think there again is to be found the figure of a mother, and again she has a dual aspect, but in a peculiar way. As we saw with man, he has the definite division into good and bad, Cosmos and Chaos, but in woman’s collective unconscious it is a fusion of the human with the animal.

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. It looks to me as if
man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

When man sees this fact in women, he immediately assumes that the animal nature of women is exactly like his own, the only difference being that she has more of it.

But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in any such an animal as the horse, if we could see such an animal from within itself instead of just from the outside as we do see it.

If we were viewing the psychic life of a horse from within, it would appear very strange to us.

But a man is always looking at an animal from the outside—he has not the psychic animalness in his unconscious that a woman has in hers.

Obviously, I have only been able to give you here an outline of the field of women's psychology.

There are many questions that can arise in connection with it.

(There followed here a discussion that took two general lines: first the fact that men tended to separate the pairs of opposites, and women to preserve a relative union of them, and secondly, as to whether or not Dr. Jung had done justice to the degree of consciousness that women had achieved in their special world of feeling.

In connection with the first point it was said by Mr. Schmitz that it seemed to him the essential difference between men and women was that the woman had a sense of polarity given her by nature, while man got it through intellect—in other words that the woman was still unconscious and the man conscious, and that this was the basic idea of the presence of Helena, or the figure of an anima, with the old man.)

Dr. Jung: Yes, that is the way it appears to men, but you must always remember that a woman may have a kind of consciousness that a man does not understand, and out of this fact we have the typical mistakes a man makes about women.

Helena is only a man's woman, she is what a man would wish, but not in the least what a woman would call a true woman—she is an artifact.

A real woman is an altogether different person, and when a man runs against the latter and projects Helena upon her, the thing simply doesn't fit, and disaster is inevitable.

•

Mr. Schmitz thought that there was nothing so strange in the kind of consciousness of women, only they had this inevitable tendency to mix things that should be kept separate.

Dr. Jung: But that again is a masculine prejudice.

The kind of consciousness that man has developed tends toward splitting, or discrimination, but the principle of union which the woman holds to is not necessarily merely a state of unconsciousness, as
you would imply, though it is perfectly true that in general women often do show a reluctance to becoming conscious.

•(About the second point, namely as to whether Dr. Jung had done justice to the consciousness women had achieved in the world of feeling, it was said that, while he had shown very clearly the discriminations men had achieved in the field of the collective conscious, when it came to the woman in that field, he had rather left us with the impression that she was a hopelessly amorphous creature.

It seemed to some of the class that, in order to have the picture complete, some more stress should have been laid on the fact that woman had built a world of feeling values in which she discriminated with as much nicety as man in the world of the intellect, and that it was just as confusing to her to have these feeling values trampled

underfoot by the unfeeling man as often happened, as it was upsetting to the man to have his intellectual values “messed together” by the unthinking woman.) Carl Jung, 1925 Seminar, Pages 119 -125

Carl Jung across the web:

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1. http://3.bp.blogspot.com/-pcEMDf2Jm1M/Vm_5omOkiaI/AAAAAAAAZr0/0oEdnyTZpr4/s1600/14%2Bdiagram.png

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Carl Jung: on three books written on the Anima theme (2015-12-16 07:29)

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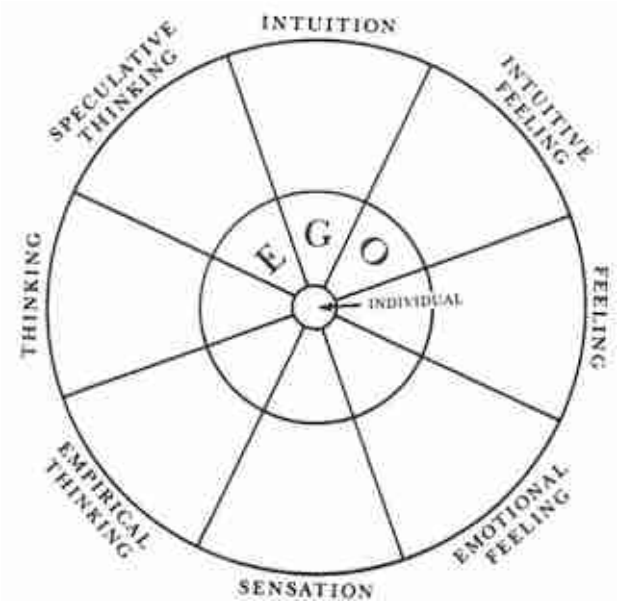

Lecture 15

Questions and Discussion

Dr. Jung:

Before taking up the questions, I would like to assign to the class a piece of work I am anxious to have it undertake: that is the analysis of three books written on the anima theme:

She, by Haggard; L'Atlantide, by Benoît; and Meyrink's Das grüne Gesicht.

I would like you to choose three committees of about five people each for these three books, each committee selecting a chairman who will bring in the findings of the group.

If you do this you will furnish me with a very good idea of what you have gained from these lectures.

Of course you may proceed about it in any way you see fit, but I would like to make the following suggestions:

(1) For the sake of the people in the class who may not have read the particular book under discussion, we should have a résumé of the contents;

(2) then there should be a characterization and interpretation of the dramatis personae;

(3) this should be followed by a presentation of the psychological processes involved, transformations of the libido, and behavior of the unconscious figures from start to finish.

No doubt the presentation of the material will take about one hour, and then we should have about half an hour for discussion.

(It was suggested by the class that, instead of having all three books on anima problems, it would be interesting to have one that dealt with the animus.

On Dr. Jung's recommendation, a novel called The Evil Vineyard, by Marie Hay,was substituted for Das grüne Gesicht.)

The committees were chosen as follows (the chairman is indicated with §):

comment on the Hay, Haggard, and Benoît novels, cf. “Mind and Earth” (1927; CW 10), pars. 75–91.

For the reports and discussion in the seminar, see below, following the appendix to Lecture 16.

Dr. Harding§ Mr. Aldrich§ Dr. Mann§ Miss Baynes Mrs. Zinno Mr. Robertson She Dr. Bond L’Atlan –tide Miss Houghton The Evil Vineyard Miss Hincks Mr. Radin Miss Sergeant Mr. Bacon Dr. Ward Mr. Bacon Dr. de Angulo

Diagram 5

Lecture

Diagram 5 is of an ideal condition which we never meet in reality, that is, it presupposes a complete consciousness of all the functions.

Therefore I have represented the functions on one plane.

In the center is a virtual nucleus I call the self, which represents the totality or sum of the conscious and unconscious processes.

This is in contradistinction to the ego or partial self, which is not conceived of as being in contact with the unconscious elements of the psychological processes.

Because the ego is not in touch with the unconscious side of our personality—that is, not necessarily in touch with it—we very often have a very different idea of ourselves from what others have of us, even allowing for projections.

The unconscious is continually playing its part, sometimes even an emphatic one, without our being cognizant of its imprint upon ourselves.

I can do what in fact are really very complicated things without knowing that I have done them—as, for instance, in walking down the street, I may carefully weave my way in and out of a crowd of people, and yet if someone asks me at the end of a block or two, “How many people did you pass?”

I am perfectly unable to say.

Each of the people I have passed, however, has been registered separately in my mind; I simply have not brought the results to bear upon my ego.

Similarly, we seldom see to it that we become conscious of the expressions on our faces, and all the time things are peeping out from the unconscious that are perfectly visible to the outside observer, who sometimes finds it hard to realize our ignorance of the things that he can see so clearly.

As long, then, as there remains so much in us that is not taken into account by the ego, the latter cannot be said to represent the totality of the mental processes.

Of course we cannot be too sure that we have this virtual center that I have assumed as existing; it is some-

thing that is not susceptible of proof. Instead of one center, we may have two or, as in dementia praecox, a multitude. But when you deal with a fairly normal individual there is always a center to which things lead up, and when something critical happens, it seems to come from that central government.

Some people project the reaction they get from this central core of themselves as a God-given message.

This center of self-regulation, then, is a postulate that is assumed.

I have represented the self as a point in the middle of the diagram, but it could just as well be thought of as including the whole, or indeed as spreading over all the world. Indian philosophy describes the self as I have taken it as being smaller than small, yet greater than great.

Turning to the diagram you will see that I have arranged the functions as sectors of the circle.

Let us start with thinking, or pure intellect.

This as a rational function is connected with the irrational function intuition by what we call speculative thinking, or intuitive thinking.

Then we pass to the polar opposite of thinking, namely feeling, through intuitive feeling, and from there to the polar opposite of intuition, sensation, via emotion of feeling.

Emotion is that sort of feeling which is a physiological condition, and which is perceived by sensation.

From sensation we get back again to thinking through a kind of thinking we call empirical, i.e., thinking to the fact.

We have now the conception that thinking passes by easy transition to both intuition or sensation, or vice versa, but that it is furthest removed from feeling.

Let us now try to arrive at a precise notion of feeling, though, as we have observed in previous lectures, this is a task beset with difficulties.

Will the class volunteer some suggestions as to the essential nature of feeling?

•

(The class volunteered one or two suggestions but, it must be said, with more enthusiasm for the theme than success in finding a solution.

From one point of view there was an effort to define feeling in such a way that it should be shown to be present in all the other functions, from another point of view it was thought that the definition should be of such a character as to apply to feeling alone.

It was generally agreed that the definition of feeling now accepted in analytical psychology—that is, as the function wherein subjective values are formulated—was not satisfactory, and that a satisfactory efinition must include the ideal of a dynamic existing between subject and object.

The end of the hour found the class still deep in this discussion.

Dr. Jung was asked to give a brief summary of his viewpoint.)

Dr. Jung: My idea is that feeling is an unthinking kind of appreciation on the one side, and on the other a dynamic relation. Carl Jung, 1925 Seminar, Pages 127-130

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1. http://2.bp.blogspot.com/-3RVOGPjkPKU/VnFKrO09K2I/AAAAAAAAZsE/Z0WrmlikpzQ/s1600/15ego.png

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Marie Louise Von Franz: Ghosts usually rattle their chains in the attic and walk about over our heads. (2015-12-16 12:16)

[1]

The unconscious can be both above & below.
In the cellar where the instincts are, where coal, energy and fire are; or in the attic where we have 'bats in the belfry', where ghosts rattle their chains.
Theives can enter the house through either. The gods are not only above us, on Olympus or in Valhalla, but they are below in Hades or under the sea.

Speaking in spatial terms, if we are objective we have to admit that there is a field of the unconscious both above and below us.

This same duality applies to the symbolism of the house.

The cellar often represents the unconscious in some form, the area of the drives, the instincts; there are innumerable dreams in which coal is in the cellar and there is a fire, or awful animals are in the cellar or

For instance, a crazy person, overwhelmed by the unconscious, has "bats in the belfry" or "mice in the attic."

So up in the attic, where it is dark and full of cobwebs and we are a bit crazy, there is just as much a realm of unconsciousness as in the cellar. People frequently dream of thieves getting in from the roof
or of demons sitting up there and taking off the tiles, and so on.

We must therefore look at the above and the below from a different standpoint and see if there is any kind of qualitative difference between representations of the unconscious powers above and the
unconscious powers below.

There are exceptions, but it can be said that in general the above is associated with what is masculines—ordered, light and sometimes spiritual—and the below with the feminine—fertile, dark (not evil; there are no moral designations in the original mythological counterpositions), chaotic, and the realm of the animals.

The sphere above is connected with birds and angels—with winged beings which have to do with the spiritual world.

For instance, if in a dream something comes from below, you might expect it to come up in the form of an emotion or a physical symptom such as sleeplessness, or some affective disturbance of the sympathetic
nervous system.

Or it comes in the form of synchronistic occurrences in the outer world.

If an invasion from the unconscious comes from above, it can take the form of an enthusiasm for Communism or Nazism; such an "above" unconsciousness erupts into the system in the form of a collective idea. If it is characterized as positive, then it can be said to be the Holy Ghost; if it is considered negative, then there are the winged demons, bats in the belfry, and other pernicious winged creatures—that is, destructive ideas.

Whether constructive or destructive, such ideas have a strong collective energy of their own.

Dynamic representations belong to the "above" aspect of the unconscious and the emotional, instinctive representations to its "below" aspect. Marie Louise Von Franz, The Problem of the Puer Aeternus, Pages 13-14.

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1. http://4.bp.blogspot.com/-FGtTmOoSAM4/VnGODiWXtwI/AAAAAAAAZsU/v4ri3f3Xtks/s1600/1puer.jpg

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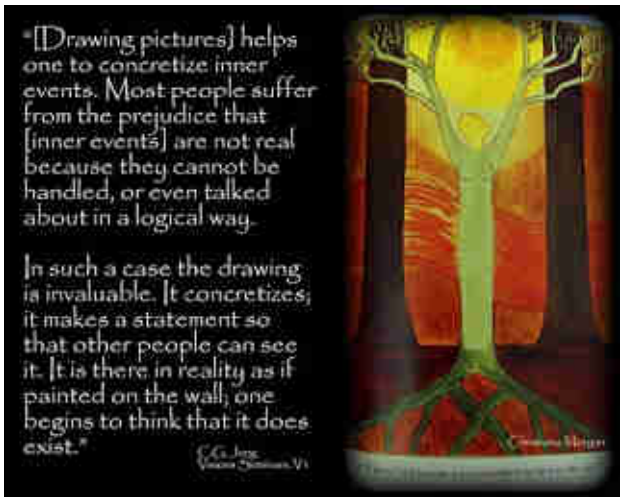
She [Christiana Morgan] created mythic visions chronicling her struggle with the feminine and masculine forces in her world. (2015-12-16 17:23)

[1]



Christiana Morgan-When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men.

Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams.
She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

_ _ _ _

Boston.

She is mostly remembered as the lover of American psychologist Henry Murray.

The nude portrait statue of Christiana commissioned by Murray from Gaston Lachaise is now owned by the Governor's Academy, Byfield, Massachusetts. Christiana committed suicide at 69 years of age.

There is some controversy over her death related to Henry Murray's conflicting accounts, but it is mostly considered a suicide.

Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor's school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts.

She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.

William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after completing a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.

Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology.

Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.

When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams.

She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fantasy still used today. The test is considered the most used and researched projective psychological test.

In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana's own drawings were included.

Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further developed, Christiana's pictures were taken out as well as her co-authorship.

This is sometimes attributed to her lack of professional credentials.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She left a Conrad Aiken poem to be read over her grave.
"O sweet clean earth, from whom the green blade cometh!
When we are dead, my blest beloved and I,
Embrace us well, that we may rest forever,
Sending up grass and blossoms to the sky."

http://www.artandpopularculture.com/Christiana _D. _Morgan

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1. http://1.bp.blogspot.com/-7TO8FBgEC7A/VnHVqIgp-3I/AAAAAAAAZsk/fyZWbWRAA00/s1600/1visions%2Bseminar.jpg

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Carl Jung on Martin Buber (2015-12-17 06:05)

[1]

To Robert C. Smith

Dear Mr. Smith , 29 June 1960

Buber and I start from an entirely different basis: I make no transcendental statements.

I am essentially empirical, as I have stated more than once.

I am dealing with psychic phenomena and not with metaphysical assertions.

Within the frame of psychic events I find the fact of the belief in God.

It says : "God is."

This is the fact I am concerned with.

I a m not concerned with the truth or untruth of God's existence.

I am concerned with the statement only, and I am interested in its structure and behaviour.

It is an emotionally "toned" complex like the father- or mother-complex or the Oedipus complex.

It is obvious that if man does not exist, no such statement can exist either, nor can anybody prove that the statement "God" exists in a non-human sphere.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing.

It is certainly not my invention.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.

"Every pioneer is a monologist" until other people have tried out his method and confirmed his results.

Would you call all the great minds which were not popular among their contemporaries, monologists, even that "voice of one crying in the wilderness"?

Buber, having no practical experience in depth psychology, does not know of the autonomy of complexes, a most easily observable fact however.

Thus God, as an autonomous complex, is a subject confronting me.

One must be really blind if one cannot get that from my books.

Likewise the self is a redoubtable reality, as everybody learns who has tried or was compelled to do something about it.

Yet I define the Self as a borderline concept.

This must be a puzzler for people like Buber, who are unacquainted with the empiricist's epistemology.

Why cannot Buber get into his head that I deal with psychic facts and not with metaphysical assertions?

Buber is a theologian and has far more information about God's true existence and other of His qualities than I could ever dream of acquiring.

My ambitions are not soaring to theological heights.

I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?

F.i. how does a mother-complex behave in a child and in an adult?

How does the God-complex behave in different individuals and societies?

How does the self-complex compare with the Lapis Philosophorum in Hermetic philosophy and with the Christ-figure in patristic allegories, with AI Chadir in Islamic tradition, with Tifereth in the Kabbalah, with Mithras, Attis, Odin, Krishna, and so on?

As you see, I am concerned with images, human phenomena, of which only the ignorant can assume that they are within our control or that they can be reduced to mere "objects."

Every psychiatrist and psychotherapist can tell you to what an enormous degree man is delivered over to the terrific power of a complex which has assumed superiority over his mind.

(Vide compulsion neurosis, schizophrenia, drugs, political and private nonsense, etc.)

Mental possessions are just as good as ghosts, demons, and gods.

It is the task of the psychologist to investigate these matters.

The theologian certainly has not done it yet.

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.

Seen from this standpoint the "experience of God" is nolens volens the psychic fact that I find myself confronted with, a factor in myself (more or less represented also by external circumstances) which proves to me to be of insurmountable power. F.i. a most rational professor of philosophy is entirely possessed by the fear of cancer which he knows does not exist.

Try to liberate such an unfortunate fellow from his predicament and you will get an idea of "psychic autonomy."

I am sorry if X. bothers about the question of the basis upon which "religion rests."

This is a metaphysical question the solution of which I do not know.

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove.

Beyond this I know nothing and I have never made any assertions about it.

How does Buber know of something he cannot "experience psychologically"?

How is such a thing possible at all?

If not in the psyche, then where else?

You see, it is always the same matter: the complete misunderstanding of the psychological argument: "God" within the frame of psychology is an autonomous complex, a dynamic image, and that is all psychology is ever able to state.

It cannot know more about God. It cannot prove or disprove God's actual existence, but it does know how fallible images in the human mind are.

If Niels Bohr compares the model of atomic structure with a planetary system, he knows it is merely a model of a transcendent and unknown reality, and if I talk of the God-image I do not deny a transcendental reality.

I merely insist on the psychic reality of the God-complex or the God-image, as Niels Bohr proposes the analogy of a planetary system.

He would not be as dumb as to believe that his model is an exact and true replica of the atom.

No empiricist in his senses would believe his models to be the eternal truth itself.

He knows too well how many changes any kind of reality undergoes in becoming a conscious representation.

All my ideas are names, models, and hypotheses for a better understanding of observable facts.

I never dreamt that intelligent people could misunderstand them as theological statements, i.e., hypostases.

I was obviously too naive in this regard and that is the reason why I was so me times not careful enough to repeat time and again: "But what I mean is only the psychic image of a nou menon"

Kant's thing-in-itself, which is not a negation as you know).

My empirical standpoint is so disappointingly simple that it needs only an average intelligence and a bit of common sense to understand it, but it needs an uncommon amount of prejudice or even ill will
to misunderstand it, as it seems to me.

I am sorry if I bore you with my commonplaces.

But you asked for it.

You can find them in most of my books, beginning with the year 1912, almost half a century ago and not yet noticed by authorities like Buber.

I have spent a lifetime of work on psychological and psychopathological investigations.

Buber criticizes me in a field in which he is incompetent and which he does not even understand.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 570-573

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1. http://2.bp.blogspot.com/-fcwv9dY-v-g/VnKIr48kp_I/AAAAAAAAZs0/dmKdhTPh6GY/s1600/1martin.jpg

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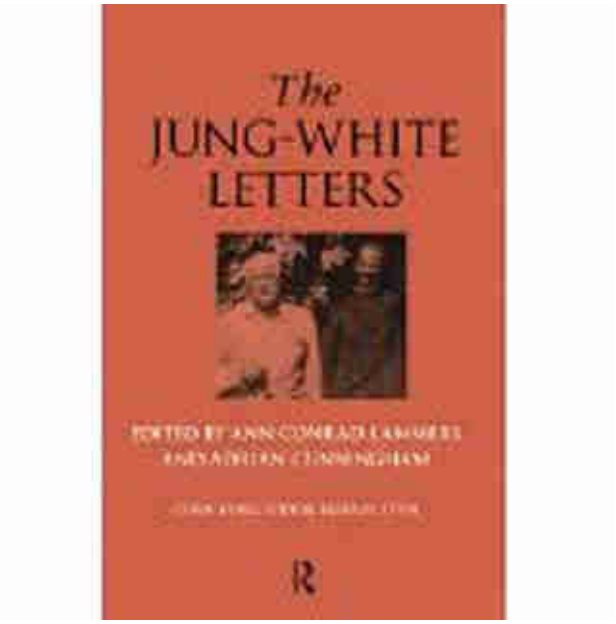
Victor White's first letter to Dr. Jung (2015-12-17 12:08)

[1]



Dear Professor Jung,

Although I have never had the honor to meet you (outside of my dreams), I am taking the very great liberty of sending you some of my writings concerning your psychology, written from the Catholic point of view.

I doubt, of course, that you will have time or inclination to read them, let alone comment on them; but should you ever do so, it would be a great help to me and any future work I am able to do if I could be shown any points on which I have positively misunderstood you.

I might mention. . . that I am personally one of the very many who owe to you and your disciples in England an immense debt of gratitude. . . .

Yours very obediently, gratefully, Fr. Victor White, O.P. The Jung – White Letters, Page 3

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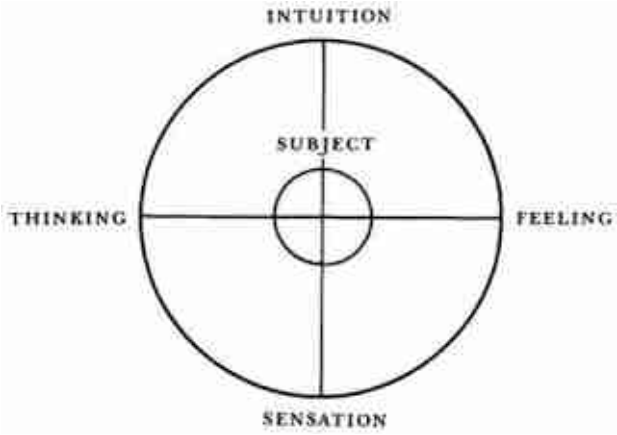
Carl Jung on the "Four Functions." (2015-12-17 17:57)

[1]



Lecture 16

Dr. Jung:

I think there are some points about the functions in general that need ia.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and constituting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective unconscious.

Or the intruder may be from the external world.

Take, for example, an institution.

This may be unconscious and therefore an object rising out of myself, or it might be started from without by something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it the conviction it does.

To be sure, not all the sense of conviction rests on the effect derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

Now, intuition carries with it a similar feeling of certainty, but of a different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction.

Nothing is more real than an idea to a person who thinks.

There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more intelligent than they are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander’s eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the image of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to the archaic level.

We can see such a thing even in so simple a thing as the progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as being eternal.

It is these static images that underlie thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase “my country” can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has motive powe
r.
An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a thoroughly static idea?

But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic
images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other functions, into existence; meantime I offer these conceptions as a possible point of orientation. Carl Jung, Lecture 16 excerpt, 1925 Seminar, Pages 134 -134

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Carl Jung: I am sick of talking to people who do not even know the psychological ABC. (2015-12-18 06:20)

[1]

Dear Mr. Burnett, 30 June 1960

Your letter and invitation1 have arrived at a moment when I find it hard to make up my mind at all.

I am tired by the work of a whole year and I could not envisage the possibility of further exertions.

I don’t want to say "no" definitely, but I should like to postpone my answer to a time when I have had my due rest.

My wish is that you would take up the problem once more in September, when I am more sure of my capacity again.

Your quite understandable proposition to confront me with an interlocutor whom I do not know personally does not simplify the situation, as I am rather frightened of my colleagues on account of so many unfortunate

experiences, i.e., unnecessary misunderstandings and prejudices.

I will mention only a few of them: archetypes are metaphysical ideas, are mystical, do not exist, I am a philosopher, have a father-complex against Freud, and so on.

It is unsatisfactory and fatiguing to deal with people who neither have read my books nor have the slightest notion of the methods I am applying and their justification.

I cannot deal any more with people who are unacquainted with the world of problems I am concerned with.

I avoid as much as possible interviews with those of my colleagues who are in need of basic information.

I also avoid people with an antagonistic attitude from the start, who only want to know their own ideas but not mine.

I consider a certain amount of open-mindedness as indispensable for an interview.

I can explain my standpoint but I refuse to fight uphill.

Such gladiator-games are good for so-called scientific congresses but are the worst obstacle to real understanding.

I have no patience any more with sheer ignorance.

If you are sure your man is open-minded, fair and willing to weigh my argument objectively, and capable of doing so, I can look forward more easily to such an interview.

I must ask for your forgiveness for these measures of precaution, because my old age has left me with a sorry remnant of my former energies.

I cannot explain and fight at the same time against ignorance and incompetence.

I have, for the sake of my health, to ask my partner first: Have you read a book I have written within the last 30 years? And did you understand it? - If not, I shut up.

I am sick of talking to people who do not even know the psychological ABC.

There are so many people who either designate themselves as my pupils or aver that they know my "system" that I a m always a bit scared when I have to meet an unknown person.

I trust you are aware of this serious question.

The whole interview depends on it.

A few years ago (. . .) University got an interview out of me to which they sent a Professor of Psychology who was completely ignorant and to who m one could not talk intelligently.

I had then been still strong enough to push him aside and give a free talk about some basic aspects.

I could not do that anymore.

At all events I should be much obliged to you if you would give me the chance to see my psychiatric partner before we start, so that I can get an idea of the level on which a talk would be possible.

Many apologies for my hesitations and anxieties ! I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 573-574

Carl Jung across the web:

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Carl Jung on Feeling, Sensation, Intuition Thinking **(2015-12-18 06:59)**

[1]

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, “I don’t think you can cure me, but I would like to know why it is that I can’t be cured, be-

cause as you will see, there is really nothing that I do not know about myself."

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

"Were you able to make so much money that you could live that way without working?"

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

[2]

He left my office with the firm conviction that, having "thought" the whole thing out, as he was pleased to put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister's husband.

He is her brother-in-law, and one does not fall in love with one's brother-in-law, therefore the fact is never ad-

mitted into consciousness.

It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facility.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.

[3]

So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their tendencies.

So far, these pictures have disregarded the unconscious.

In Diagram 8, I have brought this factor into consideration.

[4]

This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feeling is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never control entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.

[5]

In the center is the virtual nucleus or central government, representing the totality of the conscious and unconscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they cease to serve us.

In this region another virtual center often turns up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another's shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, "Don't go out at midday, it is dangerous not to see your shadow."

We say, "Be careful when you don't know your weaknesses."

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.

[6]

This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects.

For we do have effects on people which we can neither predict nor adequately explain.

Instinct warns us to keep away from this racial side of ourselves.

If we became aware of the ancestral lives in us, we might disintegrate.

An ancestor might take possession of us and ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective unconscious is very great.

It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the purpose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and running about like mad.

As soon as he saw the explorer he became very quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one an-

other that the whole thing is nonsense, not because they think it is, but because they use it as a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them against their own fear.

This instinctive fear of the collective unconscious is very strong indeed in us.

[7]

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow cannot be stopped.

If one has once seen this happen one feels deeply frightened.

We have in general not much imagination about these things, but the primitive knows all about it.

For the most part, we are so cut off from it as to float above it.

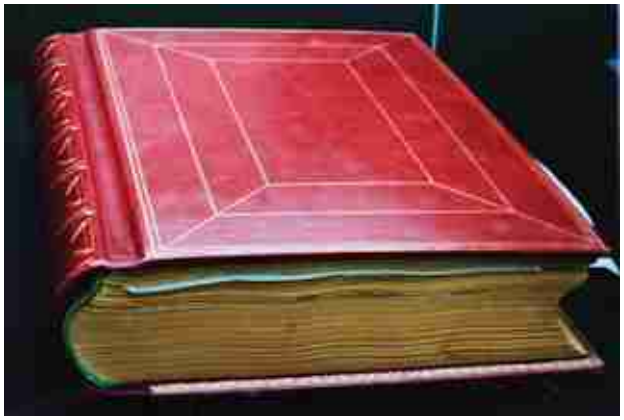
When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.

[8]

1456



The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term “psychological,” used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

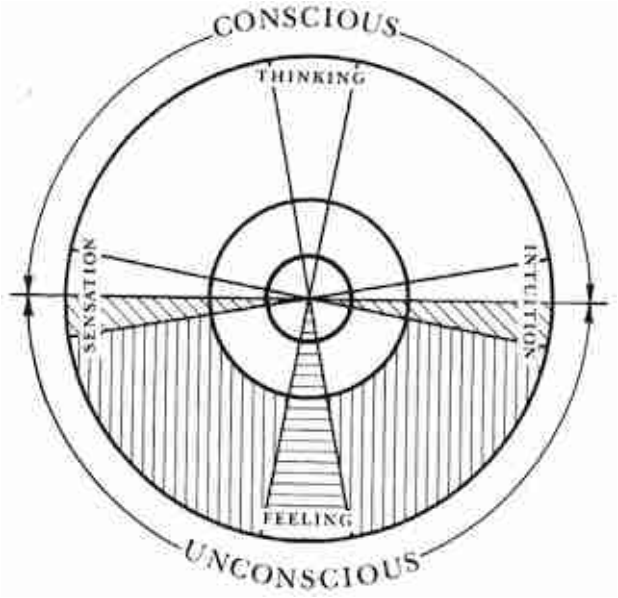
As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that second bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the outside world as the ordinary effect produced by the first bird.

[9]



If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the second is a "doctor" bird.

But we know that the extraordinary effect of the "doctor" bird is due to a projection upon it from the collective unconscious, from within the man.

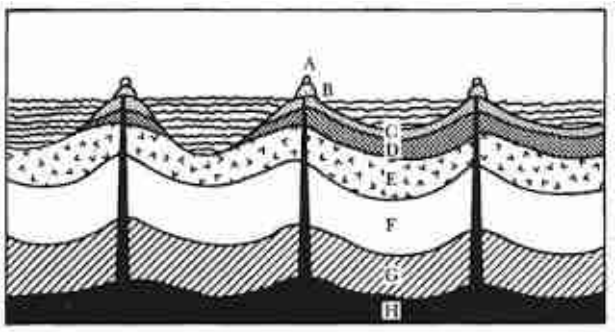
Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating within himself—appears to him as if in the external world.



A = Individuals.
B = Families.
C = Clans.
D = Nations.
E = Large Group (European man, for example).
F = Primate Ancestors.
G = Animal Ancestors in general.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an explanation of analysis.

The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and compliments exchanged.

In this way, one comes to the gateway of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvious to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s disposal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to correspond to objects in the external world, so that the latter, the real objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fashion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a number of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “European man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ancestors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection. Carl Jung, 1925 Seminar, Pages 134 - 143

Carl Jung across the web:

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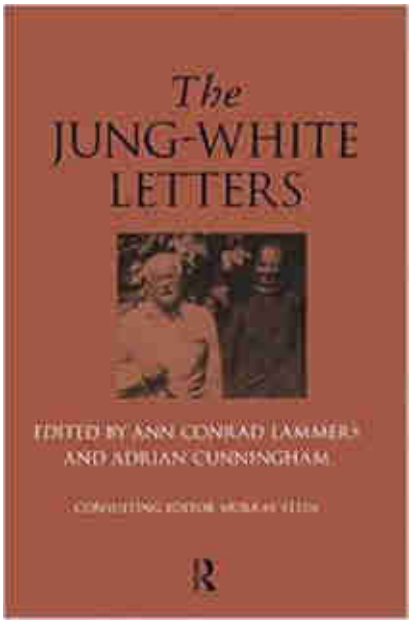
Carl Jung: I never allow myself to make statements about the divine entity,... (2015-12-19 06:11)

[1] 

[Carl Jung: I never allow myself to make statements about the divine entity...]

My Dear Father White, Oct. 5th, 1945

In the meantime I have finished reading the pamphlets you kindly have sent to me.

My first reaction was: what a pity, that you live in England and that I have you not at my elbow, when I am blundering in the wide field of theological knowledge. . . .

Excuse the irreverential pun: You are to me a white raven inasmuch as you are the only theologian I know of who has really understood something of what the problem of psychology in our present
world means.

You have seen its enormous implications.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!

This is a really rare occasion. . . .

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible com-

plex.

You can say, He is an illusion, but He is at least a psychological fact.

I surely never intended to say: He is nothing else but a complex. . . .

You have rendered justice to my empirical and practical standpoint throughout. I consider this as a very meritorious act, since most of my philosophically or theologically minded readers overlook my empiricism completely.

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. . . .

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . . Carl Jung to Victor White, 5Oct1945

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Carl Jung on The Black Serpent **(2015-12-19 07:08)**

[1]

1462

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.”

Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again.

The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the alluring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.”

There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness.

I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated.

I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring.

I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome.

I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.”

Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of

darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down.

My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the
mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante's Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, “This image is so and so,” only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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1. http://1.bp.blogspot.com/-4V0L4v5CI_s/VnU6eS1uabI/AAAAAAAAZxA/m4ttpSH5aFY/s1600/1serpent.jpg

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Jung-White Correspondence during Dr. Jung's Illness. **(2015-12-19 12:10)**

[1]

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Dear Dr. Jung, Dec. 11, 1946

I am extremely thankful to hear from Miss Schmid that you are now able to read.

I venture therefore to send you a few lines but refrain from saying all that I should like to do.

I need hardly tell you that you are very much in my thoughts and prayers at present, and, as I know, in those of very many other people in England too. . . .

Ever yours sincerely,

Victor White, O.P. Victor White, Jung-White Letters, Page 57.

Jung responded: on Dec. 18th, 1946:

Dear Father White,

Thank you for your dear letter.

It is a great consolation to know that one is included in the prayers of fellow beings.

The aspectus mortis (aspect of death) is a mighty lonely thing, when you are stripped of everything in the presence of God. . . .

I am very weak.

The situation dubious.

Death does not seem imminent, although an embolism can occur any time again.

I confess to be afraid of a long drawn-out suffering.

It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night.

Yet they are not mine, they belong to God, as everything else which bears mentioning.

Please write again to me.

You have a purity of purpose which is beneficial. . . .

I don’t know whether I can answer your next letter again.

But let us hope—

Gratefully yours,

C. G. Jung Carl Jung, Jung-White Letters, Pages 59-60

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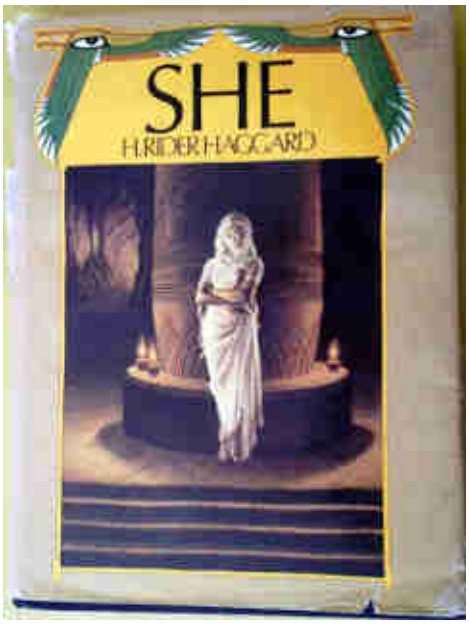
1. http://1.bp.blogspot.com/-oKOVkfk-BKQ/VnWBPJR0DfI/AAAAAAAAZxQ/5bpYCyapwlM/s1600/1victor.jpg

Carl Jung on "She." **(2015-12-20 06:25)**

[1] 

“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the material of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is taken up again.

The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly's problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, "She," who rules over all the things he has denied admittance into his mind.

When "She" is found, and finally loved by Holly, he is for a moment on the verge of madness.

He speculates on the possibility of imposing his unconscious symbol upon the external world.

That is, can "She" be taken to England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly's psychological development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their presentation of She.

They have brought out some brilliant ideas, and I have enjoyed their report very much.

Now I would like to make a few criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a personality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are discussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of

the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled to his satisfaction.

It left him with the problem of She, and the same problem follows him through most of his books.

Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's character.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the unconscious.

This has been the case with Haggard evidently.

Now there are a few details I would like to discuss.

Have you any idea why this ancient material comes up?

Miss Corrie: It is out of the collective unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts sooner or later.

Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and espe-

cially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridiculous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of "She" in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home with burned brains.

But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association with native women.

They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the native women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by Algernon Blackwood.

The book is called Incredible Adventures,10 and the story is "Descent into Egypt."

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective unconscious in Rider Haggard.

The fact that it comes about through his contact with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps "She" is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as "She," and yet he would understand that in part "She" is necessary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his problem.

Mr. Schmitz: He was not clear about it, so the unconscious produced this desire.

Dr. Jung: It is out of this groping about in his unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn't it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don't look at it in too special a way, it could be put in those terms.

That is, the man's attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysterical under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly respectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not attempt to interpret him.

Dr. Jung: He is certainly not a strong character, in fact he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, otherwise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus becomes the rising sun.

It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate
up to the very day of his father's death.

Kubin, too, never wrote at all until after his father died.

Dr. Jung: It is truly a critical moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in remotest times.

Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an archetypal pattern.

Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the unconscious material.

But which archetype is it that is reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and Nephthys the queen of night, and while in the womb he had sexual intercourse with his two sisters.

Here is an ever-recurring motive, the conflict between the two for the love of the hero.

Therefore we have the conflict between "She" and Amenartis.

In the Return of She the conflict comes up again, this time between "She" and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time "She" impersonates Isis, and the other is Nephthys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly “respectable” man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether a gentleman.

Through his youth he compensates the old Holly and allows the latter to play safe.

It is always Leo that takes the risks even to the point of being almost hot-potted.

Do you know what is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions taking the head.

Dr. Jung: And what does that mean? Insanity—all over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the collective unconscious.

At first the past looks dead, but as we get closer it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an enormous attraction for us.

Just look at the power of history over our minds as another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man’s conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: “She” said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect lost to this world.

Soon you can no longer explain yourself and then the way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-potting.

It is done by the primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a don again.

Offsetting the loss of Job is Leo's receiving the cloak of "She."

Leo gets into shape, he receives something from "She" but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimportant.

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot,

Billali, and Holly rightly placed, that is, as figures of the wise old man.

Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile.

The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end.

It comes down from the dim dawn of the world, and continues.

So when we obtain a complete realization of self, there comes with it the feeling of immortality.

Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one's life through the ages.

It gives one a feeling of eternity on this earth.

As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of "She" has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious. Carl Jung, 1925 Seminar, Pages 146-154

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://3.bp.blogspot.com/-ih5un7P0TQU/VnaBrVtbrzI/AAAAAAAAZxg/QlryQH4DVdc/s1600/1she.jpg

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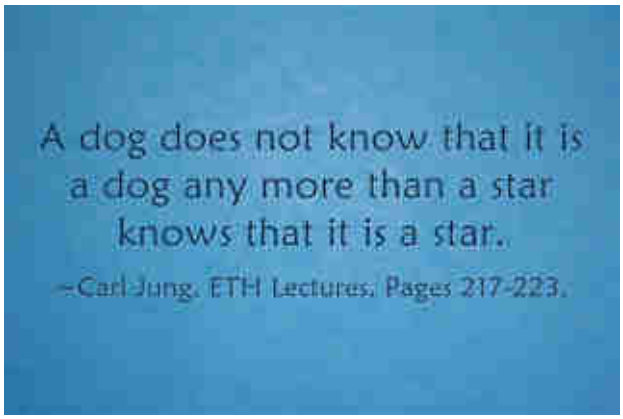
Some Carl Jung Quotations XII (2015-12-20 06:40)

[1]



A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

1484

[2]
We can hardly predict
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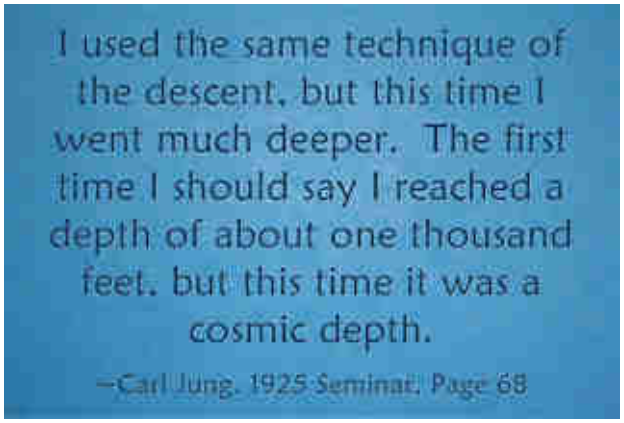
[3]


I used the same technique of
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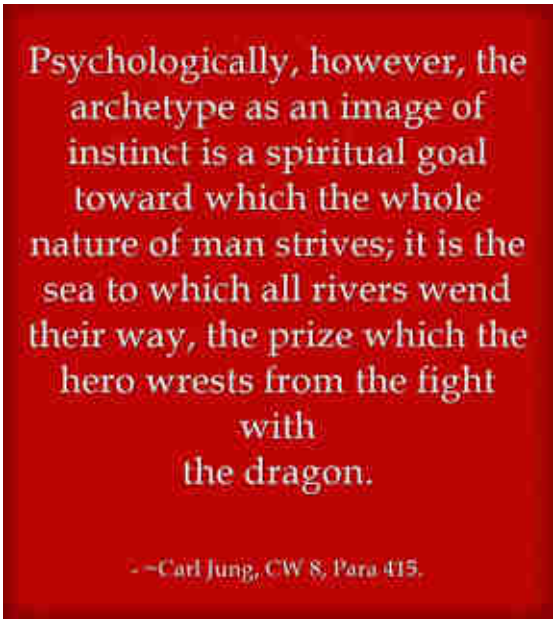
–Carl Jung, 1925 Seminar, Page 68

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

[4] 
Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.
~Carl Jung, CW 8, Para 415.

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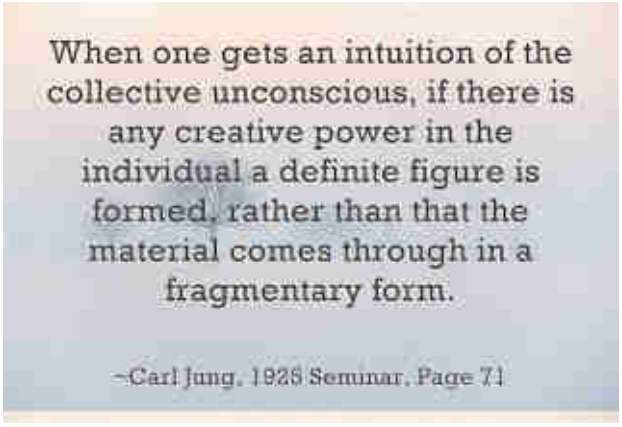
When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.
~Carl Jung, 1925 Seminar, Page 71

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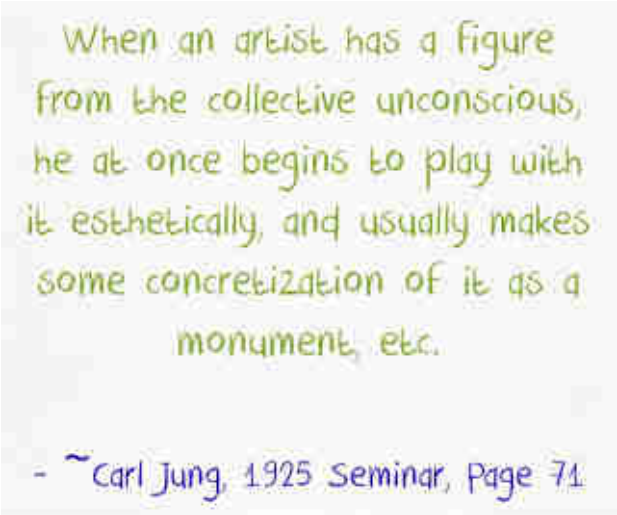
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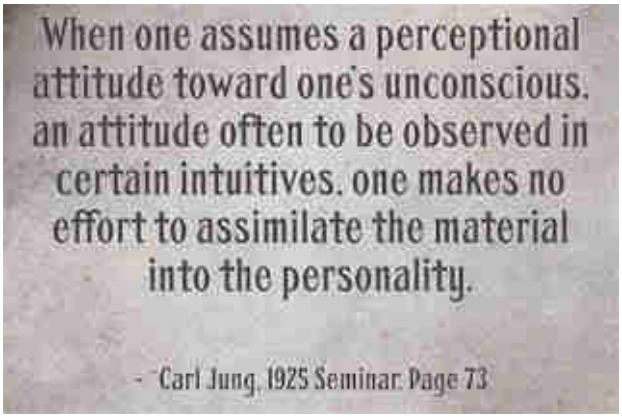
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- Carl Jung, 1925 Seminar Page 73

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[8]

Our effort today should be the double one of consciousness plus a full participation in life.
–Carl Jung, 1925 Seminar, Page 73

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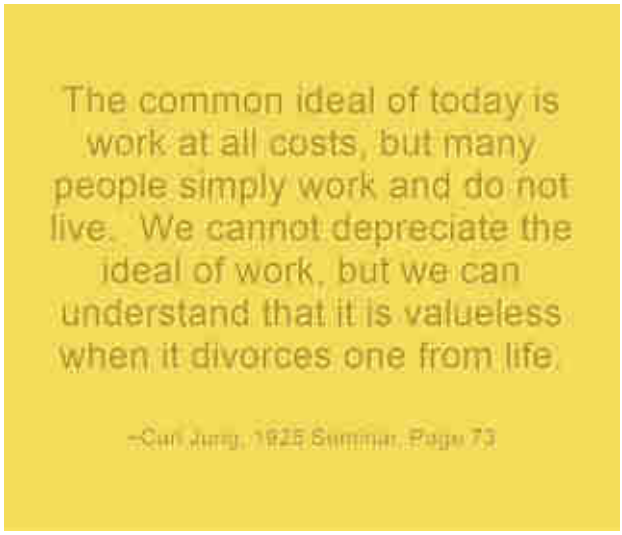
[9]


The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.
–Carl Jung, 1925 Seminar, Page 73

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[10]

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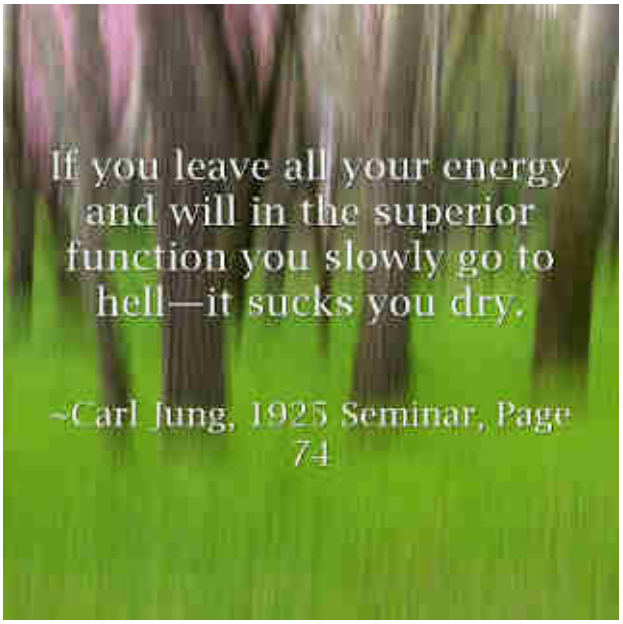
If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.
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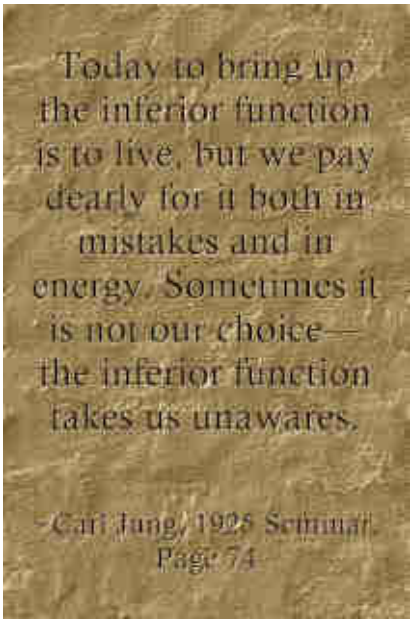
[11] 
Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares.
~Carl Jung, 1925 Seminar, Page 74

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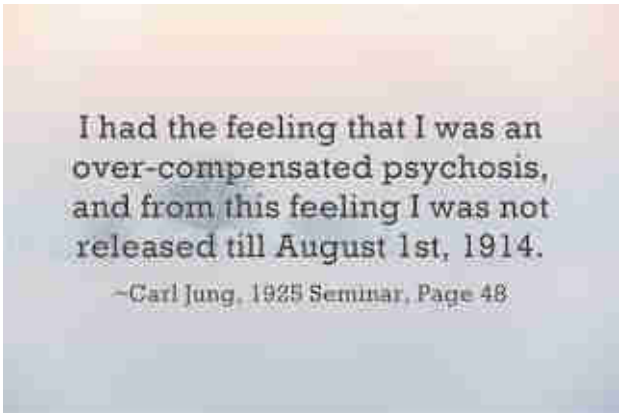
[12]


I had the feeling that I was an
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~Carl Jung, 1925 Seminar, Page 48

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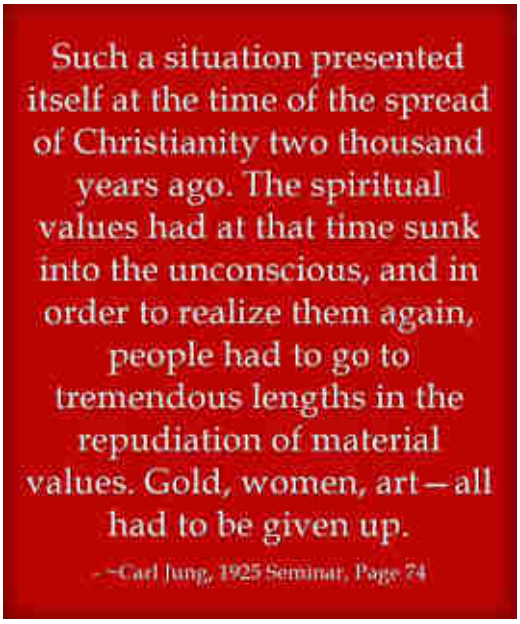
[13] 
Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.
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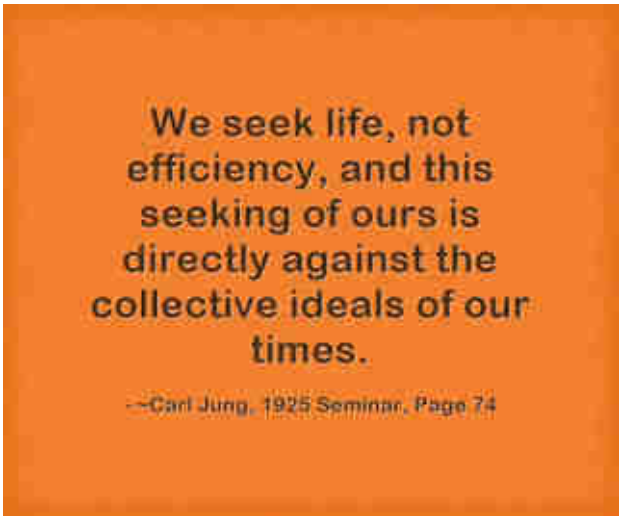
We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.
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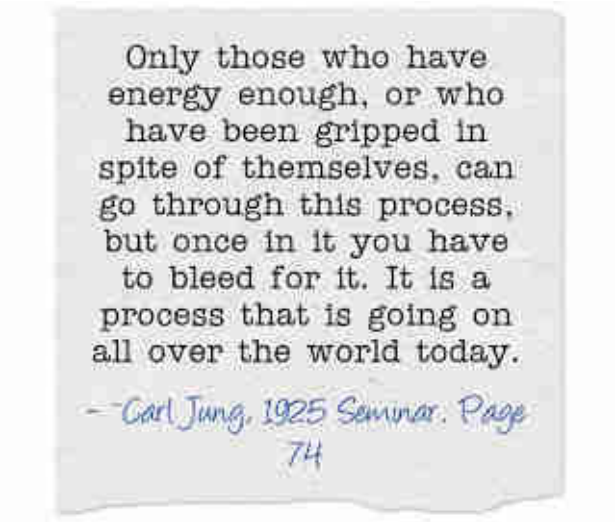
Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today.
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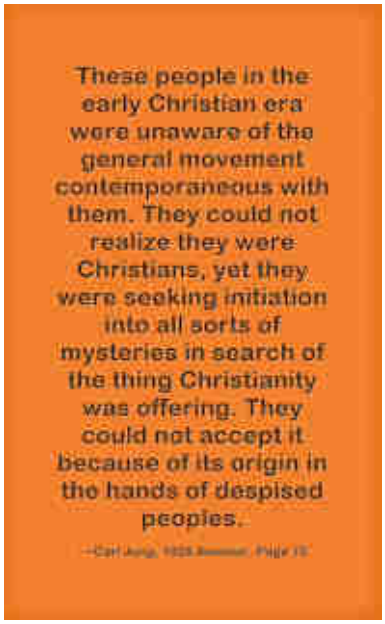
[16] 
These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised peoples.

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[17]

1492

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.
~Carl Jung, 1925 Seminar, Page 75

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[18]

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.
- ~Carl Jung, 1925 Seminar, Page 75

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Carl Jung across the web:

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Carl Jung on "The Evil Vineyard" by Marie Hay (2015-12-21 07:50)

[1]

“The Evil Vineyard”

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual

world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; instead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly powerless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be rescued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the committee.

Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private troubles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don't know in how far the author has come to it from inner motives, and how much she has taken over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding has done with Holly.

Thus I should analyze it first from the standpoint of the girl, and then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable animus figure?

Dr. Mann: Yes, because he is a power figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man representing wisdom.

The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets her into a trap.

Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her unconscious processes.

Before she was all right, and she had projected her animus into Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seeking him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role a woman must play.

She quite innocently lies to the man, then she behaves as though she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her serviceable to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any natural man will do it.

The woman gets into the position of the archaic woman, and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads into a breakdown.

What happens then?

The libido with no outlet goes into the unconscious in a lump, one might say.

It becomes an egg that she broods over and hatches out.

What is in this egg?

Feminine instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her from this tyrant.

The fantasies go on further and further with this theme of her being a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but without knowing why.

Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out of which an unconscious complex can form.

This begins in the personal unconscious.

At her first sexual experience she could have understood.

Many women do come into consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up.
This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima begins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the beginning of the state.

But if the anima ruled, the formation of a state would be impossible.

But how does the repression gradually come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons and don’t speak very loud, you are very polite, you don’t tread on another man’s shadow.

So it goes among primitives, and in this way tolerance has a chance to grow.

Through these observances, man’s anima became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man’s desire to keep the woman

chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when gradually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the exaggerated idea of chastity.

I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much present.

With the ideal of chastity comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he becomes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments follow infidelity.

Our exaggerated feeling about chastity has brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices surrounding witch-hunting.

But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmination of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete repression of instinct.

Images of times when such deeds as those of Henrico von Brunnen were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves influencing others.

The husband in this story responds to the activation of the collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collective fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the legends about it.

When Latimer saw it, something happened to him.

He said to himself: “This is the place, and I am that man Henrico von Brunnen.”

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary experience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the reality that frames the fantasy, you do just as Latimer did when he said, “I am Henrico von Brunnen—that
is my form.”

This brought him peace, but at the same time he had to live the thing.

He fell under the spell of the fantasy and was overcome by it.

He was no longer himself, but his unconscious.

So he died when he committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman’s unconscious into the man, the operation of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the woman's part in it.

If we look at it from the man's side it becomes different.

Until his marriage Latimer has lived the life of a learned man.

He has repressed the anima completely.

Then he goes out to seek "She," and finds her in this lovely young girl.

The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he made a plaything of her.

She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to play her role.

The more she fits into the anima role, the less he can get at her in reality.

Then he begins to make assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive than moonlight.

She had denied love, and so he began to seek for this thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in the night.

Thus following up the suspicions of the anima, he fell deeper and deeper into the snare.

Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal from the beginning.

Besides, it is only a hiding behind words to say that, for it does not explain anything. Carl Jung, 1925 Seminar, Pages 155-161

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

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WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/--HxZEBLKguQ/VnfnIaSRdQI/AAAAAAAAZys/yM0MOuthsWw/s1600/1vineyard.jpg

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Mrs. Jung: "Could you say something about the relation of the animus to immortality... (2015-12-21 13:08)

[1]

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925 Seminar, Page 168.

Carl Jung across the web:

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1. http://1.bp.blogspot.com/-P0MJeZDhLsI/VngxtGMZxmI/AAAAAAAAZy8/2b4QGYgmDWw/s1600/1carl.jpg

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Victor White: " I am just indescribably lonely, and it's some relief to me to tell you. . . ." (2015-12-21 17:15)

[1]

My dear C. G., November 8, 1953

The dilemma, reduced to its simplest terms, seems complete and insoluble.

If Christ is no longer an adequate and valid symbol of the Self, and in fact very inadequate, one-sided, unintegrated and harmful, then must not one choose—at whatever cost?

Faith in him, it seems to me, must be unconditional; once one "criticizes Christ" one has lost faith in him, and

one cannot in honesty preach him any more.

And one has lost any sense of oneness that one ever had with one's community, with the Church, with the "cause" that animates them. . . .

So I tell myself from time to time that, whatever the cost, I must get out. . . .

I am just indescribably lonely, and it's some relief to me to tell you. . . .

I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples); and yet I tremble to think what would have happened if I hadn't!

Ever Cordially,

Victor Jung-White Letters, Pages 216-217.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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1. http://3.bp.blogspot.com/-96jytIeyBtI/VnhtGPhLzJI/AAAAAAAAZzY/xh71kXqXJm8/s1600/1victor.jpg

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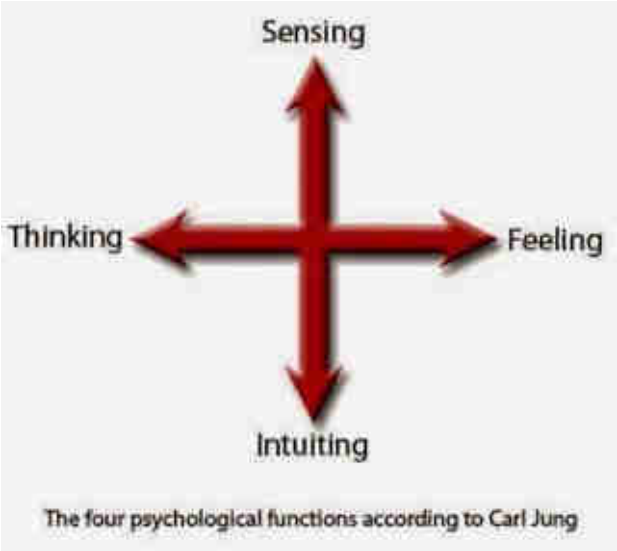
Carl Jung on the "Four Functions." (2015-12-22 05:06)

[1]

1506



The four psychological functions according to Carl Jung

Lecture 16

Dr. Jung:

I think there are some points about the functions in general that need further clarification.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and constituting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective unconscious.

Or the intruder may be from the external world.

Take, for example, an institution.

This may be unconscious and therefore an object rising out of myself, or it might be started from without by

something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it the conviction it does.

To be sure, not all the sense of conviction rests on the effect derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

Now, intuition carries with it a similar feeling of certainty, but of a different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction.

Nothing is more real than an idea to a person who thinks.

There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more intelligent than they are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander's eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the image of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to the archaic level.

We can see such a thing even in so simple a thing as the progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as being eternal.

It is these static images that underlie thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I

can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase “my country” can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has motive powe
r.
An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a thoroughly static idea?

But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic
images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other functions, into existence; meantime I offer these conceptions as a possible point of orientation.

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, “I don’t think you can cure me, but I would like to know why it is that I can’t be cured, because as you will see, there is really nothing that I do not know about myself.”

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

“Were you able to make so much money that you could live that way without working?”

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

He left my office with the firm conviction that, having “thought” the whole thing out, as he was pleased to put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister’s husband.

He is her brother-in-law, and one does not fall in love with one’s brother-in-law, therefore the fact is never admitted into consciousness.

It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facility.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.

So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their tendencies.

So far, these pictures have disregarded the unconscious.

In Diagram 8, I have brought this factor into consideration.

This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feeling is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never control entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.

In the center is the virtual nucleus or central government, representing the totality of the conscious and unconscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they cease to serve us.

In this region another virtual center often turns up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another’s shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, “Don’t go out at midday, it is dangerous not to see your shadow.”

We say, “Be careful when you don’t know your weaknesses.”

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.

This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects.

For we do have effects on people which we can neither predict nor adequately explain.

Instinct warns us to keep away from this racial side of ourselves.

If we became aware of the ancestral lives in us, we might disintegrate.

An ancestor might take possession of us and ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective unconscious is very great.

It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the purpose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and running about like mad.

As soon as he saw the explorer he became very quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one another that the whole thing is nonsense, not because they think it is, but because they use it as
a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them against their own fear.

This instinctive fear of the collective unconscious is very strong indeed in us.

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow cannot be stopped.

If one has once seen this happen one feels deeply frightened.

We have in general not much imagination about these things, but the primitive knows all about it.

For the most part, we are so cut off from it as to float above it.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is

reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term “psychological,” used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that second bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the outside world as the ordinary effect produced by the first bird.

If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the second is a “doctor” bird.

But we know that the extraordinary effect of the “doctor” bird is due to a projection upon it from the collective unconscious, from within the man.

Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating
within himself—appears to him as if in the external world.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these

experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an explanation of analysis.

The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and compliments exchanged.

In this way, one comes to the gateway of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvious to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s disposal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to correspond to objects in the external world, so that the latter, the real objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fashion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a number of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “European man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ancestors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection.

Appendix to Lecture 16

There has apparently been considerable misunderstanding of what I have said about the relation of the subject to the external object, and also about the relation of the subject to the world of the unconscious images.

In the supplementary material I have added to the lecture as given in the class, I hope to have been able to clear up these points, but as they are of unusual importance, it is worthwhile to pursue the matter further even if it should take us somewhat far afield.

Let us look at the matter historically, in order to get more light on the problem of the relation of the subject to the external object.

This is a theme philosophers have been in dispute about from very ancient times.

The doctrine of the esse in re was the point of view held by the antique world.

Everything we perceive outside ourselves is so completely “outside” as to be in no way conditioned by our way of perceiving it.

It is even as though there were emanations from our eyes illuminating the object and making it visible to us, so little cognizance does this view take of the subjective side of seeing.

This is the notion held by the uneducated man today.

This conception was followed by that of esse in intellectu solo; that is, what we see is an image in the head and nothing but that.

The question as to whether there are things beyond is left open. This would lead to a solipsism, and makes of the world a gigantic hallucination.

Our idea is of esse in anima.

This principle recognizes the objectivity of a world outside ourselves, but it holds that of this world we can never perceive anything but the image that is formed in our minds.

We never see an object as such, but we see an image which we project out upon the object.

We positively know that this image is only imperfectly similar to things as they are.

Thus it is indubitable that sound consists of waves; but only when the waves come at a certain rate, let us say sixteen to the second approximately, do we perceive waves as sound.

When the vibration is at sixteen or a more rapid rate, we do not sense waves at all, but hear a sound; below that rate we hear no sound, but feel the vibration of the air on the skin.

The same is true of light, which has wave character when examined with suitable apparatuses, but which to our eye has nothing of the kind.

That shows in how far the world as we perceive it is a subjective image—that is, an image within us—but at the same time this image is related, and indispensably related, to a thing in itself whose absolute nature is independent of our senses and impossible for us to perceive.

Whatever we perceive is an image in the psyche. In that sense, even external reality is in our heads, but only in that sense, and we must avoid speaking too much of the world as subjective images, lest we convey the impression of holding to transcendental idealism, which is practically esse in intellectu solo.

The esse in anima admits the subjective nature of our world perception, at the same time maintaining the assumption emphatically that the subjective image is the indispensable link between the individual entity, or entity of consciousness, and the unknown strange object.

I even hold that this case of the subjective image is the very first manifestation of a sort of transcendent function that derives from the tension between the entity of consciousness and
the strange object.

Everything I said about the image of the so-called external reality I have to say also about the images of the collective unconscious: namely, they refer to the influences of absolutely existing external
objects, and they are the psychic reactions to them, the only difference between the image of external reality and the archetype being that the former is conscious and the latter unconscious.

The archetype nonetheless appears also in the so-called external world if it is not “dug up” in ourselves by an analytical procedure.

But you can apply the same analytical processes to the image of external reality also, and see how subjective they are.

There is a further difference between the images of external reality and the archetypes.

Images of external reality make up the contents of our conscious memory and also of our artificial reminiscences—that is, our books, archives, etc.—while the archetypes are records of reactions to subjective sense-images.

In our conscious memory we record things as they are subjectively, as memories of real facts, but in the unconscious we record the subjective reactions to the facts as we perceive them in the conscious.

I should suppose that there are layers even of such repercussions, reactions of reactions, and that they would form the stratification of the mind.

Let us take an example:

The fact of Christianity persisting through the ages has left a certain reaction in our unconscious minds; let us call it reaction b.

This is a repercussion to another reaction we can call reaction a, that is, our conscious relation to Christianity throughout the ages.

It is reaction b, the repercussion to the conscious reaction, which reaches the unconscious strata and persists in our minds as an archetype.

That reaction b is modeled on an archetype already, which archetype is simply molded and reshaped by the new deposit.

Or to take another example: the most regular recurrence in the world is the rising and the setting of the sun.

Our consciousness remembers the real facts of this phenomenon, but our unconscious has recorded the untold millions of sunrises and sunsets in the form of a hero myth, and the hero myth is the expression of the way in which our unconscious has reacted to the conscious image of sunrise and sunset.

As reaction a is forming the image of the external world, so reaction b is forming the collective unconscious—what one could call a sort of mirage world or reflex world.

But it would be somewhat of a depreciation to make the dignity of the collective unconscious one of secondhand origin only.

There is another kind of consideration that allows us to envisage the collective unconscious as a firsthand phenomenon, something sui generis, in the following way.

say the collective unconscious is reaction a, or the first reaction, or first image of the world, while the conscious would be secondhand only.

“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the material of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is taken up again.

The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly's problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, "She," who rules over all the things he has denied admittance into his mind.

When "She" is found, and finally loved by Holly, he is for a moment on the verge of madness.

He speculates on the possibility of imposing his unconscious symbol upon the external world.

That is, can "She" be taken to England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly's psychological development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their presentation of She.

They have brought out some brilliant ideas, and I have enjoyed their report very much.

Now I would like to make a few criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a personality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are discussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled to his satisfaction.

It left him with the problem of She, and the same problem follows him through most of his books.

Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's character.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the unconscious.

This has been the case with Haggard evidently.

Now there are a few details I would like to discuss.

Have you any idea why this ancient material comes up?

Miss Corrie: It is out of the collective unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts sooner or later.

Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and especially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridiculous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of "She" in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home with burned brains.

But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association with native women.

They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the native women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by Algernon Blackwood.

The book is called Incredible Adventures,10 and the story is "Descent into Egypt."

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective unconscious in Rider Haggard.

The fact that it comes about through his contact with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps "She" is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as "She," and yet he would understand that in part "She" is necessary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his problem.

Mr. Schmitz: He was not clear about it, so the unconscious produced this desire.

Dr. Jung: It is out of this groping about in his unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn't it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don't look at it in too special a way, it could be put in those terms.

That is, the man's attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysterical under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly respectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not attempt to interpret him.

Dr. Jung: He is certainly not a strong character, in fact he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, otherwise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus becomes the rising sun.

It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate up to the very day of his father's death.

Kubin, too, never wrote at all until after his father died.

Dr. Jung: It is truly a critical moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in remotest times.

Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an archetypal pattern.

Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the unconscious material.

But which archetype is it that is reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and Nephthys the queen of night, and while in the womb he had sexual intercourse with his two sisters.

Here is an ever-recurring motive, the conflict between the two for the love of the hero.

Therefore we have the conflict between "She" and Amenartis.

In the Return of She the conflict comes up again, this time between "She" and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time "She" impersonates Isis, and the other is Nephthys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly “respectable” man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether a gentleman.

Through his youth he compensates the old Holly and allows the latter to play safe.

It is always Leo that takes the risks even to the point of being almost hot-potted.

Do you know what is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions taking the head.

Dr. Jung: And what does that mean? Insanity—all over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the collective unconscious.

At first the past looks dead, but as we get closer it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an enormous attraction for us.

Just look at the power of history over our minds as another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man’s conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: “She” said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect lost to this world.

Soon you can no longer explain yourself and then the way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-potting.

It is done by the primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a don again.

Offsetting the loss of Job is Leo's receiving the cloak of "She."

Leo gets into shape, he receives something from "She" but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimportant.

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot,

Billali, and Holly rightly placed, that is, as figures of the wise old man.

Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile.

The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end.

It comes down from the dim dawn of the world, and continues.

So when we obtain a complete realization of self, there comes with it the feeling of immortality.

Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one's life through the ages.

It gives one a feeling of eternity on this earth.

As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of "She" has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious.

"The Evil Vineyard"

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual

world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; instead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly powerless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be rescued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the committee.

Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private troubles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don't know in how far the author has come to it from inner motives, and how much she has taken over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding has done with Holly.

Thus I should analyze it first from the standpoint of the girl, and then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable animus figure?

Dr. Mann: Yes, because he is a power figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man representing wisdom.

The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets her into a trap.

Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her unconscious processes.

Before she was all right, and she had projected her animus into Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seeking him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role a woman must play.

She quite innocently lies to the man, then she behaves as though she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her serviceable to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any natural man will do it.

The woman gets into the position of the archaic woman, and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads into a breakdown.

What happens then?

The libido with no outlet goes into the unconscious in a lump, one might say.

It becomes an egg that she broods over and hatches out.

What is in this egg?

Feminine instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her from this tyrant.

The fantasies go on further and further with this theme of her being a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but without knowing why.

Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out of which an unconscious complex can form.

This begins in the personal unconscious.

At her first sexual experience she could have understood.

Many women do come into consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up.
This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima begins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the beginning of the state.

But if the anima ruled, the formation of a state would be impossible.

But how does the repression gradually come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons and don’t speak very loud, you are very polite, you don’t tread on another man’s shadow.

So it goes among primitives, and in this way tolerance has a chance to grow.

Through these observances, man’s anima became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man’s desire to keep the woman

chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when gradually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the exaggerated idea of chastity.

I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much present.

With the ideal of chastity comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he becomes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments follow infidelity.

Our exaggerated feeling about chastity has brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices surrounding witch-hunting.

But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmination of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete repression of instinct.

Images of times when such deeds as those of Henrico von Brunnen were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves influencing others.

The husband in this story responds to the activation of the collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collective fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the legends about it.

When Latimer saw it, something happened to him.

He said to himself: “This is the place, and I am that man Henrico von Brunnen.”

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary experience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the reality that frames the fantasy, you do just as Latimer did when he said, “I am Henrico von Brunnen—that
is my form.”

This brought him peace, but at the same time he had to live the thing.

He fell under the spell of the fantasy and was overcome by it.

He was no longer himself, but his unconscious.

So he died when he committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman’s unconscious into the man, the operation of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the woman's part in it.

If we look at it from the man's side it becomes different.

Until his marriage Latimer has lived the life of a learned man.

He has repressed the anima completely.

Then he goes out to seek "She," and finds her in this lovely young girl.

The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he made a plaything of her.

She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to play her role.

The more she fits into the anima role, the less he can get at her in reality.

Then he begins to make assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive than moonlight.

She had denied love, and so he began to seek for this thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in the night.

Thus following up the suspicions of the anima, he fell deeper and deeper into the snare.

Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal from the beginning.

Besides, it is only a hiding behind words to say that, for it does not explain anything.

"L'Atlantide"
Mr. Bacon read the report of the committee on L'Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

One view was that the book demonstrated a conflict in Benoît's mind between his spiritual side and a tendency toward material considerations.

It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing "bestsellers."

Looked at from that angle, Antinéa was not accepted as a true anima figure—that is, a creation of unconscious fantasies—but was taken as having been more than half constructed with a view to literary effect.

Another view represented in the committee was that the book represented a conflict between what was rational and what was irrational in Benoît's psychology, rather than as a conflict between a spiritual and a materialistic viewpoint.

Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but complete on all sides.

He has summarized his report as follows:

"The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may expect that she will punish him. In Benoît's romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, 'I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional
morality, love of woman and spirituality are opposites and cannot be reconciled.'

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby."

Dr. Jung: The most interesting point about this book is the way in which it differs from She, is it not, Mr. Bacon?

Mr. Bacon: Yes, I must say I was a little confused in trying to get at the differences, but for one thing there is the theme of luxury greatly emphasized in Benoît's book.

Miss Raevsky: Not only that, there is a sensualism that is much developed in it, even in Antinéa.

Dr. Jung: Yes, if you think of the outside details, there is a tremendous difference. In L'Atlantide as you say, there is an atmosphere of luxury, the beauty of the place is dwelt upon, the way which the people are received is described so as to bring out the details, while the corresponding features in She are very sparsely treated. Benoît is outspokenly esthetical.

One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an afternoon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît's is that of the salon.

When you mention the sensuality in L'Atlantide, you have something, but there is a still greater difference.

Benoît fully acknowledges the place of sexuality, while in Haggard it always appears as a fiendish element.

In Benoît it plays a big part, while in all of Haggard's books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

So it is worthwhile to go into some detail about this question of attitude.

In order to do that we must pay some attention to Antinéa.

I am not sure if the class got a very clear picture of Antinéa.

Mr. Bacon, will you describe the ways in which Antinéa differs from "She"?

Mr. Bacon: Antinéa is a much more physiological object than "She," who is very nebulous.

Antinéa is represented as full of animal desire.

Mr. Aldrich: "She" says nothing to me, while Antinéa is to me a real woman.

I think I was the only member of the committee who did not think of her as poison.

If the author could only have got himself together and not approached her as a split personality, he would have found Antinéa a very nice girl.

Dr. Jung: But you must admit it is a bit of a bad joke to have a salon full of dead men.

Mr. Aldrich: Ah, but she gave them immortality.

Dr. Jung: I must say that view is a little too optimistic, but it is true that Antinéa is usually depreciated, unnecessarily so if her circumstances are taken into consideration.

She is an omnipotent queen who can have her every mood and whim satisfied.

Such an Oriental queen can be very cruel without being vicious.

If we compare her with other similar types, she is not so bad.

Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this peculiar difference?

Mr. Schmitz: I believe that the difference between the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection with this world.

When the Romans conquered Gaul they surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French culture.

Dr. Jung: What Mr. Schmitz says is very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of the Middle Ages.

There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

They fortified the antique layers to such an extent that Christianity could not undo it.

The same is true more or less for all the Mediterranean peoples; that is, they remained more pagan than Christian.

It would be hard to say this to a Frenchman, because the French think of themselves as good Catholics.

And so they are, in one sense; even when most skeptical they are still good Catholics.

Otherwise Voltaire and Diderot would not be as acceptable as they are.

Thus one can be Catholic in a negative way, and be pleased with venom against the thing formerly most reverenced.

Those within the Church have a most positive attitude.

They center about Catholicism because they feel it embraces life.

Within its scope paganism persists, and so one finds among the most religious Frenchmen a full recognition of sexuality.

Today their point of view about sexuality is that it is amoral.

It is just obvious that it is accepted, and morality scarcely enters into the question.

A man goes regularly to church and keeps up whatever sexual practices he may see fit, for sexuality in his eyes has nothing to do with morality.

That is why sexuality receives the special treatment it does in France.

This peculiar difference explains, I think, every difference between “She” and Antinéa.

And since Antinéa has so definite a character, we can reconstruct something of the author’s conscious and arrive at an appreciation of a modern Frenchman.

Then there are other figures that throw much light on French psychology.

Take Le Mesge, for example.

Here is a pure rationalist living in an altogether irrational way, a thing typical of the French.

It is characteristic of the French mind to allow the limit of irrationality in behavior, and nowhere else can one see so many comical figures in reality; but they are nonetheless rational in their viewpoints.

Then Count Bielowsky, in spite of being a Pole, is a typical French figure of the Third Empire, a habitué of Paris.

His figure forms a necessary counterpart to that of Morhange, whose flirtatious attitude toward the church is compensated by Bielowsky’s flirtatious attitude toward “high life.”

The mediating figure between the two is Le Mesge.

Such contradictions always demand a compromise, and this comes about through a rational mediation.

But here there is too little life, so then Saint-A vit is brought in to provide temperament and passion.

A Frenchman always allows himself to have “fits,” where he can apply a whole arsenal of rhetoric.

There comes out a long series of tremendous words, put together in a perfect style, and then he is all right.

Mr. Aldrich: Morhange, according to the way I see him, has only a very feeble spirituality. I don’t believe he

ever had a religious emotion.

Dr. Jung: But you are Anglo-Saxon and he was a Catholic.

We can never know what Sacré-Coeur means to them, nor how they can excite themselves over the image of the Virgin.

We can say then that there is a peculiar atmosphere in L'Atlantide, and an altogether different one from She.

This is something I felt very profoundly and wonder if you did not also.

When one reads such a book one asks oneself, "What does it lead to?"

What does it mean to you?

Mrs. Zinno: It seems to me a going to death rather than to life.

Mr. Bacon: There is an indefinable sense of cheapness about it to me. It ends as if preparing for a sequel.

Mrs. Zinno: I think the figure of "She" is an effort to connect unreality to reality, but Antinéa remains stuck in unreality, that is, the unconscious.

Dr. Jung: You have touched upon something important there.

Antinéa does not try to get out, she makes no attempt to reach the world, nor to let the world reach her.

"She" is planning to rule the world, to get at it in some way.

That is a peculiarity of the Anglo-Saxon, this desire to get at the world and rule it.

It is quite conscious in England, and probably in fifty years will be equally so in America.

But the French point of view is to remain where they are.

The French are really not concerned with ruling the world, it is an affectation that Napoleon, who was not a true Frenchman, brought—i. e., the idea of dominating Europe.

The French are concerned with their own country.

It is no wonder then that Antinéa sticks where she is.

What I really feel about the issue is that it is hopeless.

It will be repeated one hundred times, and then there is an end of the whole business.

Antinéa will die, and then she will be on a throne in all her royal beauty with appropriate adornments.

It is a sort of apotheosis, something one can see at the end of a film, the idea of La Gloire.

There is a pantheon of fallen heroes, and there the whole thing ends in vain ambition.

Now, in She there is the feeling of enormous expectation at the end. One does not know, but the future is looked for.

What makes a great difference between the anima of the Frenchman and that of the Anglo-Saxon is that the latter contains a mysterious side of promise, therefore there is more feeling of spiritual potencies in
"She" than in Antinéa.

All that element is taken out of Antinéa by the supposition of her birth.

That rational suspicion is, of course, a tremendous depreciation of the function of the archetypes.

It is the "nothing but" spirit again.

The value is gone from the archetype.

It says, "You can't base yourself on the archetypes, so it is better not to build at all, the ground is not safe."

This is a peculiar fact that has to be reckoned with in the analysis of Frenchmen.

It is very hard to get them to take it seriously enough.

Their rationalism is blocking them at every point.

They have an exact view about everything and know what it is to the last dot.

They exhaust themselves in that fight.
Because of this knowing how everything works, they are inclined to depreciate the immediate facts of the soul, and to assume that everything is the result of an old civilization.

This was the attitude they had to take up in the Middle Ages as a compensation against the force of antiquity.

Christianity was not strong enough to hold them at the beginning, and this rationalism gave support to the Church.

The relation of this rationalism to the Church is something that an Anglo-Saxon can hardly understand.

Dr. de Angulo: Will you discuss the point made in the report of the committee to the effect that Antinéa was not an unconscious figure but was put into the unconscious setting deliberately?

Dr. Jung: I think Antinéa is partly conscious and partly unconscious.

When the Anglo-Saxon says she is twisted by the personal unconscious, he is commenting on the peculiar racial character of Antinéa.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity,

but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies.

But this problem of the anima and the animus is far too complex to be dealt with here.

The End Carl Jung, 1925 Seminar, Pages 131-168

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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1. http://2.bp.blogspot.com/-muP2XpsK1gw/VnkR65ygFsI/AAAAAAAAZzs/6enD2-La9zc/s1600/1functions.jpg

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Carl Jung on the "Four Functions" **(2015-12-22 05:08)**

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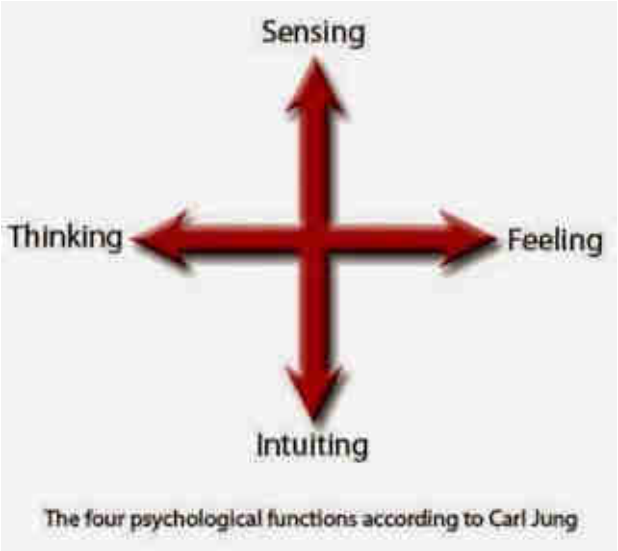

Lecture 16

Dr. Jung:

I think there are some points about the functions in general that need further clarification.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and constituting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we

say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective unconscious.

Or the intruder may be from the external world.

Take, for example, an institution.

This may be unconscious and therefore an object rising out of myself, or it might be started from without by something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it the conviction it does.

To be sure, not all the sense of conviction rests on the effect derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

Now, intuition carries with it a similar feeling of certainty, but of a different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction.

Nothing is more real than an idea to a person who thinks.

There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more intelligent than they are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander’s eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the image of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to the archaic level.

We can see such a thing even in so simple a thing as the progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as being eternal.

It is these static images that underlie thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase “my country” can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has motive powe
r.
An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a thoroughly static idea?

But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic
images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other functions, into existence; meantime I offer these conceptions as a possible point of orientation.

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, “I don’t think you can cure me, but I would like to know why it is that I can’t be cured, because as you will see, there is really nothing that I do not know about myself.”

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

“Were you able to make so much money that you could live that way without working?”

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

He left my office with the firm conviction that, having “thought” the whole thing out, as he was pleased to

put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister's husband.

He is her brother-in-law, and one does not fall in love with one's brother-in-law, therefore the fact is never admitted into consciousness.

It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facility.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.

So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their tendencies.

So far, these pictures have disregarded the unconscious.

In Diagram 8, I have brought this factor into consideration.

This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feeling is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never control entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.

In the center is the virtual nucleus or central government, representing the totality of the conscious and unconscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they cease to serve us.

In this region another virtual center often turns up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another’s shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, “Don’t go out at midday, it is dangerous not to see your shadow.”

We say, “Be careful when you don’t know your weaknesses.”

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.

This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects.

For we do have effects on people which we can neither predict nor adequately explain.

Instinct warns us to keep away from this racial side of ourselves.

If we became aware of the ancestral lives in us, we might disintegrate.

An ancestor might take possession of us and ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective unconscious is very great.

It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the purpose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and running about like mad.

As soon as he saw the explorer he became very quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one another that the whole thing is nonsense, not because they think it is, but because they use it as
a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them against their own fear.

This instinctive fear of the collective unconscious is very strong indeed in us.

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow cannot be stopped.

If one has once seen this happen one feels deeply frightened.

We have in general not much imagination about these things, but the primitive knows all about it.

For the most part, we are so cut off from it as to float above it.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term "psychological," used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that second bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the outside world as the ordinary effect produced by the first bird.

If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the second is a "doctor" bird.

But we know that the extraordinary effect of the "doctor" bird is due to a projection upon it from the collective unconscious, from within the man.

Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating within himself—appears to him as if in the external world.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an explanation of analysis.

The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and compliments exchanged.

In this way, one comes to the gateway of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvious to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s disposal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to

correspond to objects in the external world, so that the latter, the real objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fashion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a number of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “European man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ancestors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection.

Appendix to Lecture 16

There has apparently been considerable misunderstanding of what I have said about the relation of the subject to the external object, and also about the relation of the subject to the world of the unconscious images.

In the supplementary material I have added to the lecture as given in the class, I hope to have been able to clear up these points, but as they are of unusual importance, it is worthwhile to pursue the matter further even if it should take us somewhat far afield.

Let us look at the matter historically, in order to get more light on the problem of the relation of the subject to the external object.

This is a theme philosophers have been in dispute about from very ancient times.

The doctrine of the esse in re was the point of view held by the antique world.

Everything we perceive outside ourselves is so completely “outside” as to be in no way conditioned by our way of perceiving it.

It is even as though there were emanations from our eyes illuminating the object and making it visible to us, so little cognizance does this view take of the subjective side of seeing.

This is the notion held by the uneducated man today.

This conception was followed by that of esse in intellectu solo; that is, what we see is an image in the head and nothing but that.

The question as to whether there are things beyond is left open. This would lead to a solipsism, and makes of the world a gigantic hallucination.

Our idea is of esse in anima.

This principle recognizes the objectivity of a world outside ourselves, but it holds that of this world we can never perceive anything but the image that is formed in our minds.

We never see an object as such, but we see an image which we project out upon the object.

We positively know that this image is only imperfectly similar to things as they are.

Thus it is indubitable that sound consists of waves; but only when the waves come at a certain rate, let us say sixteen to the second approximately, do we perceive waves as sound.

When the vibration is at sixteen or a more rapid rate, we do not sense waves at all, but hear a sound; below that rate we hear no sound, but feel the vibration of the air on the skin.

The same is true of light, which has wave character when examined with suitable apparatuses, but which to our eye has nothing of the kind.

That shows in how far the world as we perceive it is a subjective image—that is, an image within us—but at the same time this image is related, and indispensably related, to a thing in itself whose absolute nature is independent of our senses and impossible for us to perceive.

Whatever we perceive is an image in the psyche. In that sense, even external reality is in our heads, but only in that sense, and we must avoid speaking too much of the world as subjective images, lest we convey the impression of holding to transcendental idealism, which is practically esse in intellectu solo.

The esse in anima admits the subjective nature of our world perception, at the same time maintaining the assumption emphatically that the subjective image is the indispensable link between the individual entity, or entity of consciousness, and the unknown strange object.

I even hold that this case of the subjective image is the very first manifestation of a sort of transcendent function that derives from the tension between the entity of consciousness and
the strange object.

Everything I said about the image of the so-called external reality I have to say also about the images of the collective unconscious: namely, they refer to the influences of absolutely existing external
objects, and they are the psychic reactions to them, the only difference between the image of external reality and the archetype being that the former is conscious and the latter unconscious.

The archetype nonetheless appears also in the so-called external world if it is not “dug up” in ourselves by an analytical procedure.

But you can apply the same analytical processes to the image of external reality also, and see how subjective they are.

There is a further difference between the images of external reality and the archetypes.

Images of external reality make up the contents of our conscious memory and also of our artificial reminiscences—that is, our books, archives, etc.—while the archetypes are records of reactions to subjective sense-images.

In our conscious memory we record things as they are subjectively, as memories of real facts, but in the unconscious we record the subjective reactions to the facts as we perceive them in the conscious.

I should suppose that there are layers even of such repercussions, reactions of reactions, and that they would form the stratification of the mind.

Let us take an example:

The fact of Christianity persisting through the ages has left a certain reaction in our unconscious minds; let us call it reaction b.

This is a repercussion to another reaction we can call reaction a, that is, our conscious relation to Christianity throughout the ages.

It is reaction b, the repercussion to the conscious reaction, which reaches the unconscious strata and persists in our minds as an archetype.

That reaction b is modeled on an archetype already, which archetype is simply molded and reshaped by the new deposit.

Or to take another example: the most regular recurrence in the world is the rising and the setting of the sun.

Our consciousness remembers the real facts of this phenomenon, but our unconscious has recorded the untold millions of sunrises and sunsets in the form of a hero myth, and the hero myth is the expression of the way in which our unconscious has reacted to the conscious image of sunrise and sunset.

As reaction a is forming the image of the external world, so reaction b is forming the collective unconscious—what one could call a sort of mirage world or reflex world.

But it would be somewhat of a depreciation to make the dignity of the collective unconscious one of secondhand origin only.

There is another kind of consideration that allows us to envisage the collective unconscious as a firsthand phenomenon, something sui generis, in the following way.

say the collective unconscious is reaction a, or the first reaction, or first image of the world, while the conscious would be secondhand only.

“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the mate-

rial of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is taken up again.

The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly's problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, "She," who rules over all the things he has denied admittance into his mind.

When "She" is found, and finally loved by Holly, he is for a moment on the verge of madness.

He speculates on the possibility of imposing his unconscious symbol upon the external world.

That is, can "She" be taken to England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly's psychological development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their presentation of She.

They have brought out some brilliant ideas, and I have enjoyed their report very much.

Now I would like to make a few criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a personality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are discussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled to his satisfaction.

It left him with the problem of She, and the same problem follows him through most of his books.

Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's character.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person

has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the unconscious.

This has been the case with Haggard evidently.

Now there are a few details I would like to discuss.

Have you any idea why this ancient material comes up?

Miss Corrie: It is out of the collective unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts sooner or later.

Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and especially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridiculous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of "She" in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home with burned brains.

But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association with native women.

They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the native women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by Algernon Blackwood.

The book is called Incredible Adventures,10 and the story is “Descent into Egypt.”

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective unconscious in Rider Haggard.

The fact that it comes about through his contact with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps “She” is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as “She,” and yet he would understand that in part “She” is necessary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his problem.

Mr. Schmitz: He was not clear about it, so the unconscious produced this desire.

Dr. Jung: It is out of this groping about in his unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn’t it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don’t look at it in too special a way, it could be put in those terms.

That is, the man’s attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysterical under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly respectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not attempt to interpret him.

Dr. Jung: He is certainly not a strong character, in fact he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, otherwise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus becomes the rising sun.

It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate
up to the very day of his father's death.

Kubin, too, never wrote at all until after his father died.

Dr. Jung: It is truly a critical moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in remotest times.

Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an archetypal pattern.

Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the unconscious material.

But which archetype is it that is reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and Nephthys the queen of night, and while in the womb he had sexual intercourse with his two sisters.

Here is an ever-recurring motive, the conflict between the two for the love of the hero.

Therefore we have the conflict between “She” and Amenartis.

In the Return of She the conflict comes up again, this time between “She” and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time “She” impersonates Isis, and the other is Nephthys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly “respectable” man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether a gentleman.

Through his youth he compensates the old Holly and allows the latter to play safe.

It is always Leo that takes the risks even to the point of being almost hot-potted.

Do you know what is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions taking the head.

Dr. Jung: And what does that mean? Insanity—all over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the collective unconscious.

At first the past looks dead, but as we get closer it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an enormous attraction for us.

Just look at the power of history over our minds as another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man's conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: "She" said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect lost to this world.

Soon you can no longer explain yourself and then the way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-potting.

It is done by the primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a don again.

Offsetting the loss of Job is Leo's receiving the cloak of "She."

Leo gets into shape, he receives something from "She" but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimportant.

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot,

Billali, and Holly rightly placed, that is, as figures of the wise old man.

Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry

than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile.

The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end.

It comes down from the dim dawn of the world, and continues.

So when we obtain a complete realization of self, there comes with it the feeling of immortality.

Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one's life through the ages.

It gives one a feeling of eternity on this earth.

As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of "She" has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious.

"The Evil Vineyard"

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; instead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly powerless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be rescued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the committee.

Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private troubles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don't know in how far the author has come to it from inner motives, and how much she has taken over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding has done with Holly.

Thus I should analyze it first from the standpoint of the girl, and then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable animus figure?

Dr. Mann: Yes, because he is a power figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man representing wisdom.

The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets her into a trap.

Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her unconscious processes.

Before she was all right, and she had projected her animus into Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seeking him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong

way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role a woman must play.

She quite innocently lies to the man, then she behaves as though she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her service-able to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any natural man will do it.

The woman gets into the position of the archaic woman, and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads into a breakdown.

What happens then?

The libido with no outlet goes into the unconscious in a lump, one might say.

It becomes an egg that she broods over and hatches out.

What is in this egg?

Feminine instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her from this tyrant.

The fantasies go on further and further with this theme of her being a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but without knowing why.

Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out of which an unconscious complex can form.

This begins in the personal unconscious.

At her first sexual experience she could have understood.

Many women do come into consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up.
This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima begins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the beginning of the state.

But if the anima ruled, the formation of a state would be impossible.

But how does the repression gradually come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons and don't speak very loud, you are very polite, you don't tread on another man's shadow.

So it goes among primitives, and in this way tolerance has a chance to grow.

Through these observances, man's anima became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man's desire to keep the woman chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when gradually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the exaggerated idea of chastity.

I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much present.

With the ideal of chastity comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he becomes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments follow infidelity.

Our exaggerated feeling about chastity has brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices surrounding witch-hunting.

But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmination of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete repression of instinct.

Images of times when such deeds as those of Henrico von Brunnen were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves influencing others.

The husband in this story responds to the activation of the collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collective fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the legends about it.

When Latimer saw it, something happened to him.

He said to himself: “This is the place, and I am that man Henrico von Brunnen.”

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary experience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the reality that frames the fantasy, you do just as Latimer did when he said, “I am Henrico von Brunnen—that is my form.”

This brought him peace, but at the same time he had to live the thing.

He fell under the spell of the fantasy and was overcome by it.

He was no longer himself, but his unconscious.

So he died when he committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman’s unconscious into the man, the operation of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the woman’s part in it.

If we look at it from the man’s side it becomes different.

Until his marriage Latimer has lived the life of a learned man.

He has repressed the anima completely.

Then he goes out to seek “She,” and finds her in this lovely young girl.

The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he made a plaything of her.

She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to play her role.

The more she fits into the anima role, the less he can get at her in reality.

Then he begins to make assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive than moonlight.

She had denied love, and so he began to seek for this thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in the night.

Thus following up the suspicions of the anima, he fell deeper and deeper into the snare.

Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal from the beginning.

Besides, it is only a hiding behind words to say that, for it does not explain anything.

"L'Atlantide"
Mr. Bacon read the report of the committee on L'Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

One view was that the book demonstrated a conflict in Benoît's mind between his spiritual side and a tendency toward material considerations.

It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing "bestsellers."

Looked at from that angle, Antinéa was not accepted as a true anima figure—that is, a creation of unconscious fantasies—but was taken as having been more than half constructed with a view to literary effect.

Another view represented in the committee was that the book represented a conflict between what was rational and what was irrational in Benoît's psychology, rather than as a conflict between a spiritual and a materialistic viewpoint.

Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but complete on all sides.

He has summarized his report as follows:

“The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may expect that she will punish him. In Benoît’s romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, ‘I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional morality, love of woman and spirituality are opposites and cannot be reconciled.’

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby.”

Dr. Jung: The most interesting point about this book is the way in which it differs from She, is it not, Mr. Bacon?

Mr. Bacon: Yes, I must say I was a little confused in trying to get at the differences, but for one thing there is the theme of luxury greatly emphasized in Benoît’s book.

Miss Raevsky: Not only that, there is a sensualism that is much developed in it, even in Antinéa.

Dr. Jung: Yes, if you think of the outside details, there is a tremendous difference. In L’Atlantide as you say, there is an atmosphere of luxury, the beauty of the place is dwelt upon, the way which the people are received is described so as to bring out the details, while the corresponding features in She are very sparsely treated. Benoît is outspokenly esthetical.

One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an afternoon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît’s is that of the salon.

When you mention the sensuality in L’Atlantide, you have something, but there is a still greater difference.

Benoît fully acknowledges the place of sexuality, while in Haggard it always appears as a fiendish element.

In Benoît it plays a big part, while in all of Haggard’s books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

So it is worthwhile to go into some detail about this question of attitude.

In order to do that we must pay some attention to Antinéa.

I am not sure if the class got a very clear picture of Antinéa.

Mr. Bacon, will you describe the ways in which Antinéa differs from “She”?

Mr. Bacon: Antinéa is a much more physiological object than “She,” who is very nebulous.

Antinéa is represented as full of animal desire.

Mr. Aldrich: “She” says nothing to me, while Antinéa is to me a real woman.

I think I was the only member of the committee who did not think of her as poison.

If the author could only have got himself together and not approached her as a split personality, he would have found Antinéa a very nice girl.

Dr. Jung: But you must admit it is a bit of a bad joke to have a salon full of dead men.

Mr. Aldrich: Ah, but she gave them immortality.

Dr. Jung: I must say that view is a little too optimistic, but it is true that Antinéa is usually depreciated, unnecessarily so if her circumstances are taken into consideration.

She is an omnipotent queen who can have her every mood and whim satisfied.

Such an Oriental queen can be very cruel without being vicious.

If we compare her with other similar types, she is not so bad.

Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with

such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this peculiar difference?

Mr. Schmitz: I believe that the difference between the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection with this world.

When the Romans conquered Gaul they surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French culture.

Dr. Jung: What Mr. Schmitz says is very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of the Middle Ages.

There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

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The End Carl Jung, 1925 Seminar, Pages 131-168

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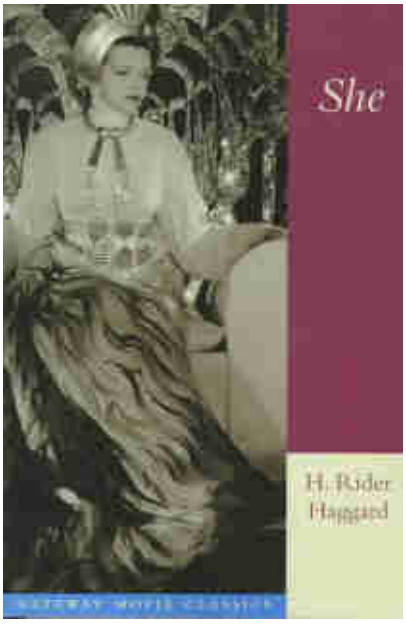
Carl Jung: Appendix to Lecture 16 1925 Seminar (2015-12-22 05:32)

[1] 

“L’Atlantide”

Mr. Bacon read the report of the committee on L’Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

One view was that the book demonstrated a conflict in Benoît's mind between his spiritual side and a tendency toward material considerations.

It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing "bestsellers."

Looked at from that angle, Antinéa was not accepted as a true anima figure—that is, a creation of unconscious fantasies—but was taken as having been more than half constructed with a view to literary effect.

Another view represented in the committee was that the book represented a conflict between what was rational and what was irrational in Benoît's psychology, rather than as a conflict between a spiritual and a materialistic viewpoint.

Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but complete on all sides.

He has summarized his report as follows:

"The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may expect that she will punish him. In Benoît's romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, 'I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional morality, love of woman and spirituality are opposites and cannot be reconciled.'

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby."

Dr. Jung: The most interesting point about this book is the way in which it differs from She, is it not, Mr. Bacon?

Mr. Bacon: Yes, I must say I was a little confused in trying to get at the differences, but for one thing there is the theme of luxury greatly emphasized in Benoît's book.

Miss Raevsky: Not only that, there is a sensualism that is much developed in it, even in Antinéa.

Dr. Jung: Yes, if you think of the outside details, there is a tremendous difference. In L'Atlantide as you say, there is an atmosphere of luxury, the beauty of the place is dwelt upon, the way which the people are received is described so as to bring out the details, while the corresponding features in She are very sparsely treated. Benoît is

outspokenly esthetical.

One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an afternoon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît's is that of the salon.

When you mention the sensuality in L'Atlantide, you have something, but there is a still greater difference.

Benoît fully acknowledges the place of sexuality, while in Haggard it always appears as a fiendish element.

In Benoît it plays a big part, while in all of Haggard's books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

So it is worthwhile to go into some detail about this question of attitude.

In order to do that we must pay some attention to Antinéa.

I am not sure if the class got a very clear picture of Antinéa.

Mr. Bacon, will you describe the ways in which Antinéa differs from "She"?

Mr. Bacon: Antinéa is a much more physiological object than "She," who is very nebulous.

Antinéa is represented as full of animal desire.

Mr. Aldrich: "She" says nothing to me, while Antinéa is to me a real woman.

I think I was the only member of the committee who did not think of her as poison.

If the author could only have got himself together and not approached her as a split personality, he would have found Antinéa a very nice girl.

Dr. Jung: But you must admit it is a bit of a bad joke to have a salon full of dead men.

Mr. Aldrich: Ah, but she gave them immortality.

Dr. Jung: I must say that view is a little too optimistic, but it is true that Antinéa is usually depreciated, unnecessarily so if her circumstances are taken into consideration.

She is an omnipotent queen who can have her every mood and whim satisfied.

Such an Oriental queen can be very cruel without being vicious.

If we compare her with other similar types, she is not so bad.

Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this peculiar difference?

Mr. Schmitz: I believe that the difference between the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection with this world.

When the Romans conquered Gaul they surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French culture.

Dr. Jung: What Mr. Schmitz says is very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

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The End Carl Jung, 1925 Seminar, Pages 146-168

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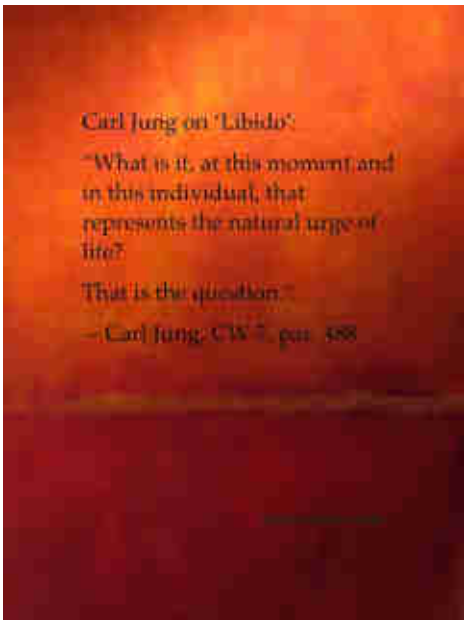
1. http://2.bp.blogspot.com/-1SYBWR9gnsE/VnkYKlkgDeI/AAAAAAAAZ0E/uMjoQuTLFxg/s1600/1she.jpg

Dr. Jung asked "...did you have always the sense of being in control of your tools?" (2015-12-23 04:55)

[1] 
Carl Jung on 'Libido':
"What is it, at this moment and
in this individual, that
represents the natural urge of
life?
That is the question."
– Carl Jung: CW 7, par. 388

[...did you have always the sense of being in control of your tools?"]

Lecture 5

Questions and Discussion

No written questions were handed in.

The following verbal question was asked:

"When you were in the process of investigating the unconscious, as you described it last time, did you have always the sense of being in control of your tools?"

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of the unconscious.

Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a

woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another—let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one's ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, "Keep away from all that," and it is always tending to increase rather than reduce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature's forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may denounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one-sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the

life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for example.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was confronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth century.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the reality of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly impressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious—

before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in the country and came to a crossing. I was walking with someone, but did not know who it was—today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs official. It was Freud.

In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me, "Did you notice him?

He has been dead for thirty years, but he can't die properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the slopes of mountains.

The streets consisted of steps going up and down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing walking about there.

"Did you notice him?" my shadow asked me.

"He has been dead since the twelfth century, but he is not yet properly dead.

He always walks here among the people, but they don't see him."

I was quite bewildered that the people paid no attention, and then I awoke.

This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

"What does it mean that he is dead and so depreciated?" is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blossomed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no satisfactory meaning for it.

That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo Vecchio in Florence.

It was most luxurious, with columns, floor, and balustrade of marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green stone like emerald.

It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower belonging to a castle.

I knew that my children were there too.

Suddenly a white bird came flying down and gracefully alighted on the table.

It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my neck very tenderly.

Then all at once she was gone, and the dove was there and spoke slowly with a human voice.

It said, “I am allowed to transform into a human form only in the first hours of the night, while the male dove is busy with the twelve dead.”

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with twelve dead?

I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words:
“Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy.”

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the signs of the Zodiac, etc.

I had just written about the twelve signs of the Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous animation of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, “Well then, I must try to live through these experiences again,” so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: “I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: 'Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' With these words the bird flew away and I awoke" (cited in Liber Novus, 198).

"For Heaven's sake," I said to myself, "is it possible that I have to get into this nonsense for the sake of animating the unconscious?"

That year I did all sorts of idiotic things like this, and enjoyed them like a fool.

It raised a lot of inferior feelings in me, but I knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand that I was reading.

I began to fantasize, and before I knew it, I was in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremendous power.

I tried to repress the fantasy, but it came again and held me bound for two hours.

Three or four weeks later it came again, when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal complexes all over Europe.

I thought a great deal about the chances of a great social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was something I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not science, what is it?”

Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two alternatives in the world.

That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

Then I got another shot like the first: “That is art.”

This time I caught her and said, “No it is not,” and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-Ff7Tfez5cFI/VnphSndd-CI/AAAAAAAAZ0U/suCmSmDNWiA/s1600/1libido.jpg

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Carl Jung on "Intuition" as a Superior and Inferior Function (2015-12-23 05:59)

[1]

Dr. Mann's question: "Is it not by intuition that one arrives most easily at the transcendent function, and if a person is lacking in that function—that is, in intuition—are not the difficulties greatly increased?

Must one not reach the transcendent function alone, that is, unaided?"

Dr. Jung: It depends very much on the person's type as to what part intuition plays in finding the transcendent function.

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

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1. http://1.bp.blogspot.com/-OlvS4C6tsSs/VnpwbI9BRPI/AAAAAAAAZ0k/jARBG-3rrd8/s1600/1mann.jpg

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Carl Jung: If the superior function is intuition, for example, then the intuitions are directly in the way, (2015-12-24 06:28)

[1]

1600

[Carl Jung: If the superior function is intuition, for example, then the intuitions are directly in the way..]

Lecture 4

Questions and Discussion

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It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.

Lecture

At our last meeting I told you all that I could about the making of the Psychology of the Unconscious and its effect on me.

It was published in 1912, as Wandlungen und Symbole der Libido.

The problem it brought to focus in my mind was that of the hero myth in relation to our own times.

With the fundamental thesis of the book, namely the splitting of the libido into a positive and a negative current, Freud was, as I have said, in utter disagreement.

The publishing of the book marks the end of our friendship.

Today I would like to speak about the subjective aspect of the Psychology of the Unconscious.

When one writes such a book, one has the idea that one is writing about certain objective material, and in my case I thought I was merely handling the Miller fantasies with a certain point in view together with the attendant mythological material.

It took me a long time to see that a painter could paint a picture and think the matter ended there and had nothing whatever to do with himself.

And in the same way it took me several years to see that it, the Psychology of the Unconscious, can be taken as myself and that an analysis of it leads inevitably into an analysis of my own unconscious processes.

Difficult as it is to do this in a lecture, it is this aspect I would like to discuss, tracing out especially the ways in which the book seemed to forecast the future.

As you remember, the book begins with a statement about two kinds of thinking that can be observed: intellectual or directed thinking, and fantastic or passive automatic thinking.

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.

I took Miss Miller's fantasies as such an autonomous form of thinking, but I did not realize that she stood for that form of thinking in myself.

She took over my fantasy and became stage director to it, if one interprets the book subjectively.

In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

As a form of thinking I held it to be altogether impure, a sort of incestuous intercourse, thoroughly immoral from an intellectual viewpoint.

Permitting fantasy in myself had the same effect on me as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will.

It shocked me, in other words, to think of the possibility of a fantasy life in my own mind; it was against all the intellectual ideals I had developed for myself, and so great was my resistance to it, that I could only admit the

fact in myself through the process of projecting my material into Miss Miller's.

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman.

As a matter of fact, Miss Miller did afterwards become entirely deranged.

During the war I had a letter from the man who was Miss Miller's doctor in America, telling me that my analysis of her fantasy material had been a perfectly correct one, that in her insanity the cosmogonic myths
touched upon had come fully to light.

Also Flournoy, who had her under observation at the time I first read her material, told me that my analysis had been correct.

There was such a tremendous activity of the collective unconscious that it is not surprising she was finally overcome.

I had to realize then that in Miss Miller I was analyzing my own fantasy function, which because it was so repressed, like hers, was semi-morbid.

When a function is repressed that way, it becomes contaminated by material from the collective unconscious.

So Miss Miller would, in a way, be a description of my impure thinking; and thus in this book the question of the inferior function and the anima comes up.

In the second part of the book there comes the "Hymn of Creation."

This is the positive expression of the unfolding of energy: or generating power—it is the way up.

The "Song of the Moth"4 is the way down; it is light created, and then creating going to its end, a kind of enantiodromia.

In the first case it is the period of growth, of youth, of light and summer.

In the moth the libido is shown to burn its wings in the light it has created before; it is going to kill itself in the same urge that brought it to birth.

With this duality in the cosmic principle, the book ends.

It leads up to the pairs of opposites, that is, to the beginning of the Types.

The next portion of the book deals with creative energy in a different aspect.

Energy can show itself in manifold forms and in a process of transition from6 one form to another.

The basic transformation is that which ensues when the energy passes from strictly biological needs into cultural achievements.

From this point on it is a matter of evolution.

How is it possible then to get across from the sexual, for example, to the spiritual, not only from the scientific standpoint, but as a phenomenon in the individual?

Sexuality and spirituality are pairs of opposites that need each other.

How is the process that leads from the sexual stage to the spiritual stage brought about?

The first image that comes up is the hero.

It is a most ideal image whose qualities change from age to age, but it has always embodied the things people value the most.

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

The unconscious makes the hero symbol, and therefore the hero means a change of attitude.

But this hero symbol comes also from the unconscious, which is also nature, that same nature which is not the least interested in the ideal that man is struggling to formulate.

Man comes then into conflict with the unconscious, and this struggle is that of winning free from his unconscious, his mother.

His unconscious, as I said, forms images of perfect people, but when he tries to realize these hero types, another trend in the unconscious is aroused, [a trend] to the attempt to destroy the image.

So is developed the terrible mother, the devouring dragon, the dangers of rebirth, etc.

At the same time the appearance of the hero ideal means the strengthening of the hopes of man.

It gives man the notion that he can reorganize the lines of his life if the mother will allow it.

This can't be done by a literal rebirth, so it is accomplished by a transformation process, or psychological rebirth.

But this is not to be done without serious battle with the mother.

The paramount question becomes, Will the mother allow the hero to be born?

And then, What can be done to satisfy the mother so that she will allow it?

Thus we come to the idea of the sacrifice as embodied in the bull-sacrifice of Mithras.

This is not a Christian but a Mithraic idea.

The hero himself is not sacrificed, but his animal side, the bull.

A discussion of the role of the mother or unconscious as both birthplace and source of destruction leads to the idea of the dual mother role, or the existence of the pairs of opposites in the unconscious,
the principle of construction and the principle of destruction.

A sacrifice must be done in order to cut the hero away from the power of the unconscious and give him his individual autonomy.

He has to pay himself off and contrive to fill the vacuum left in the unconscious. What is to be sacrificed?

According to mythology, it is childhood, the veil of Maya, past ideals.

In connection with this I may say there is a passage in the Psychology of the Unconscious upon which I have often been attacked.

I have said there that the greatest help in getting one over the dangers of the rebirth and breaking away from the mother was to be found in regular work.

Sometimes in thinking over this I have thought that was a cheap and inadequate way of meeting this tremendous problem, and then I have been inclined to side with my critics.

But the more I have thought of it, the more I have been convinced that after all I was in the first place correct, and our regularly repeated efforts to throw off unconsciousness—that is, by regular work—has
made our humanity.

We can conquer unconsciousness by regular work but never by a grand gesture.

If I say to a Negro, how do you deal with your unconscious?

He gives as answer, “By work.”

“But,” I say, “your life is all play.”

This he vehemently denies and explains to me that much of his life passes in the performance of the most laborious dances for the spirits.

Dancing to us is really play, it is lightness and grace, but for primitives it is really hard work.

All ceremonies may be said to be work, and our sense of work to be derivative therefrom.

Following this theme further, I can give the illustration of the action of the Australian Negro when he is sick.

He goes to a place where his churinga is hidden in the rocks.

He rubs it.

The churinga is full of healthy magic, and when he rubs it, this gets into his system and his sickness goes into the churinga which then is put back in its place in the rocks where it can digest the sickness and
refill itself with healthy magic.

That replaces prayer.

We would say one got strength from God through prayer, but the primitive gets strength from God by work.

If you have followed these explanations at all, you will have seen that the material could not fail to make a great impression on me, I mean the mythological material with which I was working.

One of the most important influences was that I elaborated Miss Miller's morbidity into myths in a way satisfactory to myself, and so I assimilated the Miller side of myself, which did me much good.

To speak figuratively, I found a lump of clay, turned it to gold and put it in my pocket.

I got Miller into myself and strengthened my fantasy power by the mythological material.

Then I continued my active thinking, but with hesitancy.

It seemed as if my fantasy were going away from the material.

At this time I wrote little.

Through the fact that I worried about my difficulty with Freud, I came to study Adler carefully in order to see what was his case against Freud.

I was struck at once by the difference in type.

Both were treating neurosis and hysteria, and yet to the one man it looked so, and to the other it was something quite different.

I could find no solution.

Then it dawned on me that possibly I was dealing with two different types, who were fated to approach the same set of facts from widely differing aspects.

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.

By discussion with my personal friends, I found that because of this continued projection into them of my inferior function, I was always in danger of depreciating them.

My patients I could take impersonally and objectively, but my friends I had to meet on a feeling basis, and as feeling is a relatively undifferentiated function in me, and therefore in the unconscious, it naturally
carried a heavy load of projections.

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

It was equally annoying to my extravert friends to have to admit an inferior introvert within themselves.

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.

There were contained in this several mistakes which I afterwards could rectify.

Thus, for example, I thought that an extravert must always be a feeling type, which was clearly a projection growing out of the fact of my own extraversion being associated with my unconscious feeling.

All of this is the outside picture of the development of my book on the types.

I could perfectly well say this is the way the book came about and make an end of it there.

But there is another side, a weaving about among mistakes, impure thinking, etc., etc., which is always very difficult for a man to make public.

He likes to give you the finished product of his directed thinking and have you understand that so it was born in his mind, free of weakness.

A thinking man's attitude toward his intellectual life is quite comparable to that of a woman toward her erotic life.

If I ask a woman about the man she has married, "How did this come about?" she will say, "I met him and loved him, and that is all."

She will conceal most carefully all the little back alleys of the erotic highway she has travelled, all the little meannesses, and squinting situations that she may have been involved in, and she will present you with an unrivalled perfection of smoothness.

Above all she will conceal from you the erotic mistakes she has made.

She will not have it that she has been weak in this her strongest function.

Just so with a man about his books.

He does not want to tell of the secret alliances, the faux pas of his mind.

This it is that makes lies of most autobiographies.

Just as sexuality is in women largely unconscious, so is this inferior side of his thinking largely unconscious in a man.

And just as a woman erects her stronghold of power in her sexuality, and will not give away any of the secrets of its weak side, so a man centers his power in his thinking and proposes to hold it as a solid front against the public, particularly against other men.

He thinks if he tells the truth in this field it is equivalent to turning over the keys of his citadel to the enemy.

But this other side of his thinking is not repellent to a woman, and therefore a man can usually speak freely

of it to a woman, particularly to a certain sort of woman.

As you know I think of women as belonging in general to two types, the mother and the hetaira.

The hetaira type acts as the mother for the other side of men's thinking.

The very fact of its being a weak and helpless sort of thinking appeals to this sort of woman; she thinks of it as something embryonic which she helps to develop.

Paradoxical as it may seem, even a cocotte may sometimes know more about the spiritual growth of a man than his own wife.

Now at this time, inasmuch as I was actively thinking, I had to find some way to reserve myself, so to speak, and to pick up the other, the passive side of my mental life.

This, as I have said, a man dislikes to do because he feels so helpless.

He can't quite manage it, and feels inferior—it is as though he were a log being tossed about in a stream, and so he gets out of it as soon as possible.

He repudiates it because it is not pure intellect—even worse than that, it might be feeling.

He feels himself a victim of all of that, and yet he must deliver himself over to it in order to get at his creative power.

Since my anima had been definitely awakened by all that mythological material I had been working with, I was forced now to give attention to that other side, to my unconscious inferior side

in other words. This sounds very easy I know, but it is a statement a man hates to make.

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

That is to say, I turned all my libido within in order to observe the dreams that were going on.

It has been said by Léon Daudet that dreams do not only appear in the sleep but, having a life of their own, they continue also during the daytime below the level of consciousness.

This is of course not a new idea, but one that cannot be emphasized too often.

One is able to catch dreams best at night because one is then passive.

However, with a dementia praecox patient it can be observed how the dreams come to the surface even in the daytime, because these people are passive all the time, so to speak, and simply turn themselves over to the dream life.

A thinking man's mind is active during the day (and remember I am speaking now exclusively of men; the process is different in women), but no dreams can be caught in this state.

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the un-

conscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.

But it cannot be done by just lying down on a couch and relaxing, it has to be done by a definite giving over of the libido in full sum to the unconscious.

I trained myself to do this; I gave all my libido to the unconscious in order to make it work, and in this way I gave the unconscious a chance, the material came to light and I was able to catch it in flagrante.

I found that the unconscious is working out enormous collective fantasies.

Just as, before, I was passionately interested in working out myths, now I became just as much interested in the material of the unconscious.

This in fact is the only way of getting at myth formation.

And so the first chapter of the Psychology of the Unconscious became most correctly true.

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.

I have tried to fuse these two currents of outer and inner experience in the book of the Types, and have termed the process of the fusion of the two currents the transcendent function.

I found that the conscious current went one way and the unconscious another, and I could not see where they could become together.

The individual tends toward an abysmal split, for the intellect can only dissect and discriminate, and the creative element lies out of reach of the intellect in the unconscious.

The possibility of a mediation between the conscious and the unconscious, which I have formulated in the transcendent function, came as a great light.

Now the time is up and I have told you a very great deal, but do not assume that I have told all! Carl Jung, 1925 Seminar, Pages 27 -36

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Carl Jung on "Archetype" and "Archetypal Image [Lexicon] (2015-12-24 06:48)

[1]

Archetype

Primordial, structural elements of the human psyche. (See also archetypal image and instinct.)

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure-indeed they are its psychic aspect. They represent, on the one hand, a very strong instinctive conservatism, while on the other hand they are the most effective means conceivable of instinctive adaptation. They are thus, essentially, the chthonic portion of the psyche . . . that portion through which the psyche is attached to nature.["Mind and Earth," CW 10, par. 53.]

It is not . . . a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acquisitions but, in the main, common to all, as can be seen from [their] universal occurrence.["Concerning the Archetypes and the Anima Concept," CW 9i, par. 136.] Archetypes are irrepresentable in themselves but their effects are discernible in archetypal images and motifs.

Archetypes . . . present themselves as ideas and images, like everything else that becomes a content of consciousness.["On the Nature of the Psyche," CW 8, par. 435.]

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce.["A Psychological Approach to the Trinity," CW 11, par. 222, note 2.]

Jung also described archetypes as "instinctual images," the forms which the instincts assume. He illustrated this using the simile of the spectrum.

The dynamism of instinct is lodged as it were in the infra-red part of the spectrum, whereas the instinctual image lies in the ultra-violet part. . . .

The realization and assimilation of instinct never take place at the red end, i.e., by absorption into the instinctual sphere, but only through integration of the image which signifies and at the same time evokes the instinct, although in a form quite different from the one we meet on the biological level.["On the Nature of the Psyche," CW 8, par. 414.]

Archetype

Psychologically . . . the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.[Ibid., par. 415.]

Archetypes manifest both on a personal level, through complexes, and collectively, as characteristics of whole cultures. Jung believed it was the task of each age to understand anew their content and their effects.

We can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide.

If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it.["The Psychology of the Child Archetype," CW 9i, par. 267.]

Archetypal image

The form or representation of an archetype in consciousness. (See also collective unconscious.)

[The archetype is] a dynamism which makes itself felt in the numinosity and fascinating power of the archetypal image.["On the Nature of the Psyche," CW 8, par. 414.]

Archetypal images, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales.

An archetypal content expresses itself, first and foremost, in metaphors.

If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the

unknown third thing that finds more or less adequate expression in all these similes, yet-to the perpetual vexation of the intellect-remains unknown and not to be fitted into a formula.["The Psychology of the Child Archetype," CW 9i, par. 267]

On a personal level, archetypal motifs are patterns of thought or behavior that are common to humanity at all times and in all places.

For years I have been observing and investigating the products of the unconscious in the widest sense of the word, namely dreams, fantasies, visions, and delusions of the insane.

I have not been able to avoid recognizing certain regularities, that is, types. There are types of situations and types of figures that repeat themselves frequently and have a corresponding meaning. I therefore employ the term "motif" to designate these repetitions. Thus there are not only typical dreams but typical motifs in dreams. . . .

[These] can be arranged under a series of archetypes, the chief of them being . . .

the shadow, the wise old man, the child (including the child hero), the mother ("Primordial Mother"and "Earth Mother") as a supraordinate personality ("daemonic"because supraordinate), and her counterpart the maiden, and lastly the anima in man and the animus in woman.["The Psychological Aspects of the Kore,"ibid., par. 309.] Source: Daryl Sharp, Jung Lexicon

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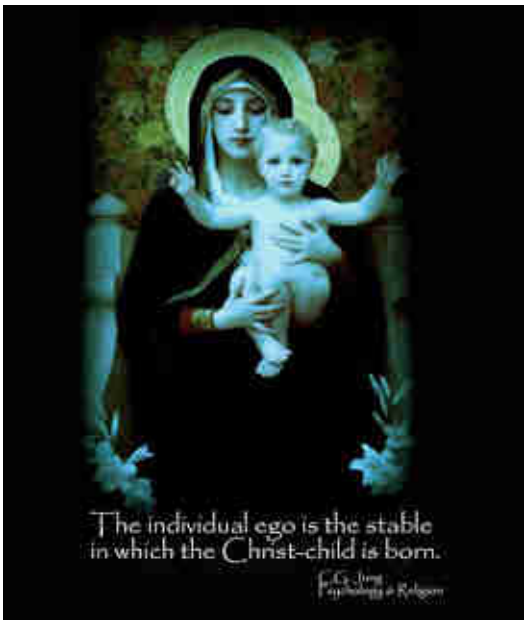
Carl Jung: The individual ego is the stable in which the Christ-child is born. **(2015-12-24 10:53)**

[1] 

After he had experienced the world's suffering, this God who became man left behind him a Comforter, the Third Person ofthe Trinity, who would make his dwelling in many individuals still to come, none of whom would enjoy the privilege or even the possibility of being born without sin.

In the Paraclete, therefore, God is closer to the real man and his darkness than he is in the Son.

The light God bestrides the bridge—Man—from the day side; God's shadow, from the night side.

What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications?

It may well be the revelation of the Holy Ghost out of man himself.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.

But since, in this world, an evil is joined to every good, the avrlfiLfiov irveviia will twist the indwelling of the Paraclete into a self-deification of man, thereby causing an inflation of self-importance of which
we had a foretaste in the case of Nietzsche.

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born.

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics.

In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung; CW 11, Para 207

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Some Carl Jung Quotations XIII (2015-12-25 07:08)

[1]
You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition.

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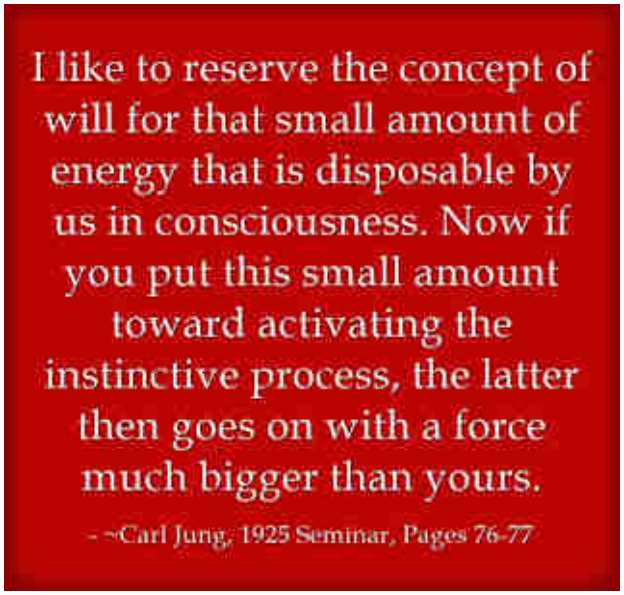
[2]


I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.
- ~Carl Jung, 1925 Seminar, Pages 76-77

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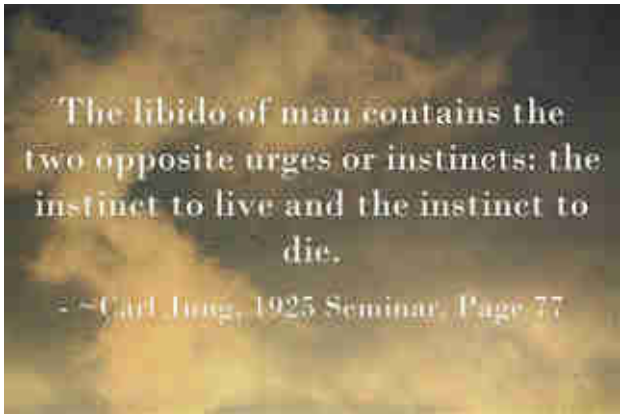
The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.
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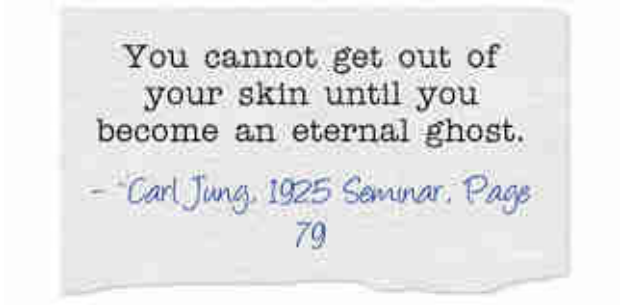
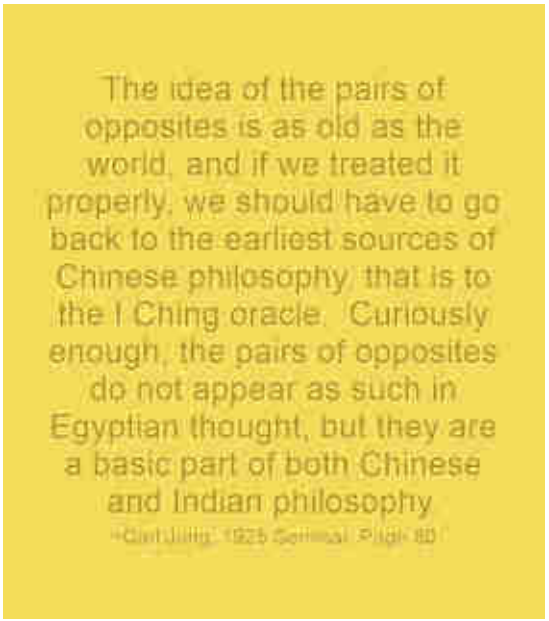


You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

[5]


The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy

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opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy. Carl Jung, 1925 Seminar, Page 80

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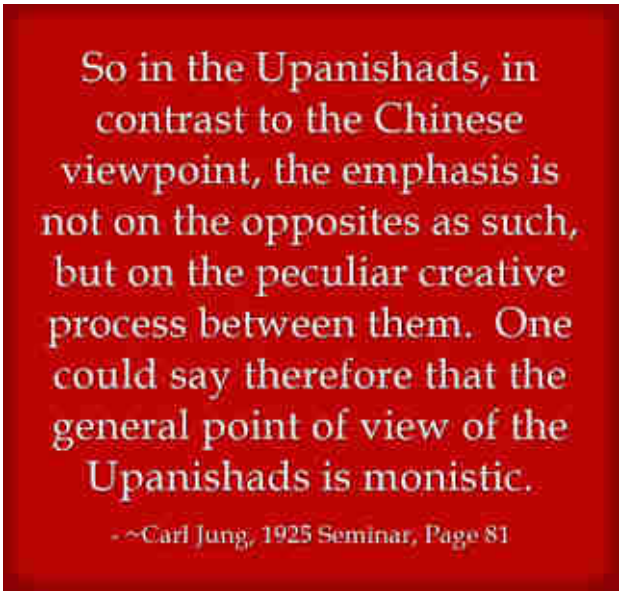
So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic.
- ~Carl Jung, 1925 Seminar, Page 81

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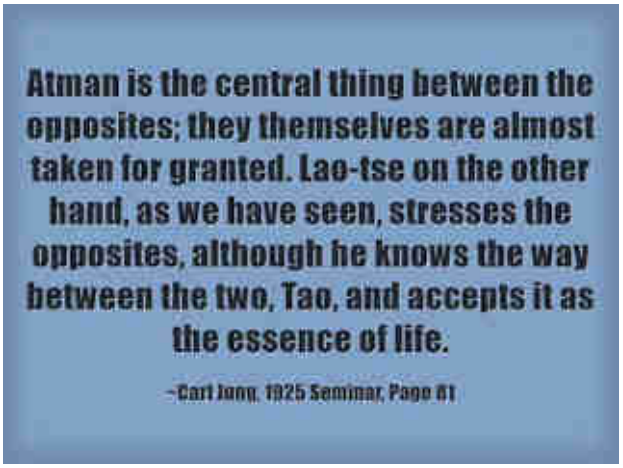
Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.
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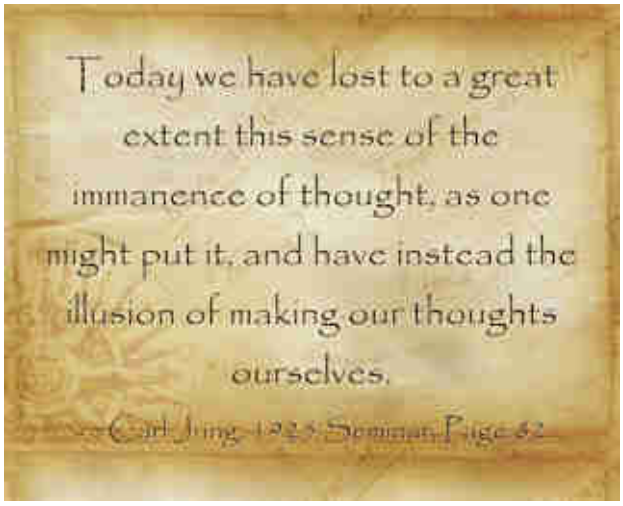
[8]

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

[9]


Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.
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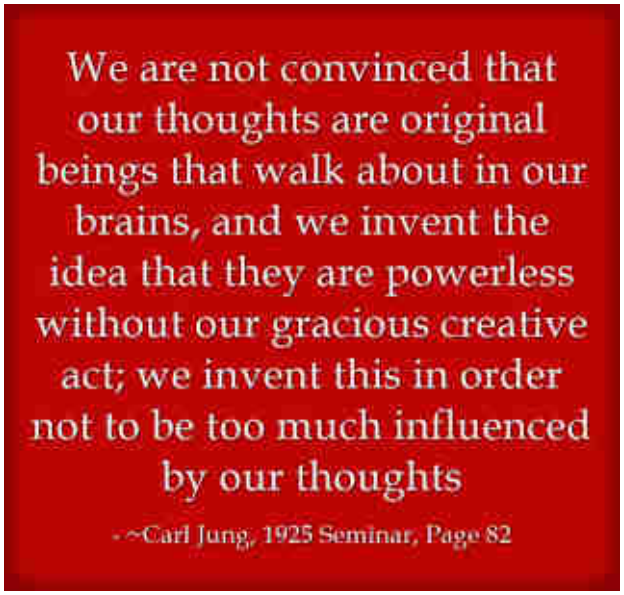
We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts
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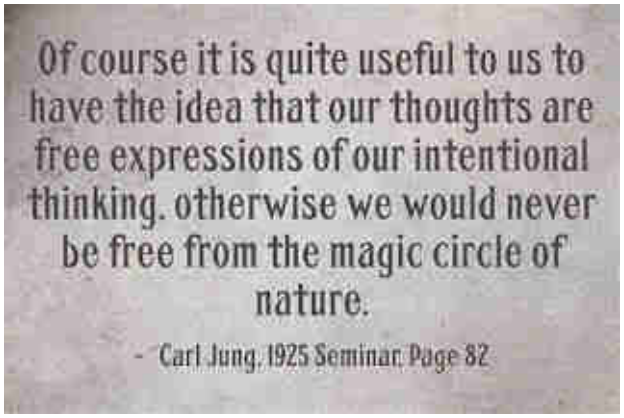
Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking. otherwise we would never be free from the magic circle of nature.
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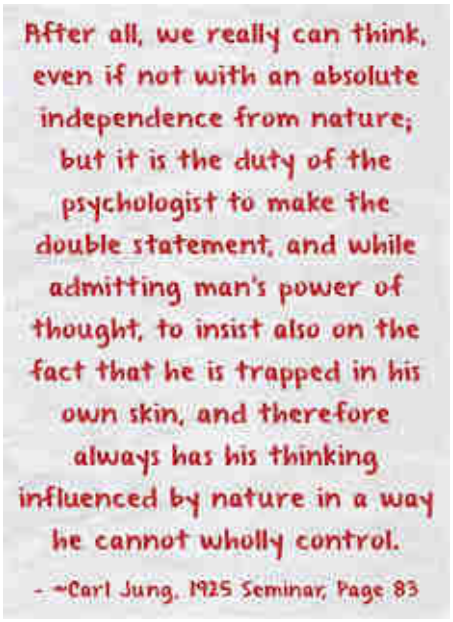
After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.
- ~Carl Jung, 1925 Seminar, Page 83

[12]

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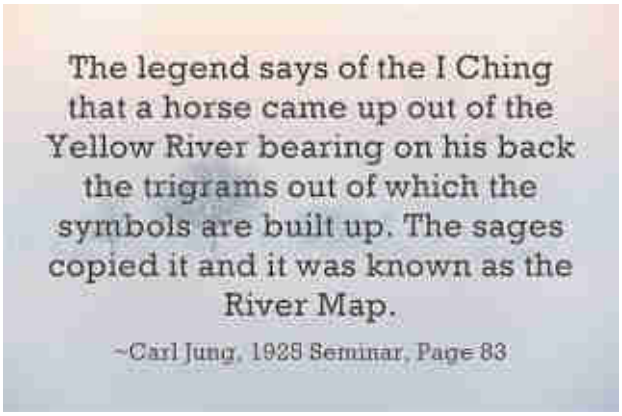
[13]


The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map.
~Carl Jung, 1925 Seminar, Page 83

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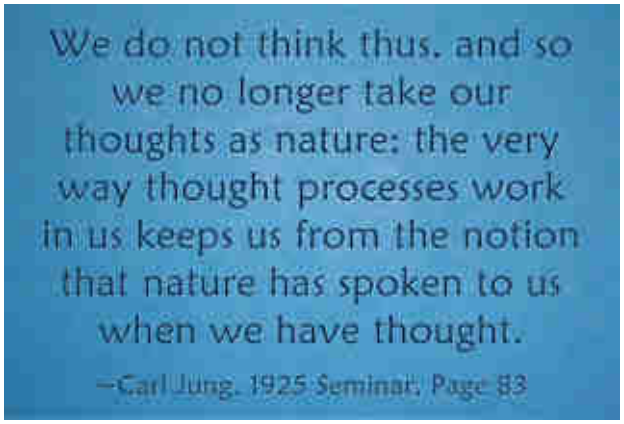
We do not think thus. and so we no longer take our thoughts as nature: the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.
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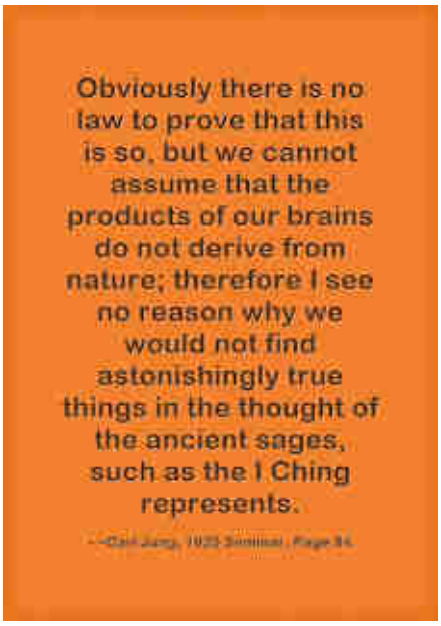
Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents.

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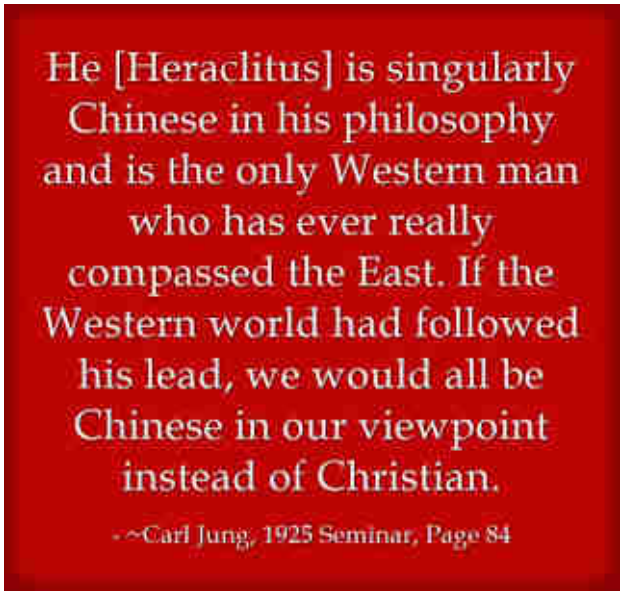
He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.
-~Carl Jung, 1925 Seminar, Page 84

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[17]

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.
- Carl Jung, 1925 Seminar, Page 85

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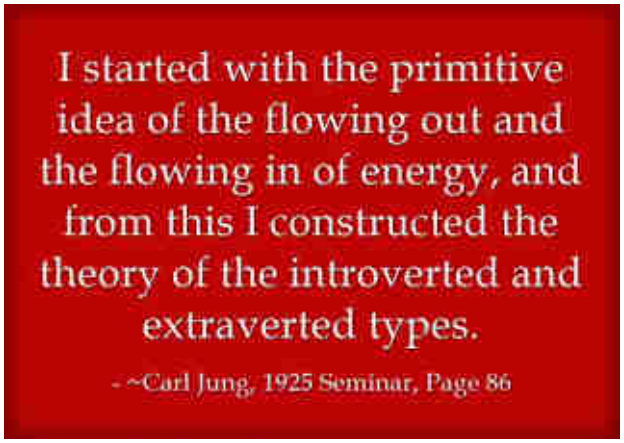
I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.
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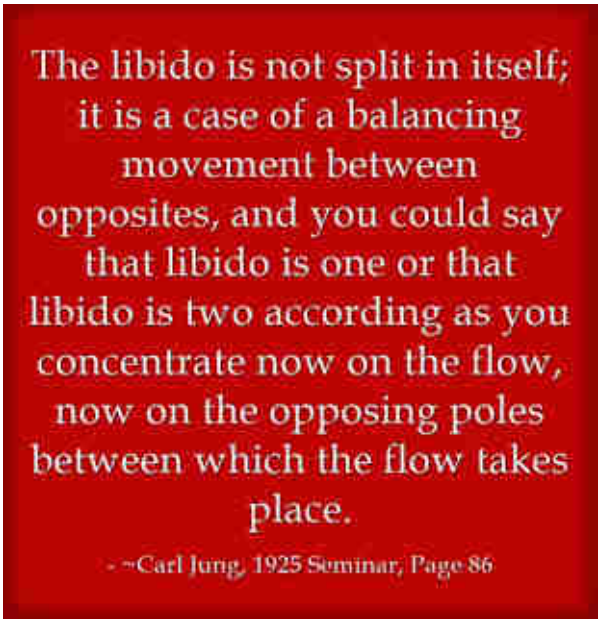
[19] 
The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.
- ~Carl Jung, 1925 Seminar, Page 86

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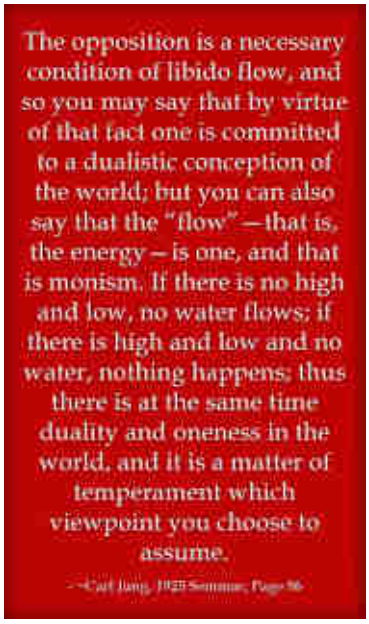
The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

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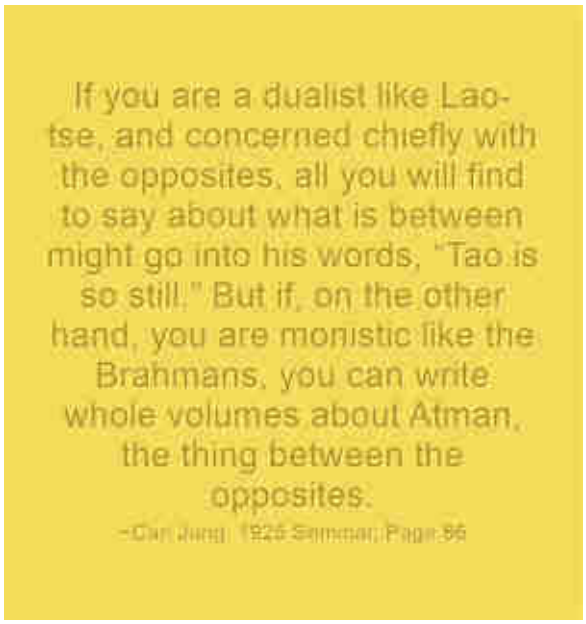
If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, "Tao is so still." But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

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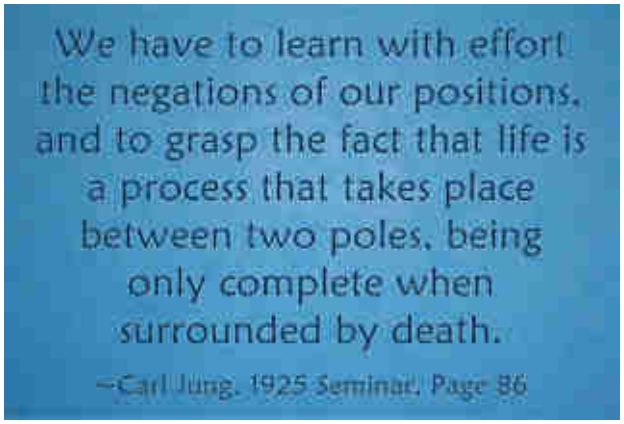
We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death.
–Carl Jung, 1925 Seminar, Page 86

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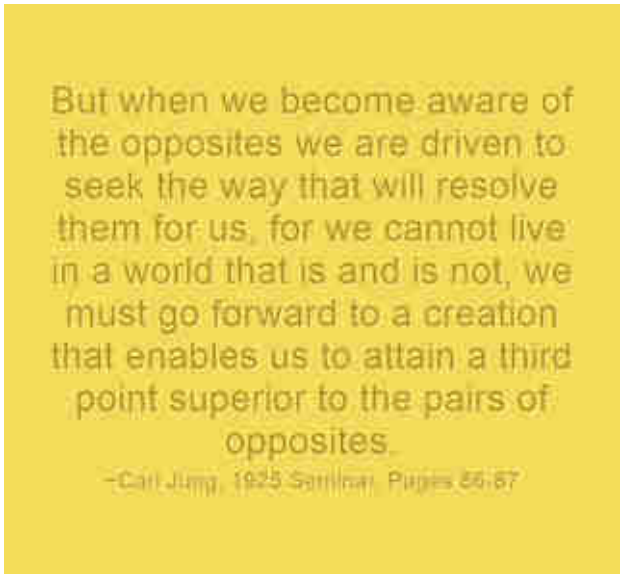
But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.
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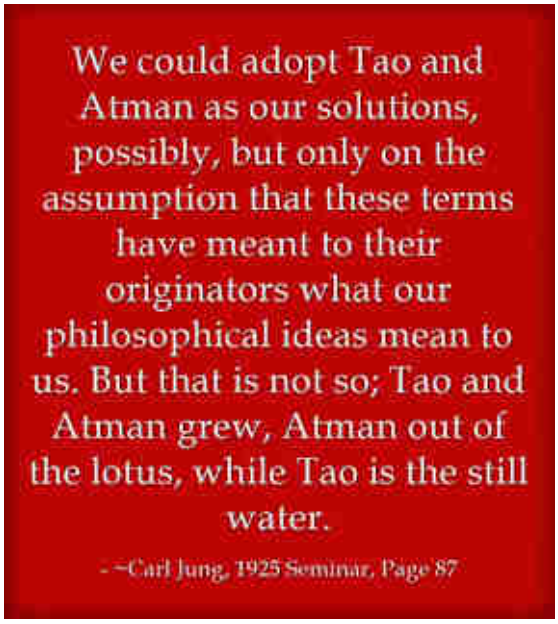
[24] 
We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.
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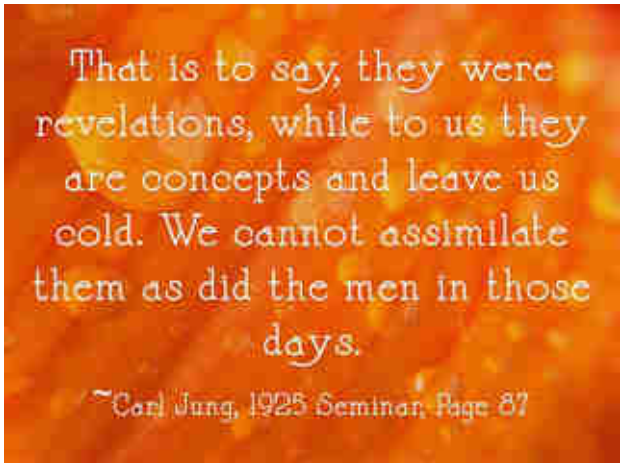
That is to say, they were revelations, while to us they are concepts and leave us cold. We cannot assimilate them as did the men in those days.
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Carl Jung on “getting a proper understanding of Freud…” (2015-12-26 07:29)

[1]

Lecture 3

Dr. Jung:

It must not be thought that the task of getting a proper understanding of Freud, or, I should rather say, the task of getting him properly placed in my life, was an easy one for me.

At that time I was planning an academic career and was about to complete a work that would advance me in the university.

Freud, definitely persona non grata in the medical world at that time, was hardly mentioned above a whisper by people of importance; at the congresses he was discussed only in the couloirs, never on the floor,
and any connection with him was a menace to one's own reputation.

Therefore the discovery by me that my experiments in association were directly connected with Freud's theories was most unwelcome.

One time while I was in my laboratory, it flashed into my mind that Freud had actually elaborated a theory which would explain my experiments.

At the same time a devil whispered in my ear that I could perfectly well publish my work without mentioning Freud, that I had worked out my experiments long before I knew of Freud, and so could claim complete independence of him as far as they went.

However, I saw at once that there was an element of lying involved which I did not propose to go in for.

So I openly took up the cudgels for Freud and fought for him in the subsequent congresses.

There came a certain lecturer to one of these, and gave an explanation of the neuroses entirely ignoring Freud.

I protested at this, and engaged in my first fight for Freud's ideas.

Later on, at another congress, there was a lecture on the compulsion neuroses, and again mention of Freud's work was omitted.

This time I wrote an article in a well-known German newspaper, attacking the man.

Immediately a flood of resistances was released against me, and that man wrote me a letter and warned me that my academic future was at stake if I persisted in joining forces with Freud.

Of course I felt that if I had to get an academic future at such a price, it could be damned, and I went on writing about Freud.

All this while I continued my experiments, but still could not get myself into agreement with Freud as to the origin of all neuroses being sex-repression.

Freud had published thirteen cases of hysteria, all of which were reported as the result of sexual violation.

Later, when I met Freud, he said that about some of these cases, at least, he had been fooled.

One of them, for instance, was of a girl who said that when she was four years old she had been violated by her father.

This man happened to be a friend of Freud's, and the latter convinced himself that the girl's story was a lie.

Subsequent investigation brought out the fact that others in the series were also falsifications, but he would not retract, it having been his policy always to let things stand as he originally presented them.

There is then a certain untrustworthiness about all these earlier cases. Thus again, the famous first case that he had with Breuer, which has been so much spoken about as an example of a brilliant therapeutic success, was in reality nothing of the kind.

Freud told me that he was called in to see the woman the same night that Breuer had seen her for the last time, and that she was in a bad hysterical attack, due to the breaking off of the transference.

This, then, was no cure at all in the sense in which it was originally presented, and yet it was a very interesting case, so interesting that there was no need to claim for it something that did not happen.

But all of these things I did not know at that time.

Besides my experiments, I was working with many cases of insanity, particularly with dementia praecox.

At that time there was no psychological viewpoint to be found in the field of psychiatry.

A label was put on each case; it was said to be a degeneration here, or an atrophy there, and then it was finished—there was nothing more to be done about it.

It was only among the nurses that any psychological interest in the patients could be found, and among them there were some very shrewd guesses offered as to the conditions presented; but the doctors knew none of this.

For example, there was an old case in the women's ward, a woman who was seventy-five years old, and who had lain in bed for forty years.

She had been in the asylum nearly fifty years perhaps—so long, in fact, that no one remembered her entrance because the people there at the time were all dead.

There was just one head nurse, who had been in the asylum thirty-five years, who knew something of this woman's early history.

This old patient could not talk, and could only eat liquid food which she took with her fingers with a peculiar

shoveling movement, so that it sometimes took her two hours to get down a cup of food.

When she was not feeding herself, she was making most peculiar movements with her hands and arms.

I thought to myself as I looked at her, “What a terrible thing is this.”

But that is as far as I got with it.

She was regularly presented in clinic as an old case of dementia praecox, catatonic form.

It seemed to me perfect nonsense to dispose of these extraordinary movements in that way.

This case and its effect on me were typical of my whole reaction to psychiatry.

For six months I was struggling desperately to find myself in it, and was all the time more and more baffled.

I was deeply humiliated to see that my chief and my colleagues seemed to feel sure of themselves, and that it was only I who was drifting helplessly.

My failure to understand gave me such feelings of inferiority that I could not bear to go out of the hospital.

Here was I, a man with a profession which I could not rightly grasp.

I therefore stayed in all the time and gave myself up to the study of my cases.

Late one evening, as I went through the ward and saw the old woman I have described, I asked myself, “Why should that be?”

I went to the head nurse and asked if it had always been that way with that patient.

“Yes,” she said, “but formerly I heard from the head of the men’s ward that she used to make shoes!”

I looked up the archives and mention was made of the fact that she made movements as if making shoes.

Early shoemakers held the shoe between their knees and pulled the thread through with movements exactly like the ones the old woman used to make.

One can still see them doing it in certain primitive places.

Some time after this the patient died.

Then her brother three years older than herself turned up.

“Why did your sister go insane?”

I asked him. He told me she had been in love with a shoemaker, but for some reason the man did not want to marry her, and that she had gone insane.

She had kept alive the vision of him with those movements.

This was my first inkling of the psychogenesis of dementia praecox.

Then I kept careful watch over the cases and noted the psychogenetic factors.

It became clear to me that Freud's conceptions could throw light on these problems.

This is the origin of The Psychology of Dementia Praecox.

I did not meet with much sympathy for my ideas.

In fact, my colleagues laughed at me.

It was another example of the difficulty felt by certain people when asked to consider a new idea.

In 1906 I worked out very carefully a case of dementia praecox.

of suppression, or of inferiority as we would say now.

I took down her material in great detail, and often while we were talking her voices would interrupt, saying something like this: "Tell the doctor that all you are saying is bunk, and that he need pay no attention to it."

Or sometimes when she would be protesting violently at being kept in the asylum, the voices would say, "You know perfectly well you are insane and belong right where you are."

Naturally she had great resistances to the voices.

I got the idea that the unconscious was entirely on top, and that her ego-consciousness had gone into the unconscious.

I discovered further, to my astonishment and bewilderment, that the ideas of megalomania and those of depreciation came of one and the same source.

The ideas of depreciation were those of being ill-treated or wronged or of being bad.

These I called self-depreciation, while the ideas of megalomania I called self-appreciation.

At the beginning I held it for impossible that the unconscious could produce the opposites together in this way for I was still on the Schopenhauer-Hartmann- Freud trail.

The unconscious was only an urge and could not display a conflict within itself.

Then I thought perhaps the two came from different levels of the unconscious, but that would not work; and finally I had to admit that the woman's mind was using both principles at once.

Later cases corroborated my findings.

For example, I had the case of a very intelligent lawyer who was suffering from paranoia.

In these cases there is just one idea about which they are insane, namely persecution; otherwise they are

adapted to reality.

The case develops somewhat as follows: A man thinks he notices people talking about him; then he asks himself why, and answers it by saying that he must be someone important whom other people want to crush.

Little by little he finds he is a Messiah who must be annihilated.

The man of whom I am speaking was dangerous in that he had attempted one murder, and when he was free attempted another.

He had held an important political position, and one could talk to him.

He hated the doctors and spent his time cursing them. Once he broke down with me and said, “I know that alienists are the very finest people.”

Then he fainted.

This moment came after I had worked with him three hours.

When he came to again, he was in his old state of depreciation.

The depreciation is produced as compensation to the megalomania.

I insist on this point so much because it is back of the Yea and Nay in the unconscious; in other words, the unconscious contains the pairs of opposites.

Through this book on dementia praecox I came to Freud.

We met in 1906.

The first day I met him it was at one o’clock in the afternoon, and we talked steadily for thirteen hours.

He was the first man of real importance I had seen; no one else could compare with him.

I found him extremely shrewd, intelligent, and altogether remarkable.

But my first impressions of him were somewhat confused; I could not quite make him out.

I found him, though, absolutely serious about his sex theory, and in his attitude there was nothing trivial to be found.

It made a great impression on me, but still I had grave doubts.

I told him this, and whenever I did, he always said it was because I had not had enough experience.

It was a fact that in those days I had not had enough experience upon which to form a critique.

I could see that this sexual theory was enormously important to Freud, both personally and philosophically, but I could not make out whether it came from a personal bias or not, so I went away with a doubt in my mind about

the whole situation.

Another impression I got in connection with this seriousness of Freud with respect to his theory of sexuality was this: He invariably sneered at spirituality as being nothing but repressed sexuality,

and so I said if one were committed fully to the logic of that position, then one must say that our whole civilization is farcical, nothing but a morbid creation due to repressed sexuality.

He said, “Yes, so it is, and its being so is just a curse of fate we cannot help.”

My mind was quite unwilling to settle there, but still I could not argue it out with him.

A third impression of those days involves things that became clear to me only much later, things that I thought out fully only after our friendship was gone.

When Freud talked of sexuality it was as though he were talking of God—as a man would talk who had undergone a conversion.

It was like the Indians talking of the sun with tears in their eyes.

I remember one Indian coming up softly behind me while I was looking at the mountain over the pueblo, and saying quite suddenly in my ear, “Don’t you think all life is coming from the mountain?”

It was just in that way that Freud talked of sexuality. A peculiar emotional quality would come into his face, and the cause of it I was at a loss to understand.

Finally I seemed to make it out through the consideration of something else that remained obscure to me then, namely Freud’s bitterness.

One might say Freud consists of bitterness, every word being loaded with it.

His attitude was the bitterness of the person who is entirely misunderstood, and his manner always seemed to say, “If they don’t understand they must be stamped into Hell.”

I noticed this in him the first time I met him, and always saw it in him, but I could not find the connection with his attitude toward sexuality.

The explanation seems to me to be this: Freud, for all his repudiation of spirituality, has in reality a mystical attitude toward sexuality.

When one protested to him that a certain poem could not be understood on a sexual basis exclusively, he would say, “No, certainly not, that is psychosexuality.”

But when analyzing the poem, he would pull out this thread and that, and so on until nothing was left but sexuality.

Now I think sexuality is a double concept to him, on the one side the mystical element, on the other mere sexuality, but the latter is the only thing that comes out in his terminology because he will not admit he has the other side.

That he has the other side, I think, is obvious from the way he showed his emotions.

And so he is forever defeating his own purpose.

He wants to teach that sexuality contains spirituality looked at from within, but he uses only concretistic sex terminology and conveys just the wrong idea.

His bitterness comes from this fact of constantly working against himself, for there is no bitterness worse than that of a man who is his own worst enemy.

Freud is blind to the dualism of the unconscious.

He does not know that the thing that wells up has an inside and an outside, and that if you talk only of the latter you speak of the shell alone.

But there is nothing to be done about this conflict in him; the only chance would be if he could have an experience that would make him see spirituality working inside the shell.

However, his intellect would then inevitably strip it to “mere” sexuality.

I tried to present to him cases showing other factors than sexual ones but always he would have it that there was nothing there save repressed sexuality.

As I said, such terribly bitter people are always those who work against themselves.

When I work against myself I project the uncertainty and terror that I feel.

If I am to avoid this, the one thing to settle is myself. Freud does not know that the unconscious produces a factor to counteract the monistic principle to which he has given himself over.

I find him a tragic figure, for he is a great man, but it is a fact that he runs away from himself.

He never asks himself why he has to talk about sex all the time, and in this running away from himself he is like any other artist.

In fact, creative people are usually like that.

These thoughts came to me, as I said, chiefly after I had broken with Freud.

I give them to you because as you know, my relation to Freud has long since become a matter of public discussion, and so I must present my view of it.

I came away from my first visit to Freud feeling that the sexual factor must be taken most seriously.

Somewhat bewildered, I began to look at my cases again and kept pretty quiet.

In 1909 Freud and I were both invited to Clark University, and we were together daily for about seven weeks.

We analyzed dreams each day, and it was then that I got an impression, a fatal one, of his limitations.

I had two dreams out of which he could not make head or tail.

Of course I did not mind that, for the very greatest person is going to have that experience with dreams some time or other.

It was just a human limitation, and I would never have taken it as a reason for not going on; on the contrary, I wanted very much to go on—I felt myself to be his son.

Then something happened which put a stop to it.

Freud had a dream on an important theme which I cannot mention.

I analyzed it and said there was more to be said if he would give me some points about his private life.

He looked at me with a peculiar expression of suspicion in his eyes and said, “I could tell you more but I can’t risk my authority.”

Then I knew further analysis was impossible because he put authority above truth.

I said I would have to stop there, and I never asked him again for material.

You must understand that I speak here quite objectively, but I must include this experience with Freud, because it is the most important factor in my relation to him.

He could not bear any criticism whatsoever.

As Freud could only partially handle my dreams, the amount of symbolical material in them increased as it always does until it is understood.

If one remains with a narrow point of view about the dream material, there comes a feeling of dissociation and one feels blind and deaf.

When this happens to an isolated man he petrifies.

On my way back from America, I had a dream that was the origin of my book on the Psychology of the Unconscious.

In those times I had no idea of the collective unconscious; I thought of the conscious as of a room above, with the unconscious as a cellar underneath and then the earth wellspring, that is, the body, sending up
the instincts.

These instincts tend to disagree with our conscious ideals and so we keep them down.

That is the figure I had always used for myself, and then came this dream which I hope I can tell without being too personal.

I dreamed I was in a medieval house, a big, complicated house with many rooms, passages, and stairways.

I came in from the street and went down into a vaulted Gothic room, and from there into a cellar.

I thought to myself that now I was at the bottom, but then I found a square hole.

With a lantern in my hand I peeped down this hole, and saw stairs leading further down, and down these I climbed.

They were dusty stairs, very much worn, and the air was sticky, the whole atmosphere very uncanny.

I came to another cellar, this one of very ancient structure, perhaps Roman, and again there was a hole through which I could look down into a tomb filled with prehistoric pottery, bones, and skulls; as the dust was undisturbed, I thought I had made a great discovery.

There I woke up.

Freud said this dream meant that there were certain people associated with me whom I wanted dead, and buried under two cellars,but I thought the meaning was entirely elsewhere though I could not make it out. I kept thinking this way: The cellar is the unconscious, but what is the medieval house?

This I did not make out until much later.

But there was something below both cellars even—that is, remains of prehistoric man.

What does that mean?

I had a strongly impersonal feeling about the dream.

Involuntarily I began to make fantasies about it, though I did not then know anything about the principle of fantasizing in order to bring up unconscious material.

I said to myself, “Isn’t it fine to make excavations.

Where am I going to have a chance to do that?”

And actually when I came home I looked up a place where excavations were being made, and went to it.

But of course that did not satisfy me.

My thoughts then beginning to turn to the East, I began to read about excavations being made in Babylonia.

My interest went to books, and I came upon a German book called Mythology and Symbolism.

I went through the three or four volumes at top speed, reading like mad, in fact, until I became as bewildered as ever I had been in the clinic.

I had left the hospital, by the way, in 1909, after being there eight years, but now it seemed to me I was living in an insane asylum of my own making.

I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them.

I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis—I lost myself in puzzling what it

could possibly mean.

Slowly out of all this came the Psychology of the Unconscious, for in the midst of it I came upon the Miller fantasies, and they acted like a catalyser upon all the material I had gathered together in my mind.

I saw in Miss Miller a person who, like myself, had had mythological fantasies, fantasies and dreams of a thoroughly impersonal character.

Their impersonality I readily recognized, as well as the fact that they must come from the lower "cellars," though I did not give the name of collective unconscious to them.

This then is the way the book grew up.

While working on the book I was haunted by bad dreams.

I feel that I must speak of my dreams even though one is unavoidably personal to a degree when one does so.

But dreams have influenced all the important changes in my life and theories.

Thus for example I came to study medicine by reason of a dream, it having been my firm intention at first to become an archeologist.

With this in view I had entered my name in the list of students of philosophy at the University, but then came this dream, and I changed everything.

At that time, I mean when I was working on the Psychology of the Unconscious, all my dreams pointed to a break with Freud.

I thought, of course, that he would accept the cellars below his cellar, but the dreams were preparing me for the contrary.

Freud could see nothing in the book but resistance to the father, and the point in it to which he took the greatest exception was my contention that the libido is split and produces the thing that checks itself.

This to him as a monist was utter blasphemy.

From this attitude of Freud's I felt more than ever convinced that his idea of God was placed in sexuality, and that libido is to him only an urge in one direction.

As a matter of fact, however, I think it can be shown that there is a will to die as well as a will to live.

We prepare ourselves for death when we reach the summit of life; or, to put it in another way, after the age of thirty-five, let us say, we begin to know that cooler winds are blowing—at first we don't understand, but later we cannot escape the meaning.

After this break I had with Freud, the pupils that I had all over the world left me and turned to Freud.

They were told that my book was rubbish, and that I was a mystic, and with that the matter was settled.

Suddenly I found myself completely isolated.

This, however disadvantageous it may have been, had also an advantage for me as an introvert; that is it encouraged the vertical movement of the libido.

Cut off from the horizontal movement which activity in the outside world brings, I was driven to investigate fully the things within myself.

When I finished the Psychology of the Unconscious, I had a peculiarly lucid moment in which I surveyed my path as far as I had come.

I thought: “Now you have the key to mythology and you have the power to unlock all doors.”

But then something within me said: “Why unlock all these doors?”

And then I found myself asking what I had done after all.

I had written a book about the hero, I had explained the myths of past peoples, but what about my own myth?

I had to admit I had none; I knew theirs but none of my own, nor did anyone else have one today.

Moreover, we were without an understanding of the unconscious.

Around these reflections, as around a central core, grew all the ideas that came to partial expression in the book on types. Carl Jung, 1925 Seminar, Pages 15-26

Carl Jung across the web:

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1. http://4.bp.blogspot.com/-JAkqp-WmkIs/Vn550EL5_3I/AAAAAAAAZ44/-ibuApKtukA/s1600/1freud.jpg

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Carl Jung on “Could such a girl….be helped to find her true self? (2015-12-27 06:51)

[1]

Lecture 2

Questions and Discussion

Dr. Shaw’s question: “Could such a case as the girl you spoke of last Monday, if properly analyzed, be helped to find her true self, something midway between her superior unconscious personification
and her inferior persona, and if so, would she, do you think, have been spared the pathetic death of such a regression?

“In such a case could you explain how the mediatory function could be created?

Is it correct to call it a creation, a new thing formed from the opposites?”

Dr. Jung: Certainly the girl would have been spared much by analysis, and her development could have been a much smoother one.

The point of analysis is the making conscious of unconscious contents in order to avoid such mistakes.

As to the mediatory function, the principle can be explained very well by such a case.

In order to explain it we need the principle of the opposites.

The girl in question lived in a milieu that was too narrow for her gifts, and she could find in it no horizon, her environment being conspicuous for its insufficiency in ideas; it was narrow-minded and meager in every sense. Her unconscious, on the other hand, presented exactly the reverse picture.

There she was surrounded by the ghosts of very important people.

Such a tension as these two extremes induce is the basis of the mediatory function.

She tried to live it out through her mediumistic circle and to find there the chance to come out of the impasse in which she lived.

And so the tension between her real life and her unreal life increased.

In reality she was, as I said, a little midinette; in her séances she was a person fit to associate with great minds.

When such an opposition as that occurs, something must happen to bring things together.

It is a situation that is always difficult to handle.

If, for example, I had told her she was an important person in her unconscious, I might have started up a wrong fantasy system in her, the best way for her to meet her problem having been to get into life and do something.

Thus I may be told that I am a big man, and told that by a thousand people, but I can't believe it unless I can put myself to the test and accomplish something.

In her case this was difficult to achieve, for there was always the danger that, in disentangling herself from the false elements in the unconscious fantasies, she might also lose connection with the desirable things and thus lose belief in herself.

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value.

For this girl, the operation of the mediatory function seems to have followed this order:

First she began speaking of ghosts, then she began to be in contact with the "ghost" of the grandfather, who had been a sort of family god.

The grandfather's way had been the right way, and whatever came from him was exalted.

Then Goethe and all sorts of great people came into her fantasies.

And finally there was developed the important personality with which she identified herself.

It was as though each of the great personages had left a deposit in her out of which grew her greater personality.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.

Something of the sort happened to the girl.

The figure which she developed is the mediatory symbol.

It is the living form into which she slowly developed.

Thus there is created an attitude which liberates from the pairs of opposites.

She detached herself from the cheapness of her surroundings on the one hand, and on the other from the ghosts which did not belong to her.

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends.

Mrs. Dunham: Why did the girl revert to the condition of a child?

Dr. Jung: It was due to the fading of her libido, which contracted more and more following prematurely the ordinary life curve which tends always to show the maintenance of a certain tension.

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.

Going back to the transcendent function, on the one side are to be found the real facts, on the other the imagination.

This brings about the two poles.

In the case of the girl, the ghosts went much too far on the side of imagination, and the reality side was much too small.

When she put herself into reality she was a first-rate tailoress.

Fantasy is the creative function—the living form is a result of fantasy.

Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.

We count upon fantasy to take us out of the impasse; for though people are not always eager to recognize the conflicts that are upsetting their lives, the dreams are always at work trying to tell on the one hand
of the conflict, and on the other hand of the creative fantasy that will lead the way out.

Then it becomes a matter of bringing the material into consciousness.

One admits that one is in an impasse and gives free rein to the fantasy, but at the same time, the conscious must keep control in order to have a check on the tendency of nature to experiment.

That is to say, one has to keep in mind that the unconscious can produce something disastrous to us.

But on the other hand, one must be careful not to prescribe to the unconscious—it may be that a new way is required, and even one beset with disaster.

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.

Luther, for example, was forced into a way of life that seemed almost criminal, viewed by the standards of his

time.

Dr. de Angulo's questions: (1) "When you read Schopenhauer for the first time, you rejected the viewpoint through which he has most influenced the world, namely his negation of life, and chose instead
the one in which he leans toward a purposive principle in life.

At the time you were making that choice, the main current of philosophic thought must have been in direct opposition to it.

I would like to know more about why you made the choice that you did.

Had you a leaning that way before you read Schopenhauer, or did Schopenhauer formulate that conception for you for the first time?

Did your observations of the girl help you to understand Schopenhauer's argument, or did he explain the girl to you, or did it work both ways?"

(2) "It is not clear to me whether you believed that the purposive principle which you thought could be traced out in the workings of the unconscious was something that applied to the life of the individual alone, or whether it was a part of a general purposive principle that directs the universe from behind the scenes, so to speak."

(3) "I understood you to say that it is a general psychological law that the attainment of a higher level of development is always at the cost of some apparently terrible mistake.

I take it for granted that the analytical experience enables one to avoid the mistake, but substitutes for it the principle of sacrifice.

Is that correct?"

Dr. Jung:

(1) From Schopenhauer I first got the idea of the universal urge of will, and the notion that this might be purposive.

It helped me very much in working out the problem the girl presented, because I thought I could trace clearly in her signs of something working in the unconscious toward a goal.

(2) I became interested in the nature of the unconscious and asked myself if it were blind.

This I could answer with no, it is generally purposive.

But if one asks if the unconscious is the world or if it is psychology, then the question becomes ticklish.

It was not possible for me to think of the brain as the background of the universe, and so I did not extend the purposive principle to the universe.

But now I have had to modify my viewpoint with respect to the relation between the unconscious and the universe.

If I think of the question purely intellectually I still say what I said before.

But there is another way of looking at it—that is, we can ask, “Is there a need in us to satisfy these metaphysical problems?”

How can we arrive at a suitable answer to this question?

The intellect denies itself before the task.

But there is another way of tackling it.

Suppose, for example, we are concerned with a certain historical problem.

If I had five hundred years at my disposal I could solve it.

Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems.

If we put these things up to the unconscious, when we get the view that suits the “old man” things go right.

If I am holding views that are out of keeping with the unconscious, they are certain to make me ill, and so it is safe for me to assume that they contradict some main current in the universe.

Does this answer suit you, Dr. de Angulo?

Dr. de Angulo: I think I understand what you mean by it, but I can’t accept it.

Dr. Jung: Shall we argue it further?

Dr. de Angulo: No.

Dr. Jung: Then as to your third question, I would not go so far as to say we can avoid all mistakes by analysis, otherwise one could analyze life instead of living.

One should be willing to make mistakes cheerfully.

The most perfect analysis cannot prevent error.

Sometimes you must go into error; moreover, the moral things in you cannot come out until you give them a chance.

The recognition of truth cannot come to daylight till you have given yourself a chance to err.

I believe firmly in the role that darkness and error play in life.

When analysis is based on a sound technique it surely does take one not only out of night into day, but the other way around also.

It is perfectly true you can substitute a sacrifice for some grotesque nonsense or other.

Dr. Mann’s question: “If Nietzsche had been able or willing to make the ideal of Zarathustra real in his own

life, would the book ever have been written?"

Dr. Jung: I believe the book would certainly have been written in any case, because there is a tremendous urge in a creative mind to get the product of the fantasy down in some relatively permanent
form in order to hold it.

Thus practically all peoples have made idols in order to give permanence and concretization to their ideals.

One might say that every symbol seeks to be concretized.

With this in mind, when we read in the Old Testament that it was engraved upon the stone, "Up to here God has helped us, "we know that it was done in the effort to hold on to the faith that had brought them that far. Egypt had pyramids and embalming in order to concretize the principle of immortality.

In the same way, Nietzsche felt the need to materialize his symbol.

That is the regular course of events.

One first creates the symbol and then one says to oneself, "How does this thing happen?" or "What does it mean to me?"

This, to be sure, requires a strongly reflective mind which most artists have not got, but which Nietzsche did have to a high degree.

The artist in general, when he has not got the reflective mind, wants to get away from his work as soon as possible.

He especially wants to get away from the image and hates to talk about it.

Thus Spitteler, soon after Types appeared, gave a lecture in which he cursed the people who want to understand symbols; the Olympische Frühling, according to him, has no symbolic meaning, and if you seek for one in it, it is just as if you tried to get symbolism out of the song whistled by a bird.

Of course, Spitteler is loaded with symbolism; the only thing is that he does not want to see it, and in fact the artist is often actually afraid to see it and to know what his work means.

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.

Everyone who uses a brush is an artist, everyone who uses a pen is a writer.

Analysis puts such "artists" out of the running, it is poison to them.

Dr. Gordon:6 What is the person who brings forth "cats" and "worms" to think of them?

Dr. Jung: He is to think that his is a hard life when, after a day of work, he must still labor over such things.

This is a burden imposed upon him by his unconscious, but he must not mix up the products thus created with art.

Lecture

The fact that convinced me of the truth of Freud's theory was the evidence of repressions which I could find in my association experiments.

Patients could not respond to certain tests where pain entered in, and when I asked why they could not respond to the stimulus word, they always said they did not know why, but when they said this it was always in a peculiar, artificial manner.

I said to myself that this must be the thing that Freud described as repression.

Practically all the mechanisms of repression became clear in my experiments.

As to the content of the repression, I could not agree with Freud.

In those days he was speaking only of sexual trauma and shocks to explain the repression.

I had had then considerable experience with cases of neurosis in which sexual things were of quite secondary importance compared with the role played by social adaptation.

The case of the mediumistic girl, for example, was one such. Carl Jung, 1925 Seminar, Pages 9-14

Carl Jung across the web:

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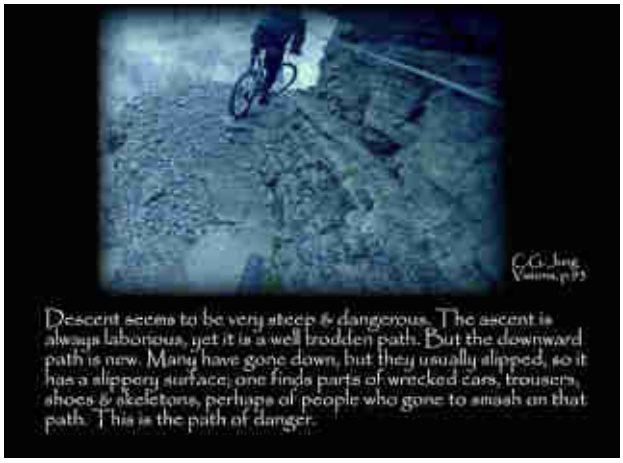
1. http://3.bp.blogspot.com/-wcIZTZQqqes/Vn_CUig1k3I/AAAAAAAAZ5w/vGqhrJVlDrU/s1600/6girl.jpg

Carl Jung: This is the path of danger. **(2015-12-27 12:49)**

[1]


Descent seems to be very steep & dangerous. The ascent is always laborious, yet it is a well trodden path. But the downward path is new. Many have gone down, but they usually slipped, so it has a slippery surface; one finds parts of wrecked cars, trousers, shoes & skeletons, perhaps of people who gone to smash on that path. This is the path of danger.

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This is the path of danger. Carl Jung, Visions Seminar, Page 94

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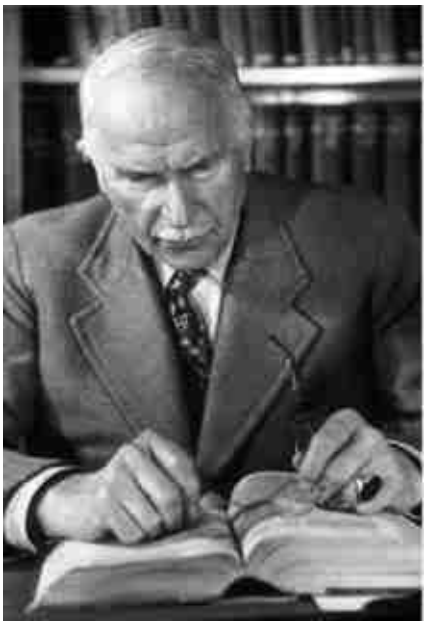
Carl Jung: In 1896 something happened to me that served as an impetus for my future life. **(2015-12-28 07:08)**

[1] 

Lecture 1 23 March 1925

Dr. Jung:

No one seriously interested in analytical psychology can fail to have been struck with the astonishing width of the field embraced by it, and so I have thought it would be useful to all of us if, in the course of these lectures, we could obtain a view of that field.

At the beginning, I would like to give you a brief sketch of the development of my own conceptions from the time I first became
interested in problems of the unconscious.

As on previous occasions, you can assist me greatly if you contribute written questions, permitting me to select the ones suitable for discussion.

In 1896 something happened to me that served as an impetus for my future life.

A thing of this sort is always to be expected in a man's life—that is to say, his family history alone is never the key to his creative achievements.

The thing that started me off in my interest in psychology was the case of the fifteen-and-a-half-year-old girl whose case I have described in the Collected Papers,1 as the first contribution to that series.

This girl was a somnambulist, and it was discovered by her sisters that they could obtain extraordinary answers to questions put to her when she was in the sleeping state: in other words, she was found to be a medium.

I was impressed with the fact that, notwithstanding appearances, there must be a hidden life of the mind manifesting itself only in trance or in sleep.

A little hypnosis would send this girl into a trance from which she would later awake as from sleep.

During the trance several personalities would manifest themselves; and, little by little, I found I could call up by suggestion one personality or another.

In short, I found I could have a formative influence on them.

Of course I became deeply interested in all these things and began to try to explain them, something I could not do as I was only twenty-one at the time, and quite ignorant along these lines.

I said to myself, however, that there must be some world behind the conscious world, and that it was this world with which the girl was in contact.

I began to study the literature of spiritism but could find no satisfaction there.

Then I turned to philosophy, always seeking for a possible clue to these strange phenomena.

I was a student of medicine at the time and deeply interested in it, but also deeply interested in philosophy.

Finally in my searching I came to Schopenhauer and Hartmann.

From Schopenhauer I got a very enlightening point of view.

His fundamental standpoint is that the will as a blind urge to existence is aimless; it simply “happened to the creative will to make the world.”

This is his position in The World as Will and Idea.

However, in Will in Nature he drifts into a teleological attitude, though this is in direct opposition to his original thesis, something, be it said, which not infrequently happens to a philosopher.

In this latter work he assumes that there is direction in the creating will, and this point of view I took as mine.

My first conception of the libido then was not that it was a formless stream so to speak, but that it was archetypal in character.

That is to say, libido never comes up from the unconscious in a formless state, but always in images. Using a figure of speech, the ore brought up from the mine of the unconscious is always crystallized.

Out of this reading of Schopenhauer, I got a tentative explanation of the possible psychology of the case I was studying; that is, I thought the personifications might be the result of this image-forming tendency of the libido.

If I suggested a given person to the girl during her unconscious states, she would act that person out, and her

answers to questions would come in a manner characteristic of the person suggested.

From this I became convinced of the tendency of the unconscious material to flow into definite moulds.

This gave a clue, too, to the disintegration of personality.

In dementia praecox, for example, there is an independent working of the different parts of the psyche, but there is generally nothing vague about the different parts; the voices that are heard are the voices of definite individuals, of particular persons, and that is why they are so real.

In the same way a spiritualist will always claim a high degree of individuality and personal character for his "spirits."

At this time I thought that after all there might be ghosts.

My ideas of the unconscious, then, first became enlightened through Schopenhauer and Hartmann.

Hartmann, having the advantage of living in a later period than Schopenhauer, formulates the latter's ideas in a more modern way.

He assumes what he calls the Weltgrund to be the unconscious spirit or entity which has creative efficiency, and this he calls the unconscious, but adds to it mind.

He uses mind here in a different sense from that in which Schopenhauer uses it.

Schopenhauer opposes mind to the blind creating will.

By some unforeseen accident man came into possession of a conscious mirror of the universe, namely mind, and through this he knows the evilness of the world and deliberately withdraws therefrom, thus putting himself into opposition with the creating will.

In Schopenhauer's conception mind belongs to man alone and is not connected with the Weltgrund or unbewusster Geist.

I held, following Hartmann, that our unconscious is not meaningless but contains a mind.

After I had taken this position I found much contradictory evidence, and so the pendulum swung back and forth.

At one time it seemed as though there must be some thread of purpose running through the unconscious, at another I was convinced there was none.

At this point the medium "ran out," that is to say, she began to cheat and I gave up all connection with her.

I had observed her for a period of two years, and had given myself up to a study of the detailed phenomena she presented, striving to get them into harmony with natural science.

But I know now that I overlooked the most important feature of the situation, namely my connection with it.

The girl had of course fallen deeply in love with me, andof this I was fairly ignorant and quite ignorant of the part it played in her psychology.

In her trances she had formulated for herself a very superior character, that of an older woman of great spiritual beauty.

She herself, in reality a very silly and superficial girl, could find no other way of expressing this unconscious urge within herself to be different save through the spiritualistic setting, and the acting out of the character she found there.

Her family, originally one of the old families of Basel, had gone into rather complete decay, both financially and culturally.

The girl herself could be described as a “midinette.”

When she met me she found me interested in all the sides of life she craved, but from which she had been cut off by fate.

Had I known then what I know now I could have understood the struggle she went through in order to express the best in her through this person of the trance, but as it was I could only see her as a silly little girl who began to do something very ugly, namely to cheat for the sake of impressing me and others.

I only saw her as a person who had ruined her reputation and spoiled her chances in life; but, as a matter of fact, through this very act of cheating she forced her way back into reality.

She gave up the mediumistic séances and all of that fantastic side of her gradually faded out of existence.

Later she went to Paris and entered the atelier of a famous dress-maker.

In a relatively short time she had an establishment of her own and was most successful, making extraordinarily beautiful and original clothes.

I saw her in Paris during this period, but practically all of the mediumistic experiences had faded from her mind.

Then she contracted tuberculosis, but would not admit that she really had the disease.

A few weeks before her death it was as though she were making a regression further and further back in her life, till finally she was about two years old, and then she died.

She is an example of the general psychological law that in order to advance to a higher stage of development, we often have to commit some mistake which apparently is so terrible as to threaten ruin to our lives.

The dishonesty of the girl had the ultimate result of breaking up the mediumistic séances, and then she was able to live out in reality the character she had developed for herself in the unconscious.

She first worked up in the spirit world what she wanted in reality, but then the spirit world had to decay before she could get rid of the transcendental elements.

Her life is an illustration of the principle of enantiodromia because starting with the thing that was most evil

in her, namely her willingness to cheat and her general weakness and silliness, she passed by steady progression to the opposite pole where she was expressing the best that was in her.

After this period, which contains the origin of all my ideas,

I found Nietzsche.

I was twenty-four when I read Zarathustra. I could not understand it, but it made a profound impression upon me, and I felt an analogy between it and the girl in some peculiar way.

Later, of course, I found that Zarathustra was written from the unconscious and is a picture of what that man should be.

If Zarathustra [the protagonist] had come through as a reality for Nietzsche instead of remaining in his "spirit world," the intellectual Nietzsche would have had to go.

But this feat of realization, Nietzsche could not accomplish.

It was more than his brain could master.

All of this time I was continuing as a student of medicine, but I was keeping up my reading in philosophy on the side.

When I was twenty-five, I passed my final examination in medicine.

It had been my intention to specialize in internal medicine.

I was deeply interested in physiological chemistry, and had the chance of becoming the assistant of a famous man.

Nothing was further from my mind then than psychiatry.

One reason for this was the fact that my father, as a minister, was connected with the cantonal insane asylum and very much interested in psychiatry.

Like all sons, I knew that whatever my father was interested in was wrong, and so I avoided it as carefully as I could.

I had never read even one book having to do with psychiatry, but when it came time for me to take my final examinations, I got a textbook and started in to investigate this idiotic subject.

The book was by Krafft-E bing.

I said to myself, "Anybody so foolish as to write a textbook on this subject is bound to explain himself in a preface," so I turned to the preface. By the time I had finished the first page I was on edge with interest.

By the time I was halfway down the second page, I had such a beating of the heart I could hardly go on.

"By God," I said, "that is what I will be, a psychiatrist."

I passed first in my examinations, and great was the surprise of all my friends when I made the announcement that I would be a psychiatrist.

None of them knew that in that book of Krafft-E bing's I had found the clue to the riddle I was seeking to solve.

Their comment was, "Well, we always thought you were crazy, and now we know it!"

I told nobody that I intended to work out the unconscious phenomena of the psychoses, but that was my determination.

I wanted to catch the intruders in the mind—the intruders that make people laugh when they should not laugh, and cry when they should not cry.

When I developed my association testsit was the defects that the tests brought out that held my interest.

I made careful note of the places where people could not achieve the experiments, and out of these observations I came to my theory of autonomous complexes as being the cause of the blockage in libido flow.

Freud at the same time was evolving his conception of the complex.

In 1900 I read Freud's Dream Interpretation.

I put it aside as something whose significance I did not fully grasp.

Then I returned to it in 1903 and found in it the connection with my own theories. Carl Jung 1925 Seminar, Pages 3-8

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://4.bp.blogspot.com/-qx4IqVvOO6U/VoEX4uw0ppI/AAAAAAAAZ6Q/limcXY49XRM/s1600/1jung.jpg

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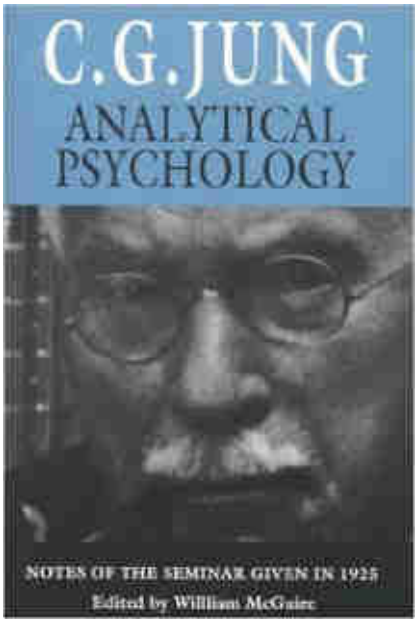
Sonu Shamdasani: Introduction to Analytical Psychology: Notes of the Seminar Given in 1925 (2015-12-29 05:59)

[1] 

Introduction

Sonu Shamdasani

March 24, 1925, Zurich. Cary Baynes noted:

Yesterday began the new order, that is to say, the first of the seminars.

These latter like the ancient wars as described in the school text-books, have their immediate and their remote cause, of which the former is luminously set out in Jung's circular letter.

It is said that when Miss Corrie received said letter she felt as though her father had died.

There was general weeping and wailing and gnashing of teeth among the faithful, but rejoicing from this of the "Four Winds."

As I have had only two analytical hours since the first of December, it seemed a golden opportunity.

We meet Mondays and Thursdays from 4.30 to 6 P.M. in the rooms at Gemeinde Strasse.

Yesterday there were present the following: Dr. Shaw, Dr. Kay (aet. 28, hailing from Australia, seen by me for the first time, and notes as being very nice looking), Miss Sergeant, Kristine Mann, Dr. Ward, Dr. Gordon, Beckwith,3

(looking as though stung by a bee convinced that the seminars mean the loss of his hour with Jung, which they do not but his Anima was holding him to the conviction as long as possible), Murray4 (aet. 32, lately arrived from Cambridge, England, but sometime from the U.S.A.—came with 60 questions, and has understood the Types—stammers to the Queen's taste, much more attractively than I do—chemist profession, owns a piece of wilderness in Vermont whither he hopes to lure Jung for a conference, when told of California replied that the latter was unsuitable because it had a future and that after the site of the conference was chosen within two weeks an apartment house would be built, Vermont on the other hand would be the same 80 years hence—this was thought by me to be a conservative estimate. I think he might have said 800), Aldrich, Mrs. Dunham (Chicago), myself, Miss Hincks and Miss Corrie.

In this order we sat around the walls and looked wise.

Jung said he would begin with a historical review of analytical psychology, and that we would then put in whatever questions we might have as we did at Cornwall, and he would select the one's suitable for discussion.

I reminded him there that we had agreed upon a general theme, (Transference), and asked if he would choose the theme now.

He said he would not, preferred to have us talk about what we were interested in just as we would in a personal analysis.

Dr. Shaw said she wanted to know something more about the principle of enantiodromia—more than was given in the Schiller chapter.

Go to it, said Jung, or words to that effect, but formulate it in a question.

Mr. Aldrich said he would like to hear Jung develop his philosophy of life, and that the people who were planning to practice analysis could reserve their questions for their private hours with him.

I protested at that and said some of us were not having any such, and would be very disappointed if the seminar was not a liberal opportunity.

Whereupon Jung said that Aldrich was only mustering out his horns against the preponderating female element, at which there were loud cheers.

From Aldrich's put upon tone, you could have supposed he had suffered terribly from people who were going to practice analysis.

Jung said that as to his discussing his philosophy of life, that was much too big a mouthful and that Aldrich would have to break it up into questions, then Miss Corrie protested against a historical review,
saying she would rather have something from himself.

I was glad she said that, because I too, thought he planned to go over the introduction he had given us at Cornwall, and that would have been a pity, but he meant something very different, he meant the course of the development of his own ideas of analysis, and that of course was a theme we all welcomed.

He said he was always being impressed with the width of the field that analytical psychology embraced, and so he thought it useful if one had a sort of view of that field, and then he began his talk, which as far as I am able I will give in his own words because then perhaps will come back some of the vivid quality of Cary Baynes' vivid account of the good-humored commencement of these seminars breaks off here.

The audience, clearly, had no inkling of what Jung was about to present.

But before turning to this, we need to look at Jung's situation in 1925.

Jung in 1925

In 1921, Psychological Types had appeared, to widespread acclaim.

The English edition appeared in 1923 and received many laudatory reviews.

In a two-page spread in the New York Times Book Review, Mark Isham concluded: "This volume is drastically serious, positive, didactic, classic, and yet more than stimulating.

It is energizing, liberating and recreative. The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."

In terms of publications, the period following Psychological Types up to the present seminar was one of the quietest in Jung's career.

The year 1921 saw the publication of a contribution to a symposium at the British Psychological Society, "The Question of the Therapeutic Value of 'Abreaction"'; 1922 saw the publication of a lecture to the Society for German Language and Literature in Zurich, "On the Relation of Analytical Psychology to Literary Artworks."

Uncharacteristically for him, there were no new publications in 1923 and 1924. This may be not unconnected with the fact that his mother died in January 1923.

Two articles appeared in 1925, the publication of a 1923 summary paper on "psychological types" delivered at the International Congress of Education in Territet, Switzerland,and a contribution to Count
Hermann Keyserling's edited volume on marriage, "Marriage as a Psychological Relation."

The center of gravity of Jung's creativity was clearly elsewhere, namely, in the transcription of Liber Novus, the Red Book, and in the commencement of the building of his tower at Bollingen, on the upper shores of Lake Zurich.

The genesis of the work may be briefly stated. In the winter of 1913, Jung deliberately gave free rein to his fantasy thinking and carefully noted what ensued.

He later called this process active imagination. He wrote down these fantasies in the Black Books.

These are not personal diaries, but rather the records of a self-experimentation.

The dialogues that form these active imaginations can be regarded as a form of thinking in a dramatic form.

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event.

This led him to compose the first draft manuscript of Liber Novus, which consisted in a transcription of the main fantasies from the Black Books, together with a layer of interpretive commentaries and lyrical

elaboration.

Here, Jung attempted to derive general psychological principles from the fantasies, as well as to understand to what extent the events portrayed in the fantasies presented, in a symbolic form—developments that were to occur in the world.

The work, though never published during Jung's lifetime, was intended for publication.

The overall theme of the work is how Jung refound his soul and overcame the contemporary malaise of spiritual alienation.

This is ultimately achieved through enabling the rebirth of a new image of God in his soul and developing a new worldview in the form of a psychological and theological cosmology.

Liber Novus presents the prototype of Jung's conception of the individuation process.

The material went through a number of drafts, and was then recopied by Jung in an ornate gothic script into a large red leather folio volume, to which he added historiated initials, ornamental borders, and a substantial number of paintings.

Jung had completed the manuscript of the first two parts of Liber Novus in 1915, and the third part, "Scrutinies," in 1917.

Thereafter, he was engaged in its painstaking transcription.

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books.

Jung abruptly broke off the transcription around 1930.

By January 1921, he had reached page 127 of the calligraphic volume, and by August 1925 he had reached the end of page 156.

In 1920, he purchased some land on the upper shores of Lake Zurich in Bollingen.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone."14

The tower was a "representation of individuation."

Over the years, he painted murals and made carvings on the walls.

The tower may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus."

In 1924 and 1925, the publication of the work seems to have been one of the foremost issues in Jung's mind.

At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed with the issue of publishing the work.

She noted in her diary: So then you said I was to copy down the contents of the Red Book—once before you

had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation.15

At the same time Jung discussed the form of a possible publication with his colleague, Wolfgang Stockmayer.16 In 1925, Peter Baynes made a translation of the Septem Sermones ad Mortuous, which was
privately published by Watkins in England.

While engaged on the transcription, Cary Baynes urged Jung to do a seminar on the work.

In her diary, she noted:

When I asked Baynes if he would not like a seminar on the Red Book I had nothing other in mind than what you were doing with him.

Since I began to read it I have thought it would be a very fine thing, if instead of your discussing it with me as you said you would,

Mona Lisa should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed.

. . . When I said I wanted to hear you speak of the Red Book out of doors and you willed to think I had in mind a pink tea, I struck back at you in kind, and said that if the Red Book was not big enough to be talked about out of doors, then you would have to do something about it.

It is not known whether such seminars took place.

However, it is likely that these discussions played a role in Jung's decision to decide to speak openly in public for the first time about his self-experimentation and some of the fantasies in Liber Novus.

During this period, Jung withdrew from the Psychological Club, which he had founded in 1916.19 On November 25, 1922, he, together with Emma Jung and Toni Wolff, left the Club.20

During the period of Jung's withdrawal from the Club, he gave his seminar series in Polzeath, Cornwall, England, in July 1923.

In the previous year, the Analytical Psychology Club in London had been founded.

The seminar was organized by Peter Baynes and Esther Harding, and twenty-nine people attended.

The seminar had two main themes—the technique of analysis and the historical psychological effects of Christianity.

During this period, an increasing number of people from England and America made their way to Zurich to work with Jung, forming an informal expatriate group.

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing “a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.”22

On April 30, 1923, there was an initiative from Eugen Schlegel that the Club should try to involve Jung again.

A correspondence ensued later that year between Jung and Alphonse Maeder in this regard.

Jung’s position was that he would only return if his collaboration was clearly and unanimously desired. Within the Club, there was heated discussion concerning this.

For example, on October 29, 1923, von Muralt contended that Jung used people for his personal ends, that personal relations were difficult with him unless one accepted his theories, and that his attitude toward people wasn’t one of an analyst, and so on.

One can imagine Jung’s response to finding himself in a situation in which an institution he had founded, based on his vision, was being taken to other destinations, while he was being cast in the role of an obstructive patriarch.

In February 1924, Hans Trüb stepped down as president of the Club, and a letter was sent to Jung asking him to return, which he did a month later.

Later that year, Jung commenced giving a three-part lecture in German on the psychology of dreams (November 1, December 8, February 21, 1925) followed by a discussion on May 23, 1925.

It is significant to note that while the present English-language seminars were held at the Psychological Club, they were not officially “Club seminars”—no mention of them is found in the Club minutes or annual report, and of the fifty-two members and three guests of the Club in 1925, only a handful attended them.

Rather, the seminars appear to have been a private event arranged by Jung, which happened to have been held at the Psychological Club.

It seems that there was greater continuity between those who attended Jung’s Polzeath seminars and these (the seminar groups were around the same size).

Thus there was a division between the locally based members of the Club, who had only recently readmitted Jung to their midst, and the more international audience of Jung’s English-language seminars, and consequently a different psychological dynamic.

In the years to come, the English-language contingent would play the dominant role in the dissemination of his work.

The Seminars

Jung had commenced Psychological Types by commenting on the subjective conditioning of knowledge, the “personal equation.”

He noted that in psychology, conceptions “will always be a product of the subjective psychological constellation of the investigator.”

Recognizing the effects of the personal equation, which constituted the subjective determination of knowledge, constituted the precondition for the scientific appraisal of other individuals.

In this seminar, Jung spoke candidly of his personal equation—not of his biography as such, but of his orientation, the formation of his psychological viewpoint, his subjective orientation.

For the first time, he spoke of his psychological type.

He began his presentation by indicating that he intended to give a “view” of the” width of the field” of analytical psychology, and began this by sketching the genesis of his own conceptions, commencing with when he became preoccupied with issues to do with the unconscious.

Strikingly in contrast to the Freudocentric presentations of his work, Jung did not then move directly to this association with Freud, but to his prior readings of Schopenhauer and von Hartmann and involvement with spiritualism, thus situating his work within a completely different intellectual and experiential trajectory from that of Freud.

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experimental researches in psychopathology that he came into contact with Freud.

While he felt that he independently confirmed some of Freud’s theories, he maintained reservations right from the start.

In his published work, Jung had indicated his theoretical differences with Freud.

Here, he spoke candidly of their relationship for the first time, and of Freud’s personal shortcomings—his dishonesty concerning his cases, his inability to take criticism, and finally, placing his own authority above truth.

This formed Jung’s first response to Freud’s ad hominem account of their relation in his On the History of the Psychoanalytic Movement in 1914.

Jung then noted powerful dreams that Freud was unable to understand correctly, which gave him a new sense of the autonomy of the unconscious.

He then came to realize that in Transformations and Symbols of the Libido (1912), he had been analyzing his own fantasy function.

Consequently, he set about to do this in a more systematic manner.

Jung then narrated his visions on the way to Schaffhausen in October 1913, which, after the outbreak of the war, he took to be precognitive and the commencement of his active imaginations.

He focused on his dialogues with his soul in the autumn of 1913, his first visual descent on December 12, his dream of slaying Siegfried on December 18, and his encounters with Elijah and Salome shortly thereafter.

In sum, the period of his self-experimentation, which Jung covered in the seminar, ran from October to December 1913, which forms the basis of the first part of Liber Novus, Liber Primus.

Coupled with discussion, this forms the main body of this seminar.

This was the first and indeed the only time in which Jung spoke in public about this material.

Significantly, however, while narrating these episodes, Jung never directly referred to Liber Novus, which would clearly have aroused great curiosity.

The seminar can be considered an experiment in presenting analytical psychology in the first person voice, with his own "case" as the clearest example of his theories.

At the same time, he pointedly told his audience, "I have told you a very great deal, but do not assume that I have told you all!"

His presentation here went some way toward answering Cary Baynes's request for a seminar on Liber Novus, and it is possible that Jung was interested in viewing the audience's response in connection with the question of his deliberations concerning publishing the work.

Jung's discussion of these episodes by no means replicates his commentary on them in the second layer of Liber Novus, and can be considered a third layer of commentary.

As opposed to the lyrical and evocative language of the second layer of Liber Novus, Jung here employs his psychological concepts—to be more precise, he attempts to show how he derived his psychological concepts from his reflections upon these encounters.

As he tellingly noted, "I drew all of my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes."

At the same time, his presentation served a pedagogical function.

The audience was largely composed of people he was working with, and we may presume that the practice of active imagination played a key part in their work.

Thus he was in effect using his own material as a teaching exemplar, showing how his personal psychological typology was portrayed and played out in his fantasies, how he encountered and came to terms with the figures of the anima and wise old man, and the genesis of the transcendent function as a resolution of the conflict of the opposites.

In addition, a significant part of the discussion in the seminar centered on the significance of modern art and how it could be understood psychologically.

The question of situating his own creative work appears to have been in the background of Jung's mind.

After the presentation and discussion of his material, Jung then presented a generalized schema showing how such figures could be understood.

From a historical perspective, one may regret that the participants did not press Jung into presenting and commenting on more of his personal material.

The seminar concluded with a class assignment, in which the participants were asked to study three popular

novels dealing with the theme of the anima, Rider Haggard's She, Benoît's L'Atlantide, and Meyrink's Das grüne Gesicht (The Green Face).

At the request of the class, a work dealing with the animus, Marie Hay's The Evil Vineyard, was substituted for Meyrink's work.

As Jung put it, the purpose of this exercise was to give him "a good idea of what you have gained from these lectures."

It was the first time that Jung had turned to popular writings to illustrate his work.

The fifth chapter of Psychological Types featured his analysis of the Swiss author Carl Spitteler's novel, Prometheus and Epimetheus.

Spitteler had been awarded the Nobel Prize for literature in 1919.

Published in 1887, Rider Haggard's She continued to be a best seller.

The production of a silent film based on the novel, for which Rider Haggard wrote the film's intertitles, was completed in 1925.

The utilization of popular novels served the function of demonstrating the fact that the psychological dynamics at play within the individuation process were by no means a purely esoteric affair.

A few weeks following the conclusion of this seminar on July 6, Jung went to England to deliver another English-language seminar series in Swanage, in Dorset, between July 25 and August 7.

The seminar was organized again by Peter Baynes and Esther Harding.

The subject was dream analysis, and around one hundred participants attended.

Jung commenced by presenting a history of dream interpretation and followed this with an analysis of a series of dreams in a fifty-three-year-old widow.

The Aftermath Cary Baynes took notes of the seminar, and soon after the seminar, there was discussion concerning the possible publication of the notes, which seems to have first been proposed by Dr. Harriet
Ward.

In a diary entry of September 26, 1925, Cary Baynes wrote an account of some of these deliberations:

After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and I would like to put the matter before you once more.

I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity you might say.

Such a thing has never ever even been dreamed of in the world before, much less done, and therefore I think those lectures ought to be treated in a way that befits the importance of their content.

But you will say, what better way is there of treating them than having them printed?

But I think the printing of them just exactly falsifies them in a very painful way.

It is generally accepted that when a thing is printed it is to be looked upon as in a more or less permanent form, but those notes are in no form at all, they could not be, and do not profess to be more than a schematic rehearsal of what you said.

They partake of the nature of the sculptor's ébauche [mock up] in clay, and as such they have magic, but as soon as they are forced into something they are not, the magic goes out of them and they go flat.

Moreover, when you make something with spoken words, you can build extraordinary structures in a short space of time, but when it comes to the written or rather the printed word, the structures have to have visible foundations under them if they are to carry, that is in the field of science.

Now all three series of lectures, Swanage, those here, and Cornwall, are filled with fugitive thoughts that flew with sureness when you spoke them, but go limping across the pages of the notes with only half a wing-power.

If you wrote them they would fly again, but as notes they won't, and so it is another reason I think they ought not to be presented with the formality that printing gives them.

They should be kept just as they are, rough laboratory material, until such time as you will work up the ideas in them into a book which you will undoubtedly do in the course of time.

The best way to keep them in their place seems to be to have them mimeographed and given only to members of the class with a half a dozen exceptions such as Baynes, Shaw and a few others like that. . . .

Last spring when I talked to you about it, you would look at it only as a harmless phantasy of Ward's, this printing idea.

I have no doubt you thought the same thing when Hinkle proposed translating the Wandlung [Transformations and Symbols of the Libido], but look how far from harmless that phantasy proved to be!

One can imagine the impact that these seminars, with their level of detail concerning Jung's self-experimentation, would have had had they been published at that time.

Cary Baynes perceptively highlighted the most striking aspect of the seminars, namely the manner in which Jung's account provided a unique window into the creative process, through charting the sequence from the emergence of his fantasies, to his reflections upon them, to their end result in the form of psychological abstractions in a new conception of human psychology.

Cary Baynes's proposal concerning the limited distribution of the seminars was adopted.

Jung took the notes with him for review when he left for his trip to Africa.

On October 19, he wrote to her "off Lisbon":

"I faithfully worked through the notes as you will see. I think they are as a whole very accurate. Certain lectures are even fluent, namely those which you could not stop your libido from flowing in."

Jung's close check of the text of this seminar distinguishes it from the notes of most of his other seminars, and assures their reliability.

From her distribution list of the first fifty copies, in addition to those who attended the seminar, copies were given to the following:

Dr. Peter Baynes, Mrs. Sigg, Chauncey Goodrich, Miss von Sury, Mrs. Füglisteller, Professor Vodaz, Dr. James Young, Dr. Irma Putnam, Dr. Elizabeth Whitney, Dr. Wolfgang Kranefeldt, Mrs. Altherr,
Miss N. Taylor, Frances Wickes, Wilfred Lay, Dr. Helen Shaw, Willard Durham, Dr. Adela Wharton, Miss M. Mills, and the Psychological Club.

Following the preparation of the seminar notes, while Jung was in Africa, Cary Baynes returned to her work transcribing Liber Novus.

After his return from Africa in April 1926, he took up again his work transcribing Liber Novus into the calligraphic volume.

However, from this point until he left off the transcription in 1930 (before taking it up one last time in the late 1950s), there are only ten full text calligraphic pages, two complete paintings (the "window unto eternity" and "golden castle" mandalas and one unfinished painting).

In 1926, Jung published The Unconscious in the Normal and Sick Life of the Soul: An Overview of the Modern Theory and Method of Analytical Psychology.

This was a revision of his 1917 book, The Psychology of the Unconscious Processes: An Overview of the Practice and Theory of Analytical Psychology.

The main changes between this edition and the second edition of 1918 was the revision of the material on psychological types, an expansion and revision of the discussion of the unconscious, together with additional material on individuation and psychotherapy.

In 1928 he published The Relations between the I and the Unconscious, and a greatly revised and expanded version of his 1916 article, "The Structure of the Unconscious."

The chapters on the confrontation with the anima, animus, and mana personality elaborate some of his presentation in the present seminar, citing Rider Haggard's and Benoît's books, without presenting any of the personal background.

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously.

Henceforth, Jung would eschew the first person voice, either in the form of his presentation in this seminar or through a publication of Liber Novus.

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung,

in particular, Jung's discussion of his relation with Freud and of his self-experimentation, in her chapter on his "confrontation with the unconscious."

Unfortunately, the manner in which the material was combined and sequenced in this chapter makes it impos-

sible to establish a clear chronology of this period and loses the coherence of the discussion in this seminar.

It also did not distinguish between Jung's discussion of the material in 1925, when he was still engaged in the transcription and painting, from his subsequent recollections and reflections more than thirty years later.

The foregoing has served to indicate the uniqueness of this seminar in Jung's canon, which was not widely grasped when it was finally published in 1989.

The publication of Jung's Liber Novus in 2009 enables it to be read in a new light, and to be seen as an essential companion to that work: a further chapter in his working through of the material and its elaboration into a conceptual form, as well as a pedagogical experiment.

Its unique combination of the personal, historical, and conceptual make it the clearest single-volume introduction to Jung's psychology. Sonu Shamdasani, Introduction 1925 Seminar, Pages ix-xxiii

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/-RxLlzQQU5GM/VoJYwWW2xpI/AAAAAAAAZ6o/GEn0t6gxJF4/s1600/1sonu.jpg

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An invitation to join Drop Box. **(2015-12-29 11:38)**

[1]

1664

Dropbox is a home for all your photos, docs, videos, and files. Anything you add to Dropbox will automatically show up on all your computers, phones and even the Dropbox website — so you can access your stuff from anywhere.

Dropbox also makes it super easy to share with others, whether you're a student or professional, parent or grandparent.

Even if you accidentally spill a latte on your laptop, have no fear! Relax knowing that your stuff is safe in Dropbox and will never be lost.

[2]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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1. http://3.bp.blogspot.com/-RygVPl8G0nE/VoKoZFcnCNI/AAAAAAAAZ7w/41XR372o6To/s1600/1dropbox.jpg
2. https://db.tt/QpLsk4Hx

Carl Jung on "..a man who was practically invulnerable even to rapier thrusts through kidney and liver.
(2015-12-29 15:12)

[1]

To Stephen I. Abrams

Dear Mr. Abrams, 11 July 1960

Cases with a continuous output of positive ESP or other paranormal effects are very interesting indeed.

They were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.

I have followed up a case of a man who was practically invulnerable even to rapier thrusts through kidney and liver.

His remarkable achievement lasted over several years.

It was accompanied by a pious and devoted attitude.

He was unselfish and idealistic.

Two bad friends succeeded in persuading him that there was money in it.

The next experiment killed him.

In this case it was quite obvious that he owed his invulnerability to an intensely religious attitude which is an archetypal constellation.

It is possible also that other conditions like physical traumata, diseases and physiological constellations can maintain an abaissement of consciousness which enables unconscious effects to cross the thresh old.

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects.

I don't feel particularly optimistic with reference to the possibility of control and predictability.

The mathematical theory of information is beyond the reach of my understanding, but it sounds interesting nevertheless.

1666

It is quite possible, even probable, that man has a much greater amount of ESP at his disposal than one generally supposes.

This must be so if it is true that synchronicity belongs to the basic qualities of existence (or being.)

Good luck to your adventure,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 576-577

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1. http://4.bp.blogspot.com/-7-Eoz-7sbK8/VoLat3Rf1SI/AAAAAAAAZ8E/GxZkvOuGsPo/s1600/1thrust.jpg

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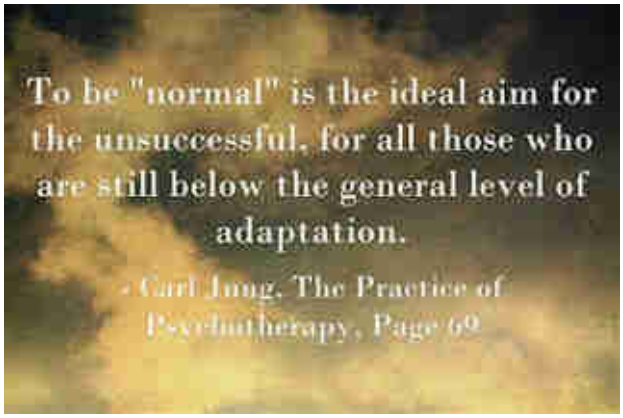
Carl Jung: To be " normal" is a splendid ideal for the unsuccessful... (2015-12-29 15:52)

[1]


To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.
- Carl Jung, The Practice of Psychotherapy, Page 69

In order to make clear what this fourth stage has in view, and to throw some light on the curious term "transformation," we must first take account of those psychic needs of man which were not given a place in the other stages.

In other words, we must ascertain what could seem more desirable or lead further than the claim to be a normally adapted, social being.

Nothing is more useful or fitting than to be a normal human being; but the very notion of a "normal human being" suggests a restriction to the average-as does also the concept of adaptation.

It is only a man who as things stand, already finds it difficult to come to terms with the everyday world who can see in this restriction a desirable improvement: a man, let us say, whose neurosis unfits him for normal life.

To be " normal" is a splendid ideal for the unsuccessful, for all those who have not yet found an adaptation.

But for people who have far more ability than the average, for whom it was never hard to gain successes and to accomplish their share of the world's work-for them restriction to the normal signifies the bed of Procrustes, unbearable boredom, infernal sterility and hopelessness.

As a consequence there are many people who become neurotic because they are only normal, as there are people who are neurotic because they cannot become normal.

For the former the very thought that you want to educate them to normality is a nightmare; their deepest need is really to be able to lead "abnormal" lives. Carl Jung, Modern Man in Search of a Soul, Pages 47-48.

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1. http://2.bp.blogspot.com/-WXFRpTw98AE/VoLkJr5sHyI/AAAAAAAAZ8U/TzsPnSFrVxE/s1600/1normal.jpg

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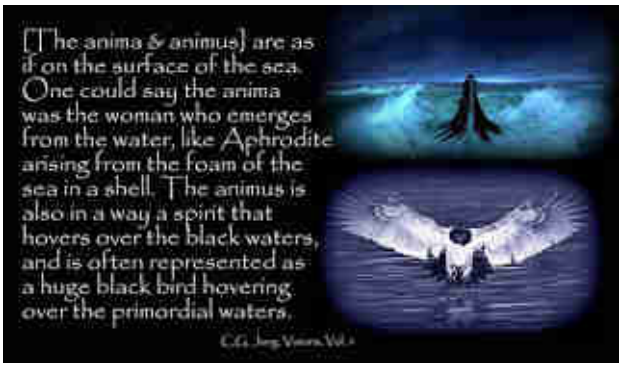
Carl Jung: The Animus impersonates the unconscious, as the Anima impersonates it in a man's case. **(2015-12-29 18:01)**

[1]


[The anima & animus] are as if on the surface of the sea. One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell. The animus is also in a way a spirit that hovers over the black waters, and is often represented as a huge black bird hovering over the primordial waters.

Dr. Jung:

Yes, those black waters would be the deeper layers of the unconscious.

The animus impersonates the unconscious, as the anima impersonates it in a man's case.

Those figures are as if on the surface of the sea.

One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell.

And the animus is also in a way a spirit that hovers oer the black waters and often represented as such; I have two pictures in my collection where the animus is depicted as a huge black bird hovering over the primordial waters.

As an impersonated of the unconscious, the natural function of the amimus here is to establish a communication between the conscious mind and the collective unconscious.

I admit it is somewhat difficult to have a clear idea of these matters, but I think if you find it in any way hard to understand it is on account of your conception of the collective unconscious.

You perhaps understand the collective unconscious in too abstrace a sense, whereas it is extremely concrete. Carl Jung, Visions Seminar, Pages 124-125.

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1. http://3.bp.blogspot.com/-Q_jk3duT1Kg/VoMCYYbjEYI/AAAAAAAAZ8o/IqrDYtWS13s/s1600/1aphrodite%2Bvisions.jpg

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Carl Jung: People always have some scapegoat. **(2015-12-29 18:39)**

[1]

Schopenhauer says the only divine quality in man is humor
because humor is a consciousness behind consciousness,
an ego behind ego, an observer on a different level.

So for our patient to recognize her own condition is tremendous progress.

Hitherto she had thought it was her husband or the devil or circumstances.

People always have some scapegoat.

Perhaps it is the parents who dies twenty years before but are still working against one if only twenty years ago such and such a thing had not been said!

That is exteriorizing oneself, seeing the brain storm outside.

Therefore she goes inside, realizing that the storm is in the inner sea, and there makes the discovery that somebody else is sick.

She had always been sick before in a storm herself and lost her morale completely.

In this case seasickness means demoralization through the wrong psychology, the projection of one's psychology into other people, for one then has no point of view naturally; one doesn't exist, one is scattered.

In this dream for the first time she is not seasick, because she recognizes, aas her action shows, that the storm is in herself.

So the eive conseuences do not touch her but a little boy in the arms of a nurse.

A little lamb was in her arms before, a female lamb, but now it is a little boy, and since the patient really has a little boy, he would symbolize what she has achieved or brought forth so far.

It is something new, and that attempt at a new form of life is seasick, which means that she is shocked, demoralized.

She attempts to go to her own town, and on the way she receives a severe shock which makes the boy, her honest attempt, seasick.

For a while he is disintegrated; but she is not disintegrated, seasick.

She knows that she is simply checked for the moment, and that is the beginning of objectivity, of a higher quality of consciousness.

Therefore Schopenhauer says that the only divine quality in man is humor, because humor is a consciousness behind consciousness, an ego behind the ego, and observer on a different level who sees what you see and thinks what you think.

And she makes the hopeful statement that this is the first time that she has not been seasick in such weather-the first time she has not been demoralized in a brain storm-which means, as I seaid, tremendous progress. Carl Jung, Visions Seminar, Pages 50-51

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1. http://2.bp.blogspot.com/-rjj4QivA7G0/VoMLVCmXRfI/AAAAAAAAZ84/biAWb1N47Js/s1600/6schopenhauer%2Blaugh.jpg

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Carl Jung "To be exact, I must say that, although I profess myself a Christian,... (2015-12-30 06:16)

[1]

To Pastor Oscar Nisse

1672

Dear Pastor Nisse, 2 July 1960

It was actually through my therapeutic work that I began to understand the essence of the Christian faith.

It became clear to me that the preoccupation with anxiety in psychoanalysis, where as you know it plays a considerable part, is not to be explained by the presence of religious teaching but rather by its absence.

With Freud personally-as I saw clearly over a period of years anxiety played a great part.

It is not hard to see that in him its source was the fear of Yahweh which is always present in the unconscious, particularly of Jews.

In the Jewish mentality this imprint is so deep that the individual Jew can rarely get away from it.

That is because he is Jewish, because he belongs and has belonged for thousands of years to a people characterized by their intimate connection with Yahweh.

With the Christian this anxiety is less important thanks to the fact that it was not until the day before yesterday that he rid himself of the gods, who represented the numinous aspects of the transcendent being as a plurality.

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions,

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.

Further progress is an absolute necessity since the present state of affairs seems to me insupportable.

As I see it, the contributions of the psychology of the unconscious should be taken into account.

With highest regards, I am,

Yours sincerely,

C..G. Jung Carl Jung, Letters Vol. II, Pages 631-632

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1. http://3.bp.blogspot.com/-PwdXrszj7Mo/VoOuwxrNw-I/AAAAAAAAZ9I/puGqVuNQAzg/s1600/6christian.jpg

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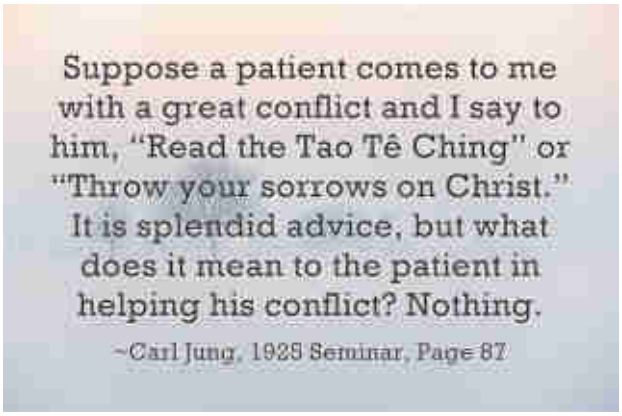
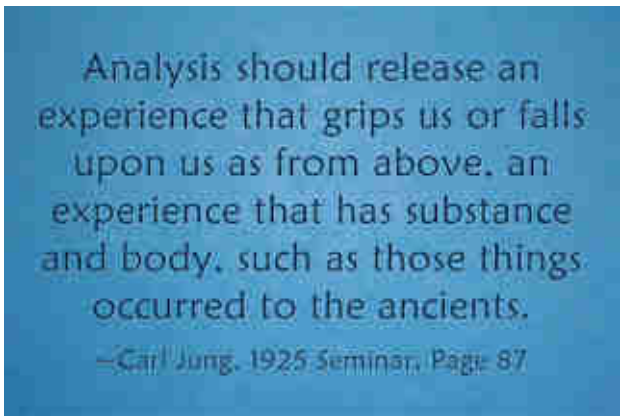
Some Carl Jung Quotations XIV (2015-12-30 06:43)

[1]


Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.
~Carl Jung, 1925 Seminar, Page 87

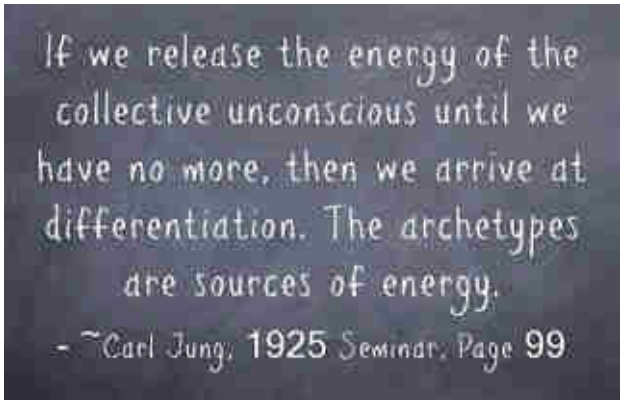
Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

[2]


Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.
~Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

[3]


If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy.
- Carl Jung, 1925 Seminar, Page 99

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

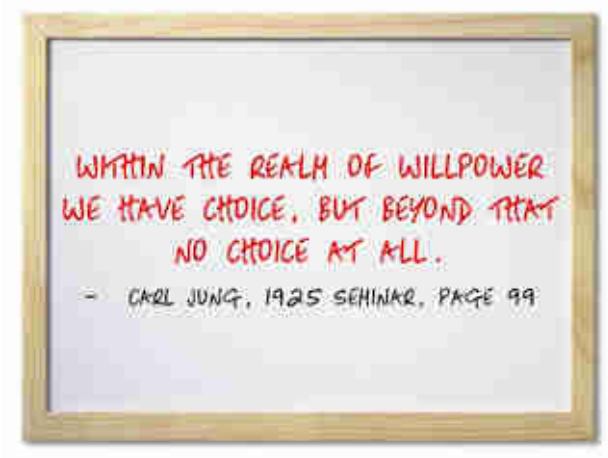
[4]

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

[5]

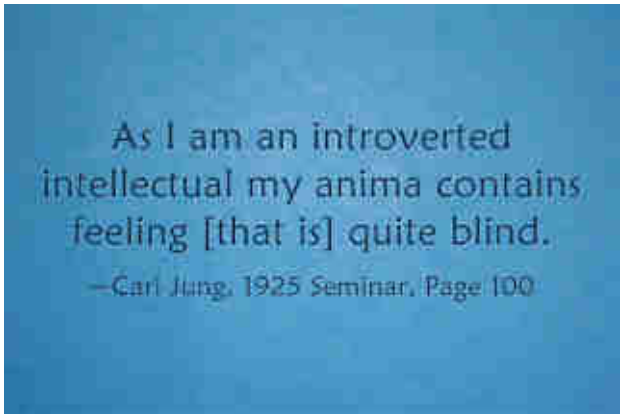
Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

[6]



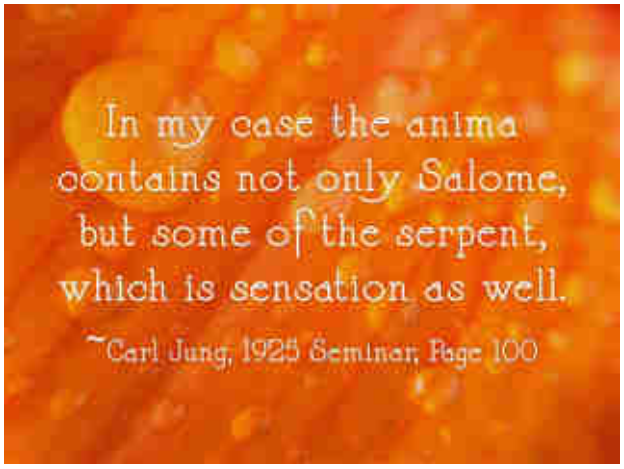
Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

[7]



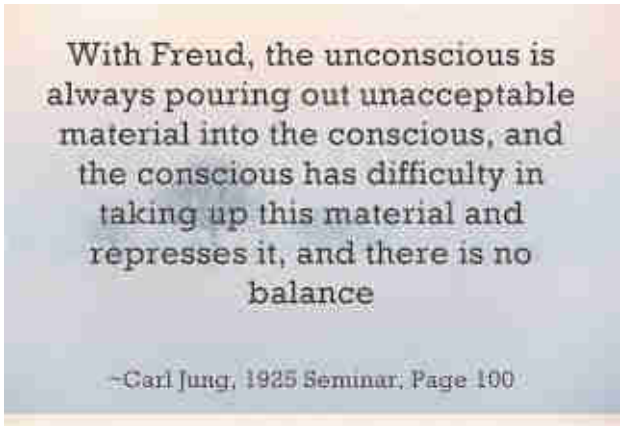
As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

[8]


In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.
~Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

[9]


With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance
~Carl Jung, 1925 Seminar, Page 100

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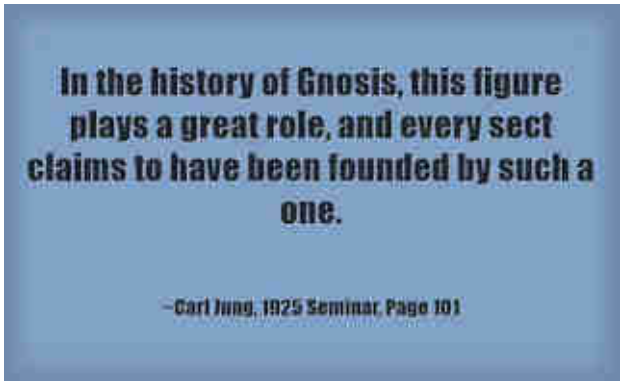
[10]


In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.
~Carl Jung, 1925 Seminar, Page 101

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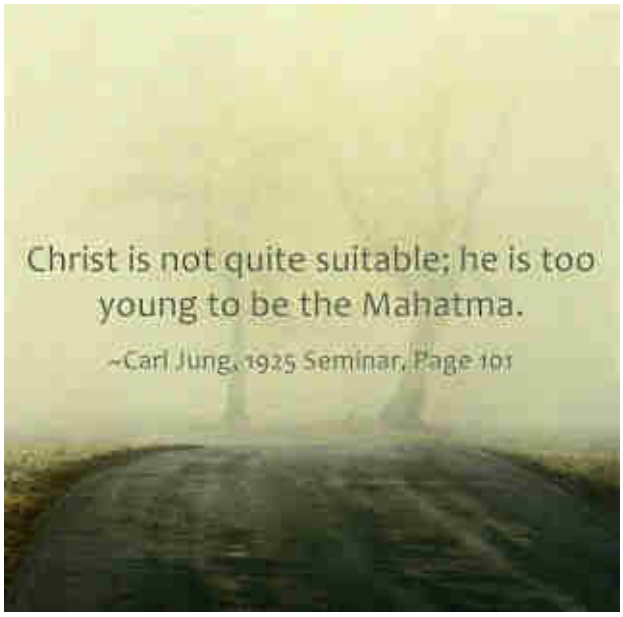
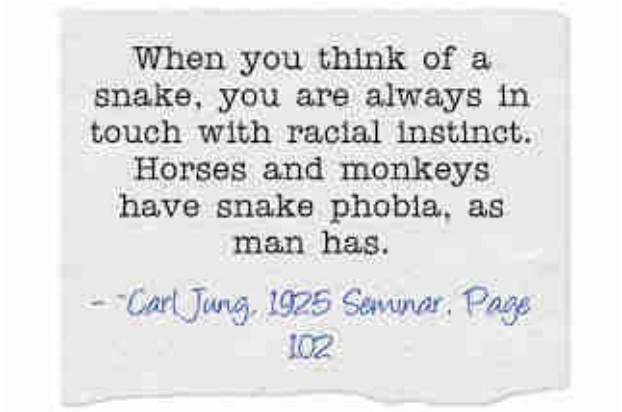
[11]



Christ is not quite suitable; he is too young to be the Mahatma. Carl Jung, 1925 Seminar, Page 101

[12]


When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.
- Carl Jung, 1925 Seminar, Page 102

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

[13]

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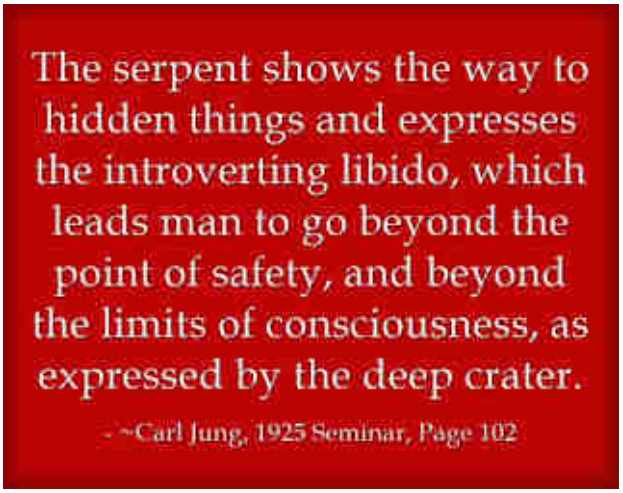
The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.
~Carl Jung, 1925 Seminar, Page 102

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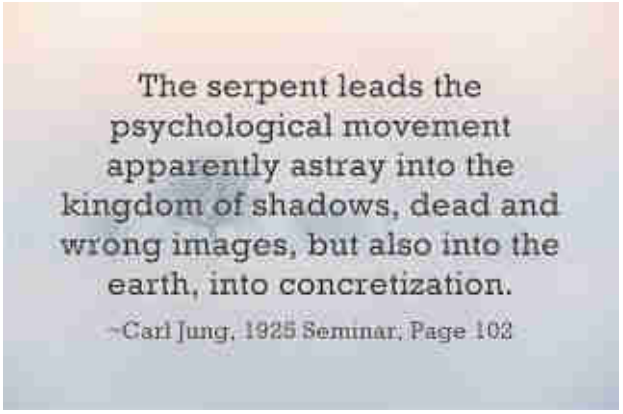
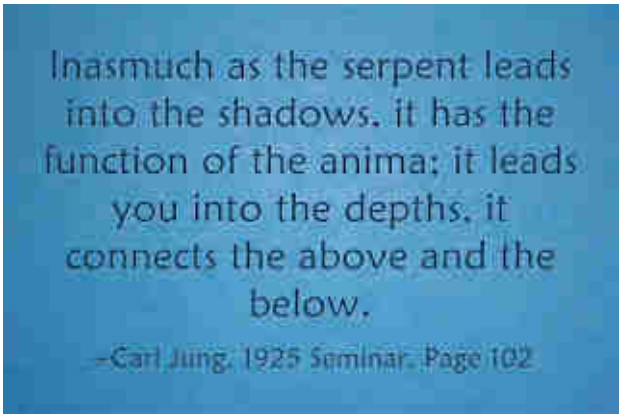
[14]


The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.
~Carl Jung, 1925 Seminar, Page 102

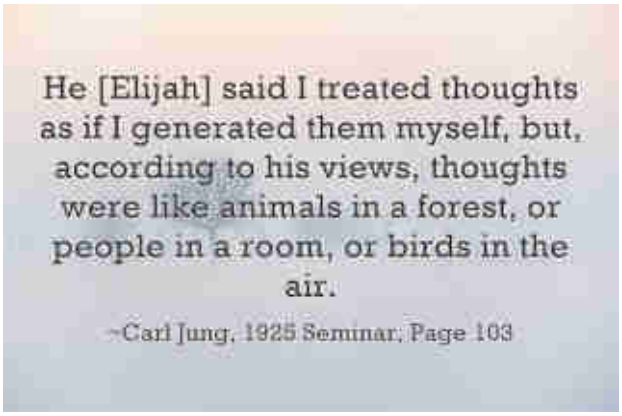
The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

[15]


Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.
~Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

[16]


He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.
~Carl Jung, 1925 Seminar, Page 103

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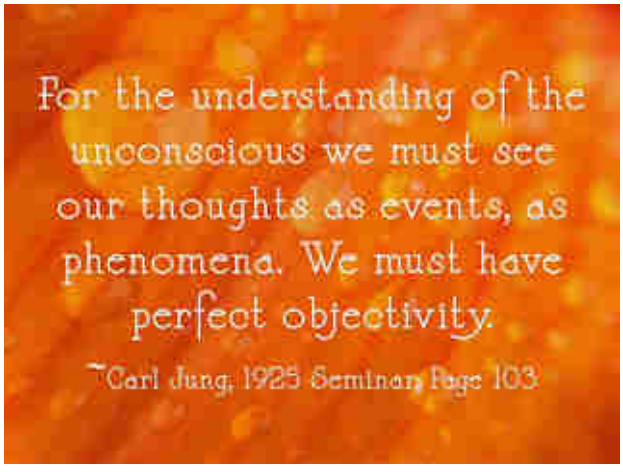
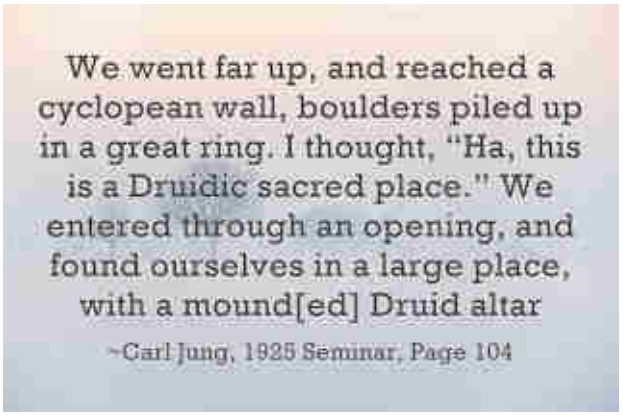
[17]


For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.
~Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

[18]

1680


We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar
~Carl Jung, 1925 Seminar, Page 104

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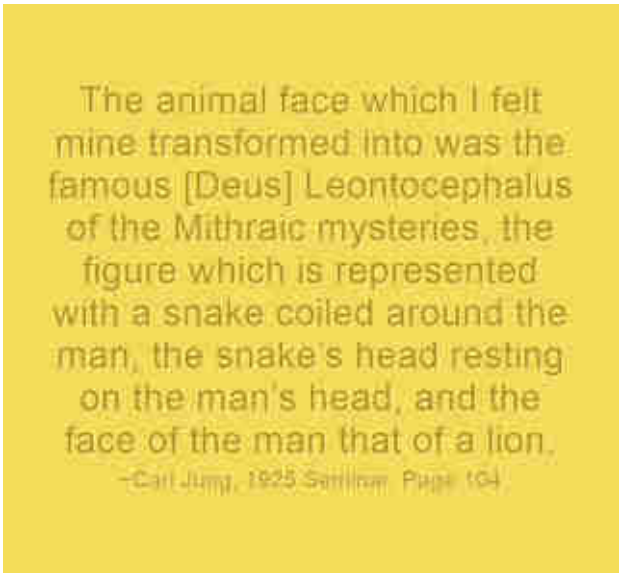
[19]


The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

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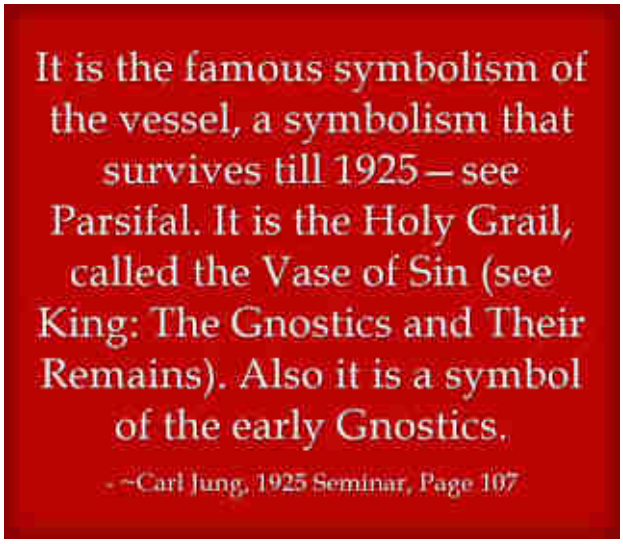
[20]


It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics.
~Carl Jung, 1925 Seminar, Page 107

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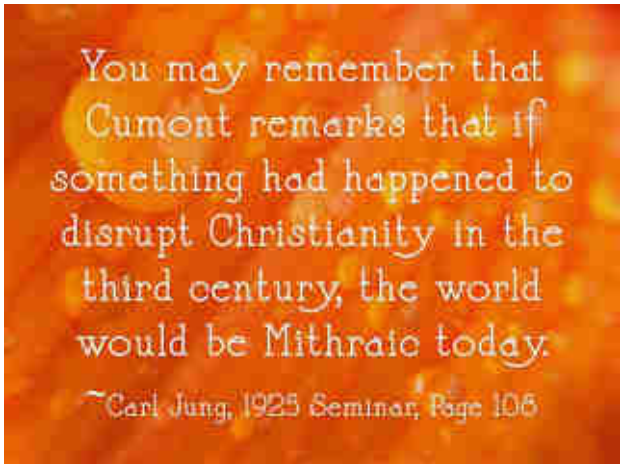
[21]


You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today.
~Carl Jung, 1925 Seminar, Page 108

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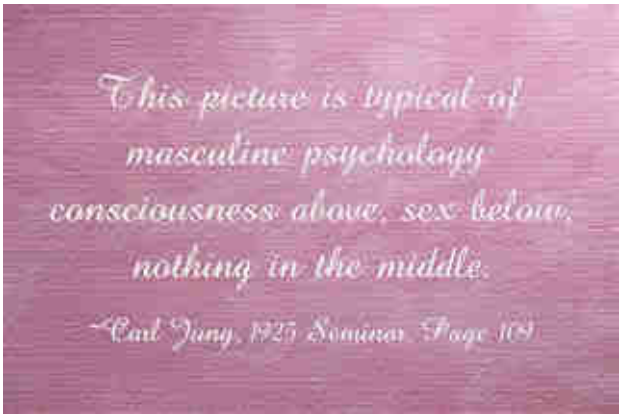
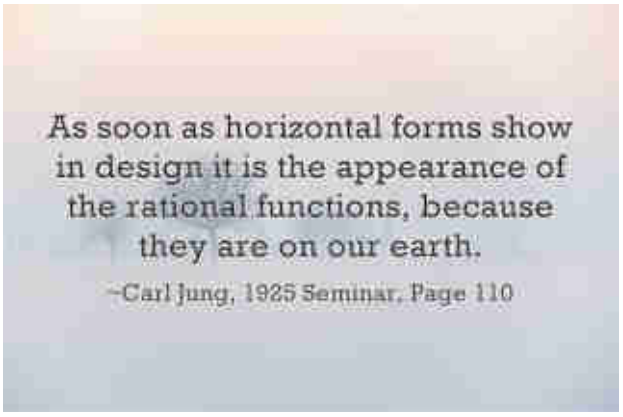
[22]

1682


This picture is typical of
masculine psychology
consciousness above, sex below,
nothing in the middle.
~Carl Jung, 1925 Seminar, Page 109

This picture is typical of masculine psychology: consciousness above, sex below, nothing in the middle. Carl Jung, 1925 Seminar, Page 109

[23]


As soon as horizontal forms show
in design it is the appearance of
the rational functions, because
they are on our earth.
~Carl Jung, 1925 Seminar, Page 110

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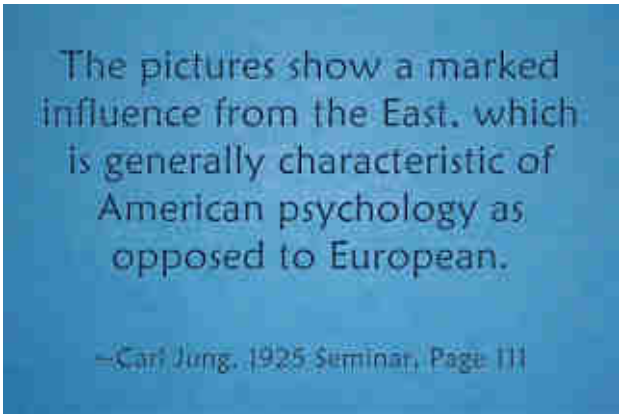
[24]


The pictures show a marked
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is generally characteristic of
American psychology as
opposed to European.
~Carl Jung, 1925 Seminar, Page 111

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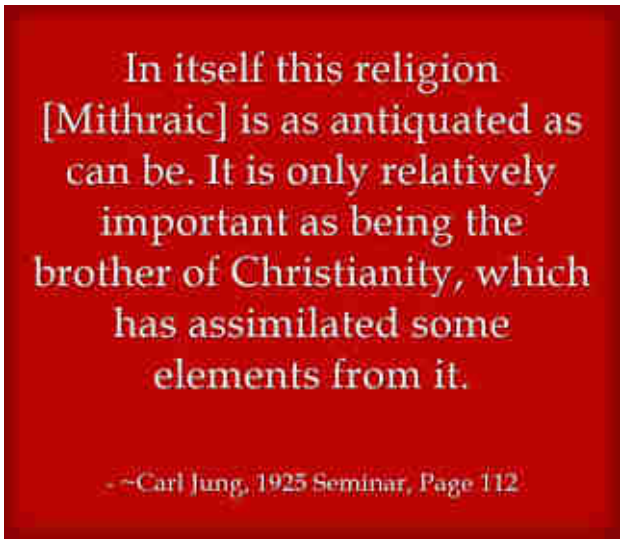
[25]


In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.
~Carl Jung, 1925 Seminar, Page 112

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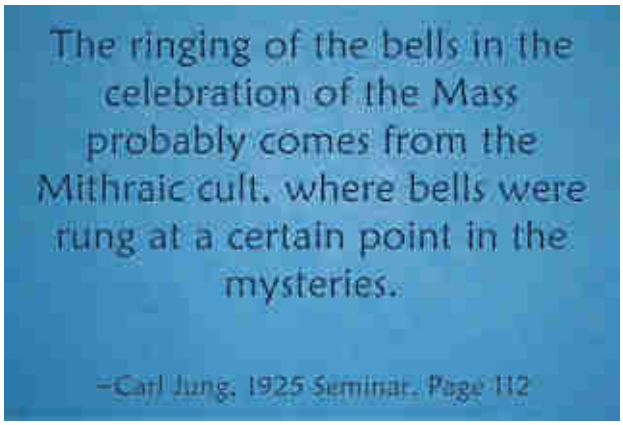
[26]


The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.
~Carl Jung, 1925 Seminar, Page 112

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1. http://1.bp.blogspot.com/-dg8211k3iso/VoOyrGLXuYI/AAAAAAAAZ9U/vT6tZ_xRnJc/s1600/aaa.jpg
2. http://1.bp.blogspot.com/-S1U5_OlmgVQ/VoOyrV_Y7LI/AAAAAAAAZ9c/wD4l5wDaA5Q/s1600/bbb.jpg
3. http://1.bp.blogspot.com/-xUqQPkioX3o/VoOyrQ4v3_I/AAAAAAAAZ9Y/OqnDT7XwAVg/s1600/ccc.jpg
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Carl Jung: A man's lifework is like a ship he has built and equipped himself, (2015-12-30 15:04)

[1]

To B. von Fischer 11 July 160

Please accept my most cordial thanks for your kind birthday letter, which it was both an honour and a pleasure to receive.

I am particularly sensible of the appreciative words you have written on my life's work, for they are a melody which one does not often hear in our dear Fatherland.

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

Like all three-dimensional things it gradually sinks below the horizon.

What remains is what has been.

I am, Sir,

respectfully and gratefully yours,

C.G. Jung Letters Vol. II, Page 577

Carl Jung across the web:

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1. http://4.bp.blogspot.com/-KV-SIPN9Kh0/VoQqW9mHNtI/AAAAAAAAaAs/_icYbT0z334/s1600/1ship%2Bwork.png

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Carl Jung: "...thanks for the wonderful, spirit-infused gift..." (2015-12-30 15:16)

[1]

To Cornelia Brunner

Dear Frau Prasidentin, 2 August 1960

I still owe you my express thanks for the wonderful, spirit-infused gift that flew into the house on my birthday.

You have endowed this birthday of mine with incredible generosity, so that I stand there quite ashamed beside all the magnificence, with the painful feeling that I can no longer give the Club what would otherwise be given so willingly.

I have to adapt myself with considerable effort to the role of recipient in which I have been living for nearly fifteen years.

In this respect the wine is a great tonic, and I am very grateful for the bountiful selection.

Please give my best thanks to the Club members as well!

Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 577-578

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1. http://3.bp.blogspot.com/-39xGLnA_yBQ/VoQtP_EmcbI/AAAAAAAAaA4/HogcY7DUxso/s1600/1birthday.jpg

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Carl Jung: Consider please that in the year 1960 we are still far from being out of the primitive woods.
(2015-12-31 05:42)

[1]

[Carl Jung: Consider please that in the year 1960 we are still far from being out of the primitive woods.]

To E . L. Grant Watson

Dear Watson, 8 August 1960

Thank you very much for the a mazing flood of material you have inundated me with.

You know, an 85-year-old ruin of a formerly capable man cannot live up to it any more.

Have mercy on us!
1688

The interesting pictures of labyrinths are known to me.

They have presumably the fundamental significance of mandalas, i.e., places of refuge, sanctuary, rebirth, renewal, initiation, etc. like the Neolithic stone-circles.

You find very good comparative material in the book by John Layard: Stone Men of Malekula (London, 1942).

It is clear that such formations, particularly under primitive circumstances, are more of anatomical than geometrical nature, i.e., organic cavities like uterus or brain or cranium, very much later also
heart.

Please don't mix me up with your unconscious, which projects itself into everything obscure and unreasonable.

It is exceedingly difficult to find out how that unconscious looks which is really in the object.

First of all one has to consider every kind of impression as of subjective origin.

Only then can one hope to be able to discover what belongs to oneself and what is objectively universal .

If you don't discriminate enough I am on the best way to becoming a real Museum of Metaphysical Monsters.

Consider please that in the year 1960 we are still far from being out of the primitive woods.

There are very few beings yet capable of making a difference between mental image and the thing itself.

This primitivity is poisoning our human world and is so dense a mist that very few people have discovered its existence yet.

My richly celebrated 85th birthday has left me a wreck, and this miserable summer we enjoy does not exactly support one's optimism, not to speak of the political situation of the world which reminds
me of the tower of Babel and its fate.

I think of the German poet Holderlin, one of Goethe's contemporaries:

"But we are fated
To find no foothold, no rest,
And suffering mortals
Dwindle and fall
Headlong from one
Hour to the next,
Hurled like water
From ledge to ledge
Downward for years to the vague abyss."

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 578-579

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1. http://2.bp.blogspot.com/-eztnxGgMzSI/VoT4WAnYOmI/AAAAAAAAaBM/Azz7dAQGaOY/s1600/1primitive.jpg

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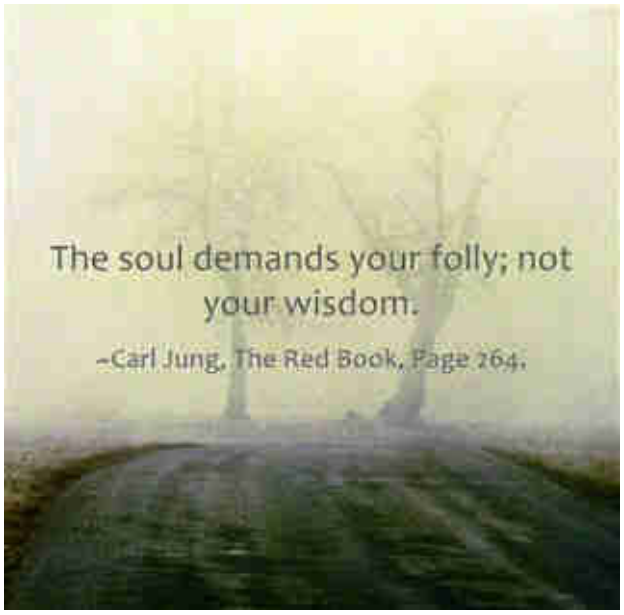
2. 2016

2.1 January

Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. **(2016-01-01 06:11)**

[1]



To the Earl of Sandwich

Dear Lord Sandwich, 10 August 1960

It was a great pleasure to receive your kind letter and congratulations on my 85th birthday.

It is indeed quite a number of years since our interview in 1938, when I received an Honorary Degree at Oxford, while lecturing there at a Congress of Psychotherapists.

It was on the eve of war and I remember the air filled with forebodings and anxious anticipations.

I remember vividly looking at the delightful buildings and lawns · of the Universitas Oxonensis as if seeing them for the first and last time.

Although Oxford has been spared barbarous destruction I had seen it for the first and last time.

I have not been there again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian.

Fate has decreed otherwise.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

There are two sciences in our days which are at immediate grips with the basic problems: nuclear physics and the psychology of the unconscious.

There things begin to look really tough, as those who have an inkling of understanding of the one thing are singularly incapable of grasping the other thing; and here, so it looks, the great confusion of languages begins, which once already has destroyed a tower of Babel.

I am trying to hold those two worlds together as long as my machinery allows the effort, but it seems to be a condition which is desperately similar to that of the political world, the solution of which nobody yet can foresee.

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside.

Thanking you once more for your kind letter,

I remain, dear Lord Sandwich,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 579-580

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1. http://3.bp.blogspot.com/-hyYNB1AVBz4/VoZQdpnSVYI/AAAAAAAAaBc/yj0l5jy-wZo/s1600/1folly.jpg

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Carl Jung on the "Living Mystery of Life." (2016-01-01 07:24)

[1]

To the Mother Prioress of a Contemplative Order

Dear Mother Prioress, 12 August 1960

Thank you ever so much for your letter with all its information about Fr. Victor's end.

I am most grateful to you for sending me the picture you mention.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. II, Page 581

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1. http://1.bp.blogspot.com/-QSyWV9m6BZg/VoZheHFgfAI/AAAAAAAAaBs/RTLvwj5IzSc/s1600/1life.jpg

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Carl Jung: The ear of wheat represented the son born of the Great Mother, the earth. **(2016-01-01 16:10)**

[1]

The mother holds a grain of wheat (in the mysteries at Eleusis) which the priest showed at midnight in a ceremony containing the same underlying idea as on the night of Christmas. The ear of wheat represented the son born of the Great Mother, the earth. Through the picture of the immaculate conception the germ of life had been deposited in the stream of blood; thus it has been inserted into the sphere of the instincts & thereby something like a pregnancy begins, in which the patient is her own child. This is the mystical child, another symbol of the Self.

The mother holds a grain of wheat, which is exactly like the mysterious Iacchus in the Eleusinian mysteries of which I have spoken already.

1694

It was there not only a grain of wheat, it was a whole ear of wheat which the priest showed at midnight in a ceremony containing the same underlying idea, one could say, as on the night of Christmas; the situation is the same.

The ear of wheat represented the son born of the Great Mother, the earth.

So this might be a sort of anticipation: the mother shows the grain of wheat as the anticipated result of the birth to come.

And the bird takes that grain and flies up into the air with it, we don't know where.

This is very typical of the beginning of visions: it begins at the bottom, as it were, as if the whole world had to be built anew, or as if nothing had ever happened before; and then it carries the thought through until it reaches the stage that is not yet and that never has been: it reaches the future.

It is often as if such a series covered the whole way, as if each series extended from hell to heaven, fron the beginning to the end, as if it ware a complete cycle more or less clearly formulated.

In the beginning of, the future stage is rather dimly characterized, then later it becomes more and more clear, and the beginning gets blurred. This is a general characteristic of such visions.

I cannot tell you how far the patient has been influenced by her reading her; it is possible that she has read about the ceremony at Eleusis.

I mush verify that point.

Here is the next vision: "I beheld a horse which changed into a ram and then into a bull." Carl Jung, Visions Seminar, Page 142.

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1. http://3.bp.blogspot.com/-6FXuuYXEypY/VobcODqZhXI/AAAAAAAAaB8/VR7gJCpcYR8/s1600/1mother%2Bvisions.jpg

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Carl Jung: The idea is that man is the representative of the whole of creation,... (2016-01-01 17:04)

[1]

C.G. Jung Visions Vol. 1
According to St. Paul, the whole of nature, all creatures, are expecting the revelation. As we are expecting the manifestation of a revelation within us, so all creation, even the animals and the plants, are waiting for it too.
The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world. It is an exceedingly mystical idea. And as Paul thought, so the unconscious still thinks.

You may remember that passage in St. Paul about the “apokatastasis,” which is this same idea that the whole of nature, all creatures, are expecting the revelation.

As we are expecting the manifestation as the children of god, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants are waiting for it too; that spiritual miracle of redemption or completion which happens in n=man means the crowning of all nature at the same time.

So everything that has been fettered will be released with the liberation of the children of God.

The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world.

One finds the same idea among very primitive people.

The members of a totem clan, for instance, undergo certain ceremonials in order to change themselves; and because of that change, the nature of the totem will change also.

The totem animal is also affected in a way; by their getting into a certain psychical conditions, the fertility of the totem animal is assured.

In the center of Australia the growth of grass is exceedingly important, so they have a variety of grass seed as their totem; they perform their rites and the grass-seed totem is responsible for the crops.

And there is a water totem in places where water is very scarce; they believe that through their ceremonies the water totem will secure enough rain and drinking water. So the primitive idea is also the idea of the “apokatastasis.”

It is an exceedingly mystical idea.

And as Paul thought, so the unconscious still thinks. Carl Jung, Visions Seminar, Page 144.

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1. http://1.bp.blogspot.com/-uqdij8ivX5o/VobpnkMfTKI/AAAAAAAAaCM/Q5Cc834_OwU/s1600/1paul%2BVisions.jpg

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Carl Jung: But the drama shows the proper function of the animus. **(2016-01-01 17:29)**

[1]

The animus is not meant to live in the depths of the unconscious, it is meant to live on the surface of the earth. It must be connected with consciousness.
The animus functions in the proper way when it has vision, when it sees what is going on in the unconscious and informs consciousness what it sees. This communication illustrates the proper function of the animus: It reveals the laws of the unconscious to consciousness.

Well, they rode out into the desert till they came to a wigwam, where the Indian went to sleep.

The wigwam is the right place for the Indian, he is among his own tribe where he belongs.

He is the natural mind, and instinct has taken him back into his natural conditions.

The animus is not meant to live in the depths of the unconscious, he is meant to live on the surface of the earth.

He must be connected with consciousness, one should always know wwhere he is; when he disappears, anything may happen.

That he is in the right place here is shown in the fact that when the dawn broke, he looked out if the tent and beheld three flaming crosses in the sky.

Here the animus functions in the proper way: he must have vision, he must see what is going on in the unconscious; he now informs the conscious that he has seen three flaming crosses, which the conscious does not see.

The vision is like a sort of story, because the conscious ego is till a mere onlooker and has no hand in the game; thus fare the animus and the animals are the active dramatis personae.

But the drama shows the proper function of the animus.

It reveals the laws of the unconscious to the spectator.

I said, you remember, that a certain amount of disposable energy is used up in such a vision.

After a while the patient gets tired, and then the Indian goes to sleep, in spite of the fact that thre is still something in the end pointing to a future problem, as is often the case.

These three flaming crosses in the sky indicate that the problem of the Holy Ghost is not completely settled.

What would you say about that symbolism? Carl Jung, Visions Seminar, Page 134.

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1. http://3.bp.blogspot.com/-S6HXXNatyxo/VobvIHdrMsI/AAAAAAAAaCc/Ramigtwrtng/s1600/1animus%2Bvisions.jpg

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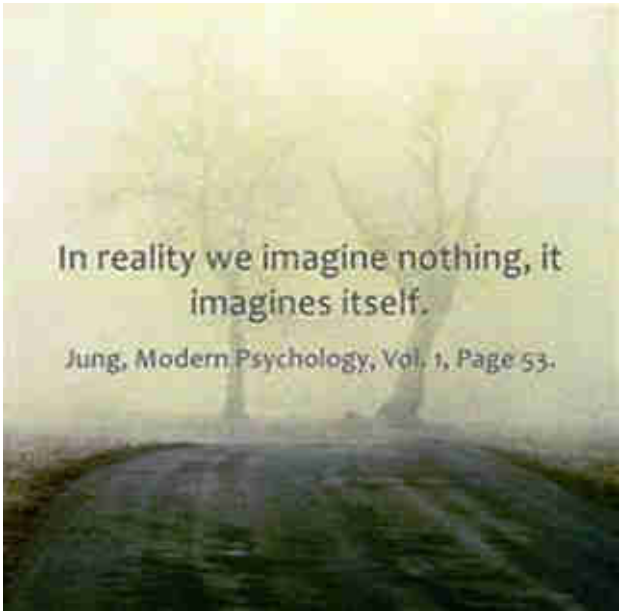
Carl Jung: Naturally one cannot avoid taking risks, for nothing new would happen without them. **(2016-01-02 05:15)**

[1]



To Pastor Werner Niederer

Dear Pastor Niederer, 13 August 1960

It is clear from your manuscript that your recommendation raises a very delicate problem.

You are risking difficulties not only with your own colleagues but-and this is more serious-also with the medical faculty.

Naturally one cannot avoid taking risks, for nothing new would happen without them.

But one must ask oneself in all seriousness whether the difficulties would jeopardize the whole project, or can really be overcome.

It is quite inconceivable that all theologians, to a man, would go in for a training analysis, as you rightly demand that they should.

Nor is a training analysis the end of it, for in addition they would have to acquire a whole lot of technical knowledge, for which purpose, as you know, the C. G. Jung Institute was founded.

A diploma from this Institute is the minimal preparation needed for the activity you have in mind.

The mental and moral maturity you also require of the trainee is indeed commendable, but it is a postulate that cannot be carried out in practice.

Hence there are good reasons for combining psychotherapy, as a rule, either with a study of medicine, which is long and expensive and therefore offers some guarantee of the perseverance, reliability, and responsibleness of those who take up such a profession, or with a completed course of academic studies which at least ensures an all-round education.

But lay psychologists, too, are necessarily obliged to work together with doctors because the neuroses are frequently and unavoidably complicated by dangerous psychotic phenomena to which only a man
who is protected by a medical diploma can and should expose himself.

So if you were to attempt such a radical breakthrough it is 1000 :1 that you will fail.

One has to be content with tentative, self-sacrificing efforts gradually to alter the marked aversion of the theological mind for psychology and transform its prejudices against the human psyche into a positive interest.

Unfortunately hardly a beginning has been made with this work in the world of theology.

The first step would be to sweep away all the various prejudices that hamper understanding.

Secondly, large numbers of theologians would have to acquire a deeper knowledge of psychology, which would be possible at first only in the realm of theory.

But nothing is gained by encouraging unprepared, prejudiced persons, however well-intentioned they may be, to take up a practical activity of whose scope, meaning, and risks they haven’t the glimmering of an idea.

They would endanger not only themselves but also the "patients" entrusted to their care.

One should first educate the educator and not hand the pupil over to an incompetent who, if he is honest, only gets his education from the pupil.

It would, however, be a delusion to assume that everyone can meet the demand for moral maturity. In my experience the opposite is generally the case.

In my opinion, therefore, it would be much more suitable if a serious attempt were made in the theological faculty, the breeding ground of theologians, to come to terms with the facts of psychology on the basis of real knowledge, and to give the student some conception of the contemporary problems he will meet with in his parish.

I would even advise you to ask a leading member of the theological faculty to give you a candid opinion of your proposal after a thorough study of your manuscript.

His reactions would show you what your chances are, and how a further modus procedendi might be worked out.

You will probably find it pretty difficult to convince any authority at all that your project is worth taking seriously.

It would then be up to you to prove that it is.

With kind regards,

C.G. Jung Carl Jung, Letters Vol. II, Pages 581-582

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1. http://4.bp.blogspot.com/-13gPu8wju8Y/VoeU7jnWudI/AAAAAAAAaCw/0D3lutV-mHA/s1600/1reality.jpg

Carl Jung: Not I but God himself has deified it! (The Soul) **(2016-01-02 15:34)**

[1]

Yet when I point out that the soul possesses by nature a religious function, and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism."

But were it not a fact of experience that supreme values reside in the soul (quite apart from the ai>Ti }Ufxov nvev/xa who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour.

I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light.

This requires limitless range and unfathomable depth of vision.

I have been accused of "deifying the soul."

Not I but God himself has deified it!

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it.

It is much more needful to teach people the art of seeing.

1702

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension. Carl Jung, Psychology and Alchemy, Pages 12-13

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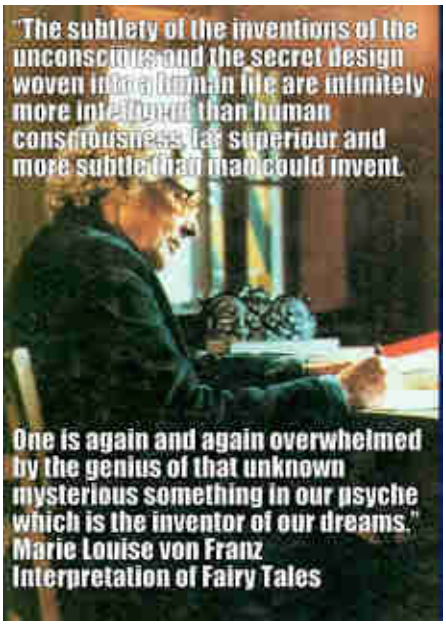
1. http://2.bp.blogspot.com/-OO-iz1JKysk/Vogl5gdneiI/AAAAAAAAaDA/ajjpRwu0bew/s1600/1hundredfold.jpg

Marie Louise Von Franz: it is only in old age when one looks back that one sees that the whole thing had a pattern. **(2016-01-02 16:11)**


"The subtlety of the inventions of the unconscious and the secret design woven into human life are infinitely more intelligent than human consciousness. It is superiour and more subtle than man could invent.
One is again and again overwhelmed by the genius of that unknown mysterious something in our psyche which is the inventor of our dreams."
Marie Louise von Franz
Interpretation of Fairy Tales
[1]

From these amplifications, you see that the woven linen or carpet, with its designs, is often used as a symbol for the complex symbolic patterns of life and the secret designs of fate.

It represents the greater pattern of our life, which we do not know as long as we live it.

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

Some people who are more introspective know it a bit before the end of their lives and are secretly convinced that things have a pattern, that they are led, and that there is a kind of secret design behind the ephemeral actions and decisions of a human being.

Actually, we turn towards dreams and the unconscious because we want to find out more about our life pattern in order to make fewer mistakes and not to cut with our knives into our own inner carpet, fulfilling our destiny instead of resisting it.

This purposiveness of an individual life-pattern, which gives one a feeling of meaningfulness, is very often symbolized in the carpet.

Generally carpets, especially oriental ones, have those complicated meandering patterns such as you follow up when in a dreamy mood, when you feel that life goes up and down and along and changes around.

Only if you look from afar, from a certain objective distance, do you realize that there is a pattern of wholeness in it. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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1. http://3.bp.blogspot.com/-zOlL9fAJ0r0/VoguiWWHwqI/AAAAAAAAaDQ/Cu622fyg454/s1600/1marie.jpg

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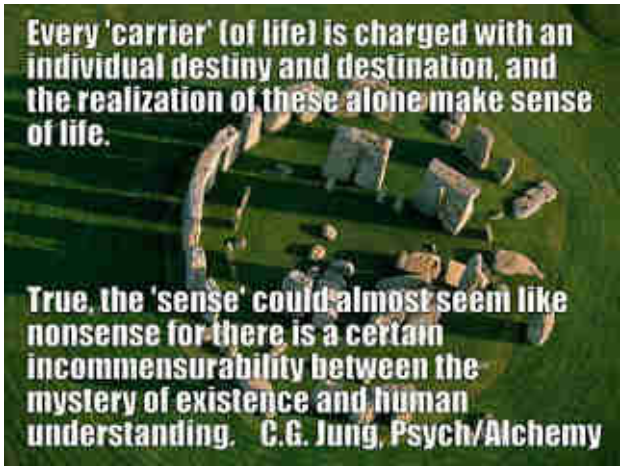
Carl Jung: "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. **(2016-01-02 16:35)**

[1]


Every 'carrier' (of life) is charged with an individual destiny and destination, and the realization of these alone make sense of life.
True, the 'sense' could almost seem like nonsense for there is a certain incommensurability between the mystery of existence and human understanding. C.G. Jung, Psych/Alchemy

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

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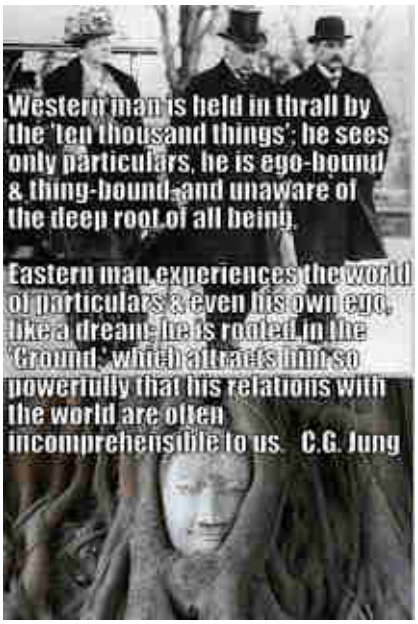
1. http://1.bp.blogspot.com/-P4YYGDep51I/Vog0S1W_XzI/AAAAAAAAaDg/jQYRD7KEDrc/s1600/1carrier%2Bcraig.jpg

Carl Jung: Western man is held in thrall by the "ten thousand things"; (2016-01-02 17:17)

[1] 
Western man is held in thrall by the 'ten thousand things'; he sees only particulars, he is ego-bound & thing-bound, and unaware of the deep root of all being.
Eastern man experiences the world of particulars & even his own ego, like a dream; he is rooted in the 'Ground' which attracts him so powerfully that his relations with the world are often incomprehensible to us. C.G. Jung

The mistaken idea of a merely outward imitatio Christi is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern.

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being.

Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man.

It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret hro? vuuv (referring to the Kingdom of God) as "among you" instead of "within you."

I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness.

But if we try to come to a real understanding of Eastern man—as the psychologist must - we find it hard to rid ourselves of certain misgivings.

Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an arbiter mundi.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Pages 7-8

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1. http://3.bp.blogspot.com/-TQ91CM8JVfs/Vog-Suny5NI/AAAAAAAAaDw/niIHw646xXs/s1600/1thrall.jpg

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Carl Jung: If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 60 years. **(2016-01-03 06:11)**

[1]

To Robert C . Smith

Dear Mr. Smith, 16 August 1960

1708

Why can’t you understand that the therapeutic performance is a vital process/ which I call the "process of individuation"?

It takes place objectively and it is this experience which helps the patient and not the more or less competent or foolish interpretation of the analyst.

The best the analyst can do is not to disturb the natural evolution of this process.

My so-called views about it are only poor means of representing the very mysterious process of transformation in the form of words, which serve no other purpose than to describe its nature.

The process consists in becoming whole or integrated, and that is never produced by words or interpretations but wholly by the nature of Psyche itself.

When I say "Psyche" I mean something unknown, to which I give the name "Psyche."

There is a difference between hypothesis and hypostasis.

My hypothesis is that all psychic products referring to religious views are comparable on the basis of a fundamental similarity of the human mind.

This is a scientific hypothesis.

The Gnostic, which Buber accuses me of being, makes no hypothesis, but a hypostasis in making metaphysical statements.

When I try to establish a fundamental similarity of individual psychic products and alchemistic or otherwise Gnostic noumena, I carefully avoid making a hypostasis, remaining well within the boundaries of the scientific hypothesis.

The fact that I try to make you see my standpoint could show to you that I don’t mind the criticism.

I only want to defend myself against wrong premises.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years.

Moreover I cannot understand what my alleged incapacity to stand criticism has to do with the reproach that I am a Gnostic.

You simply add to the arbitrary assumption that I am a Gnostic the blame of moral inferiority, and you don’t realize that one could make the same subjective reproach against you.

I have accused nobody and if I am attacked I have the right to defend myself in explaining my point of view.

There is no need at all to blame me under those circumstances for being intolerant.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 583-584

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1. http://1.bp.blogspot.com/-ByGJ7t8wW9E/VojzYf6qjCI/AAAAAAAAaEA/wdNJuj052RY/s1600/1carl.jpg

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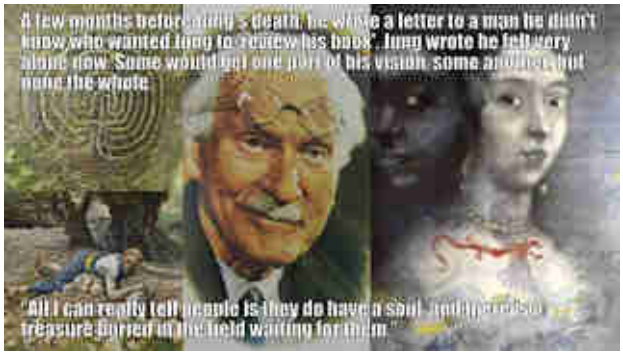
Carl Jung: I am practically alone. **(2016-01-04 06:36)**

[1]


A few months before
a letter to a man he didn't
know who wanted
wrote he felt very
alone now. Some would
make the whole
"All I can really tell people is they do have a soul
treasure buried in the field waiting for them"

I had to understand that I was unable to make the people see what I am after.

I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole….

I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried

treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

1. http://2.bp.blogspot.com/-3YR3TrMxVCA/VopK_vjWXKI/AAAAAAAAaEc/ZV6OP8JbY-I/s1600/1treasure.jpg

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Carl Jung: The serpent in Genesis is an illustration... (2016-01-04 06:40)

[1]
"The serpent in Genesis is an illustration of a personified treenumen. It is the tree's voice.
The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work."
C.G. Jung, Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning.

Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified tree numen; hence it is traditionally represented in or coiled round the tree.

It is the tree's voice, which persuades Eve—in Luther's version—that "it would be good to eat of the tree, and pleasant to behold that it is a lusty tree."

In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth. For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, Aion, Para 372

1. http://4.bp.blogspot.com/-tms5FnBJXkQ/VopLyDaldNI/AAAAAAAAaEk/j4-pK3GAXwo/s1600/1aion.jpg

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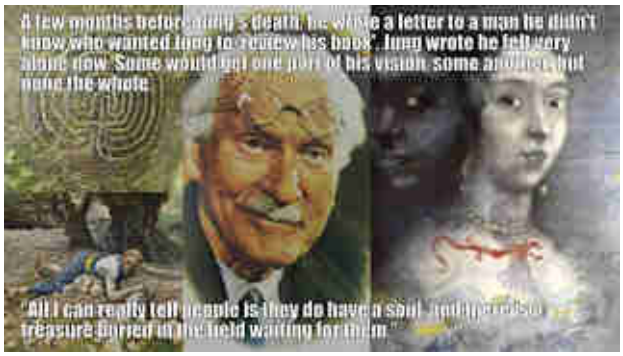
Carl Jung: The dissolution of our time-bound form in eternity brings no loss of meaning. **(2016-01-04 06:45)**

[1]


A few months before [illegible]'s death he wrote a letter to a man he didn't know who wanted Jung to review his book. Jung wrote he felt very alone now. Some would get one part of his vision, some another, but none the whole.
"All I can really tell people is they do have a soul [illegible] treasure buried in the field waiting for them."

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?

The dissolution of our time-bound form in eternity brings no loss of meaning.

Rather does the little finger know itself a member of the hand.

Your devoted,

C.G. Jung

1. http://2.bp.blogspot.com/-WWKDWpUrQUw/VopNCtUg9EI/AAAAAAAAaEw/eWCuTfksa5M/s1600/1treasure.jpg

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Carl Jung on Life After Death **(2016-01-04 06:51)**

[1]

1712

"Time is the moving image of Eternity."
Plato
"The 'one after another' is a bearable prelude
to the deeper knowledge of the 'side by side'."
Carl Jung

One widespread myth of the hereafter is formed by the ideas and images centering on reincarnation.

In one country whose intellectual culture is highly complex and much older than ours I am, of course,
referring to India the idea of reincarnation is as much taken for granted as, among us, the idea that God created the world, or that there is a spiritus rector.

Cultivated Hindus know that we do not share their ideas about this, but that does not trouble them.

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning.

Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence.

The mythic needs of the Occidental call for an evolutionary cosmogony with a beginning and a goal.

The Occidental rebels against a cosmogony with a beginning and mere end, just as he cannot accept the idea of a static, self-contained, eternal cycle of events.

The Oriental, on the other hand, seems able to come to terms with this idea.

Apparently there is no unanimous feeling about the nature of the world, any more than there is general agreement among contemporary astronomers on this question.

To Western man, the meaninglessness of a merely static universe is unbearable.

He must assume that it has meaning.

The Oriental does not need to make this assumption; rather, he himself embodies it.

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha).

I would say that both are right.

Western man seems predominantly extraverted, Eastern man predominantly introverted.

The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both without and within.

The idea of rebirth is inseparable from that of karma.

The crucial question is whether a man's karma is personal or not.

If it is, then the preordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists.

If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incarnated again without there being any personal continuity.

Buddha was twice asked by his disciples whether man's karma is personal or not.

Each time he fended off the question, and did not go into the matter; to know this, he said, would not contribute to liberating oneself from the illusion of existence.

Buddha considered it far more useful for his disciples to meditate upon the Nidana chain, that is, upon birth, life, old age, and death, and upon the cause and effect of suffering.

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know.

Buddha left the question open, and I like to assume that he himself did not know with certainty.

I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given
to me.

When I die, my deeds will follow along with me that is how I imagine it.

I will bring with me what I have done.

In the meantime it is important to insure that I do not stand at the end with empty hands.

Buddha, too, seems to have had this thought when he tried to keep his disciples from wasting time on useless speculation.

The meaning of my existence is that life has addressed a question to me.

Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer.

That is a supra-personal life task, which I accomplish only by effort and with difficulty.

Perhaps it is a question which preoccupied my ancestors, and which they could not answer.

Could that be why I am so impressed by the fact that the conclusion of Faust contains no solution?

Or by the problem on which Nietzsche foundered: the Dionysian side of life, to which the Christian seems to have lost the way?

Or is it the restless Wotan-Hermes of my Alemannic and Prankish ancestors who poses challenging riddles?

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image.

I also think of the possibility that through the achievement of an individual a question enters the world, to which he must provide some kind of answer.

For example, my way of posing the question as well as my answer may be unsatisfactory.

That being so, someone who has my karma or I myself would have to be reborn in order to give a more complete answer.

It might happen that I would not be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in these matters and could profitably tackle the task anew.

I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls.

"With a free and open mind" I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.

Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation.

A belief proves to me only the phenomenon of belief, not the content of the belief.

This I must see revealed empirically in order to accept it.

Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance.

But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further.

I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a position to assert a definite opinion.

If we assume that life continues "there," we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time.

Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images.

Thus the psyche might be that existence in which the hereafter or the land of the dead is located.

From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age.

With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man's life. "Your old men shall dream dreams".

That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified sero medicina paratur cum mala per longas convaluere moras.

In old age one begins to let memories unroll before the mind's eye and, musing, to recognize oneself in the inner and outer images of the past.

This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections

1. http://4.bp.blogspot.com/-kOFReOwnDUA/VopOZXfORXI/AAAAAAAAaE8/MN8HSkTKjYA/s1600/2plato.jpg

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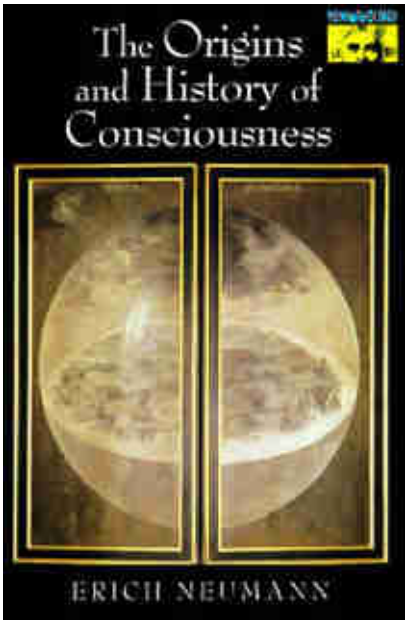
Carl Jung's Foreword to Erich Neumann's "The Origin and History of Consciousness" (2016-01-04 12:22)

[1] 

The author has requested me to preface his book with a few words of introduction, and to this I accede all the more

readily because I found his work more than usually welcome.

It begins just where I, too, if I were granted a second lease of life, would start to gather up the disfecta membra of my own writings, to sift out all those “beginnings without continuations” and knead them into a whole.

As I read through the manuscript of this book it became clear to me how great are the disadvantages of pioneer work: one stumbles through unknown regions; one is lead astray by analogies, forever losing the Ariadne thread; one is overwhelmed by new impressions and new possibilities, and the word disadvantage of all is that the pioneer only knows afterwards what he should have known before.

The second generation has the advantage of a clearer, if still incomplete, picture; certain landmarks that at least lie on the frontiers of the essential have grown familiar, and one now knows what must be known if one is to explore the newly discovered territory.

Thus forewarned and forearmed, a representative of the second generation can spot the most distant connections; he can unravel problems and give a coherent account of the whole field of study, whose full extent the pioneer can only survey at the end of his life’s work.

This difficult an d meritorious task the author has performed with outstanding success.

He has woven his facts into a pattern and created a unified whole, which no pioneer could have done nor could ever have attempted to do.

As though in confirmation of this, the present work opens at the very place where I unwittingly made landfall on the new continent long ago, namely the realm of matriarchal symbolism; and, as a conceptual framework work for his discoveries, the author uses a symbol whose significance first dawned on me in my recent writings on the psychology of alchemy: the uroboros.

Upon this foundation he has succeeded in constructing a unique history of the evolution of consciousness, and at the same time in representing the body of myths as the phenomenology of this same evolution.

In this way he arrives at conclusions and insights which are among the most important ever to be reached in this field.

Naturally to me ,as a psychologist, the most valuable aspect of the work is the fundamental contribution it makes to a psychology of the unconscious.

The author has placed the concepts of analytical psychology-which for many people are so bewildering-on a firm evolutionary basis, and erected upon the temperament and subjective assumptions of the author as well as upon objective data.

This factor is of the greatest importance in psychology, tor the “personal equation” colors the mode of seeing.

Ultimate truth, if there be such a thing, demands the concert of many voices.

I can only congratulate the author on his achievement.

May this brief foreword convey to him my heartfelt thanks. C.G. Jung, March 1, 1949

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1. http://2.bp.blogspot.com/-bHjOC6qDPDg/Voqb5wHGweI/AAAAAAAAaFM/46sszb1xvzQ/s1600/1neumann.jpg

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Carl Jung: I have given a good deal of attention to two great initiators: Joyce and Picasso. **(2016-01-04 17:12)**

[1]

To Herbert Read

1718

Dear Sir Herbert, 2 September 1960

I have just read the words of a Man, that is, the statement of your views about m y work.

Courage and honesty have won out, two qualities the absence of which in my critics hitherto has hindered every form of understanding.

Your blessed words are the rays of a new sun over a dark sluggish swamp in which I felt buried.

I often thought of Meister Eckhart who was entombed for 600 years.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow-beings.

It is presumably the ancient functional relationship of the medicine-man to his tribe, the participation mystique and the essence of the physician's ethos.

I see the suffering of mankind in the individual's predicament and vice versa.

As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a mealienum esse is even my duty.

I am including "modern art"-and passionately though I see you indulgently smiling.

I have regretted very much not to have had the opportunity of a real talk with you about your book, which has brought back to me all my thoughts about art.

I have never been explicit about them because I was hampered by my increasing awareness of the universal misunderstanding I encountered.

As the problem is subtle, its solution demands subtlety of mind and real experience of the mind's functioning.

After 60 solid years of field-work I may be supposed to know at least something about my job.

But even the most incompetent ass knew better and I received no encouragement.

On the contrary I was misunderstood or completely ignored.

Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood.

I have given a good deal of attention to two great initiators: Joyce and Picasso.

Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

I knew, as it seems to me, what that crumpled piece of paper meant that went out down the Liffey in spite of Joyce.

I knew his pain, which had strangled itself by its own strength.

Hadn’t I seen this tragedy time and again with my schizophrenic patients?

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.’"

But no tongue will tell you what has happened in his soul.

I saw the same process evolving in Picasso, a very different man.

Here was strength which brought about the dissolution of a work.

He saw and understood what the surge of depth meant.

Almost consciously he accepted the challenge of the all-powerful spirit of the time.

He transformed his "Konnen" ("Kunst" derives from "konnen") into the art of ingenious fragmentation: "It shall go this way, if it doesn’t go the other way."

I bestowed the honour upon Picasso of viewing him as I did Joyce.

I could easily have done worse by emphasizing his falsity.

He was just catering to the morbidity of his time, as he himself admits.

I am far from diagnosing him a schizophrenic. I only emphasize the analogy to the schizophrenic process, as I understand it.

I find no signs of real schizophrenia in his work except the analogy, which however has no diagnostic value, since there are plenty of cases of this kind yet no proof that they are schizophrenics.

Picasso is ruthless strength, seizing the unconscious urge and voicing it resoundingly, even using it for monetary reasons.

By this regrettable digression he shows how little he understands the primordial urge, which does not mean a field of ever so attractive-looking and alluring shards, but a new world after the old one has crumpled up.

Nature has a horror vacui and does not believe in shard-heaps and decay, but grass and flowers cover all ruins inasmuch as the rains of heaven reach them.

The great problem of our time is that we don’t understand what is happening to the world.

We are confronted with the darkness of our soul, the unconscious.

It sends up its dark and unrecognizable urges.

It hollows out and hacks up the shapes of our culture and its historical dominants.

We have no dominants any more, they are in the future.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability.

Who is the awe-inspiring guest who knocks at our door portentously?

Fear precedes him, showing that ultimate values already flow towards him.

Our hitherto believed values decay accordingly and our only certainly is that the new world will be something different from what we were used to.

If any of his urges show some inclination to incarnate in a known shape, the creative artist will not trust it.

He will say: "Thou art not what thou sayest" and he will hollow them out and hack them up.

That is where we are now.

They have not yet learned to discriminate between their willful mind and the objective manifestation of the psyche.

They have not yet learned to be objective with their own psyche, i .e., [to discriminate] between the thing which you do and the thing that happens to you.

When somebody has a happy hunch, he thinks that he is clever, or that something which he does not know does not exist.

We are still in a shockingly primitive state of mind, and this is the main reason why we cannot become objective in psychic matters.

If the artist of today could only see what the psyche is spontaneously producing and what he, as a consciousness, is inventing, he would notice that the dream f.i. or the object is pronouncing (through his psyche) a reality from which he will never escape, because nobody will ever transcend the structure of the psyche.

We have simply got to listen to what the psyche spontaneously says to us.

What the dream, which is not manufactured by us, says is just so.

Say it again as well as you can.

Quod Natura relinquit imperfectum, Ars perficiU It is the great dream which has always spoken through the artist as a mouthpiece.

All his love and passion (his "values") flow towards the coming guest to proclaim his arrival.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.

We decide, as if we knew.

We only know what we know, but there is plenty more of which we might know if only we could give up insisting upon what we do know.

But the Dream would tell us more, therefore we despise the Dream and we are going on to dissolve ad infinitum.

What is the great Dream?

It consists of the many small dreams and the many acts of humility and submission to their hints.

It is the future and the picture of the new world, which we do not understand yet.

We cannot know better than the unconscious and its intimations.

There is a fair chance of finding what we seek in vain in our conscious world.

Where else could it be?

I am afraid I never find the language which would convey such simple arguments to my contemporaries.

Apologies for the length of my letter!

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 586-592

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1. http://4.bp.blogspot.com/-Lq4LV77PDyY/VorfuUyA3iI/AAAAAAAAaFc/hxMVNlGSp50/s1600/1%2Bherbert.png

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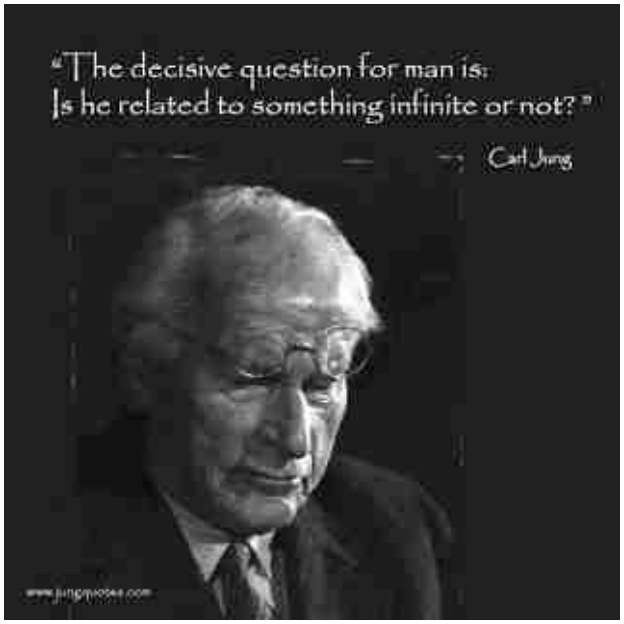
Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity.
(2016-01-05 07:05)

[1]



To the Rev. W. P. Witcutt

Dear Sir, 24 August 1960

I must apologize for not having answered your Letter of July 18th.

I hasten therefore to answer this time at once.

I was very interested in your letter, as you can imagine.

Since 1924 I have done much work with the I Ching and I have discussed it with my late friend Richard Wilhelm, who had first-hand knowledge of its workings.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

I have never tried even to describe this aspect of dreams, not to speak of the hexagrams, because I have found that

our public today is incapable of understanding.

I considered it therefore my first duty to talk and write of the things that might be understandable and would thus prepare the ground upon which one could later on explain the more complicated things.

I quite agree that the I Ching symbolism can be interpreted like that of dreams.

By the way: I must call your attention to the fact that I have no theory that God is a quaternity.

The whole question of quaternity is not a theory at all, it is a Phenomenon.

There are plenty of quaternary symbolizations of the Deity and that is a fact, not a theory.

I would not commit such a crime against epistemology.

This is the stumbling block over which Father Victor White has fallen and many others.

I am in no way responsible for the fact that there are quaternity formulas.

Now, as to your new book, to which I am looking forward with great interest: unfortunately my doctor is strictly against too much mental work, since it increases my blood pressure.

Thus I have to omit all mental efforts.

I would have liked to write a preface to your indubitably meritorious book, but I could not do it without a careful study and digestion of your MS-not to mention the formulation of my own standpoint in these highly complicated matters.

Sunt certe denique fines-that is precisely the situation in which I find myself now.

I cannot fight the battle anymore and I refuse to produce superficial and cheap stuff.

I hope you will understand this painful confession of non possumus.

Nobody regrets this defeat through old age more than I myself.

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 584-585

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1. http://4.bp.blogspot.com/-4LuubX-Svdg/VoujajS5kDI/AAAAAAAAaFs/_X-lpT4ILJk/s1600/5god.jpg

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Carl Jung: But now I am grown so old that I can let go my grip on the world,.. (2016-01-05 10:56)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 25 August 1960

I was very impressed and pleased to hear that my autobiographical sketches have conveyed to you something of what my outer side has hitherto kept hidden.

It had to remain hidden because it could not have survived the brutalities of the outside world.

But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

The dream you have called back to my memory anticipates the content and setting of the analysis in a miraculous way.

Who knew that and who arranged it?

Who envisioned and; grasped it, and forcibly expressed it in a great dream-image?

He who has insight into this question knows whereof he speaks when he tries to interpret the psyche.

With cordial greetings,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Page 585

Note: J . retold a "big dream" of hers in 1927 which had the character of an initiation. It is reported in her The Way of lndividuation. (1967), pp. 76f.

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1. http://4.bp.blogspot.com/-ezHYIxAOUzw/VovZYUMqKsI/AAAAAAAAaF8/z3wRa4y_9mU/s1600/1carl.jpg

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Carl Jung: ... I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. (2016-01-05 11:14)

[1]

1726

To Heinrich Berann

Dear Herr Berann, 27 August 1960

Thank you very much for the samples you have sent me of your Paintings.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art, one is forced to appeal to the intellect or to intuition in order to gain any access to it.

But even then most of the little signs and signals by which human beings relate to one another seem to be absent.

The reason for this, it seems to me, is that in those depths from which the statements of the modern artist come the individual factor plays so small a role that human communication is abolished.

" I remain I and you remain you"-the final expression of the alienation and incompatibility of individuals.

These strange messages are well suited to our time, marked as it is by mass-mindedness and the extinction of the individual.

In this respect our art has an important role to play: it compensates a vital deficiency and anticipates the illimitable loneliness of man.

The question that forces itself upon me when contemplating a modem picture is always the same: what can't it express?

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 585-586.

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1. http://1.bp.blogspot.com/-BsAP5S7rWLs/Vovdj1L0iSI/AAAAAAAAaGI/RUiTwRkzvN0/s1600/4art.jpg

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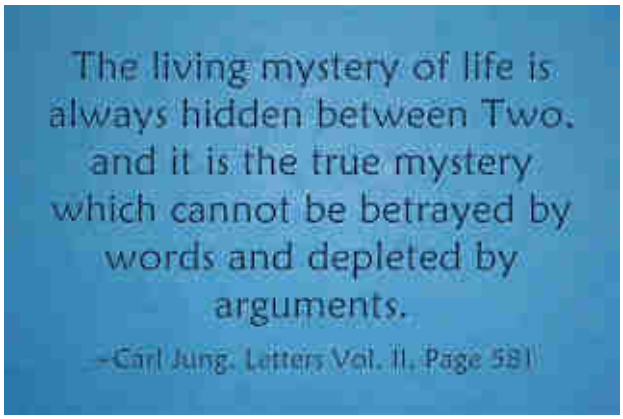
Some Carl Jung Quotations XV **(2016-01-05 15:38)**

[1]


The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.
-Carl Jung, Letters Vol. II, Page 581

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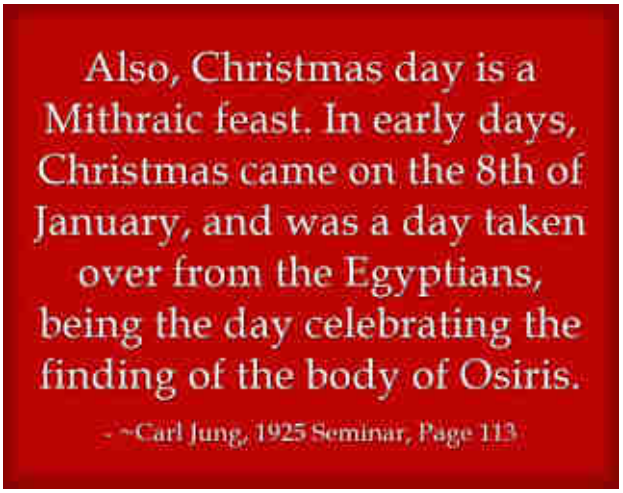
Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.
- ~Carl Jung, 1925 Seminar, Page 113

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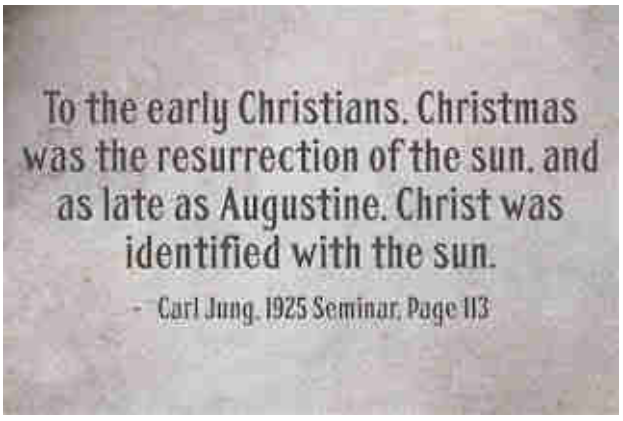
To the early Christians. Christmas was the resurrection of the sun. and as late as Augustine. Christ was identified with the sun.
- Carl Jung. 1925 Seminar. Page 113

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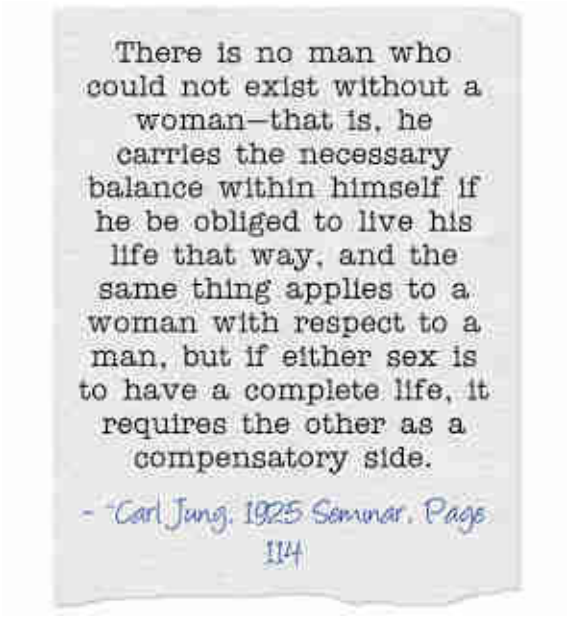
There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.
- Carl Jung, 1925 Seminar, Page 114

[4]

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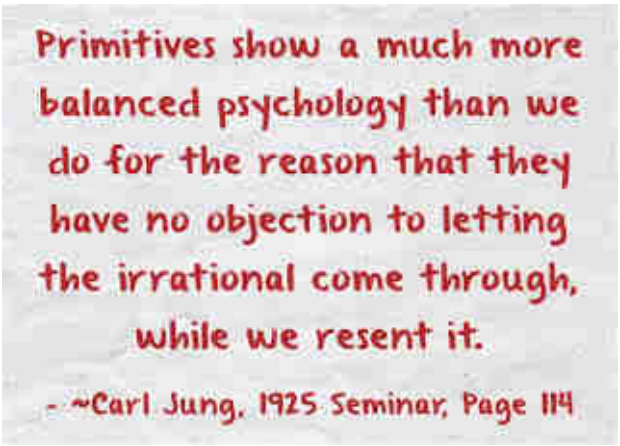
Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.
- ~Carl Jung, 1925 Seminar, Page 114

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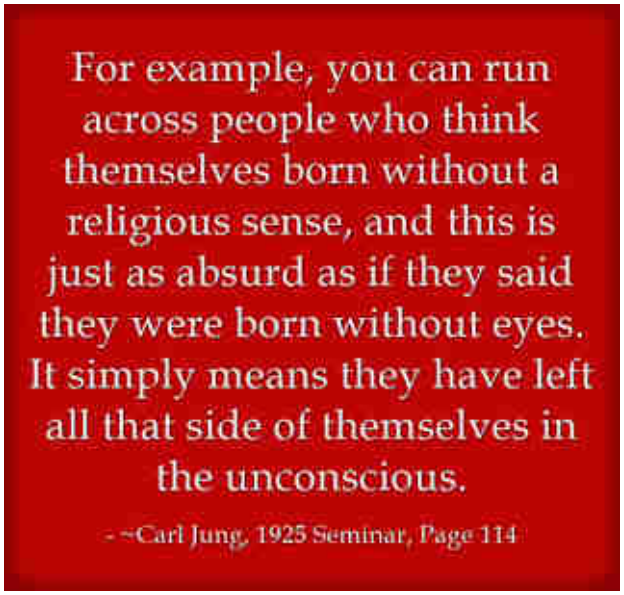
For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.
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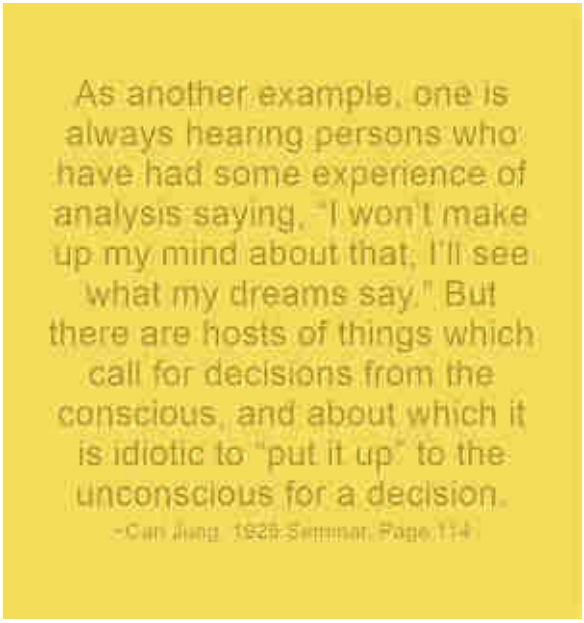
[7] 
As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision.
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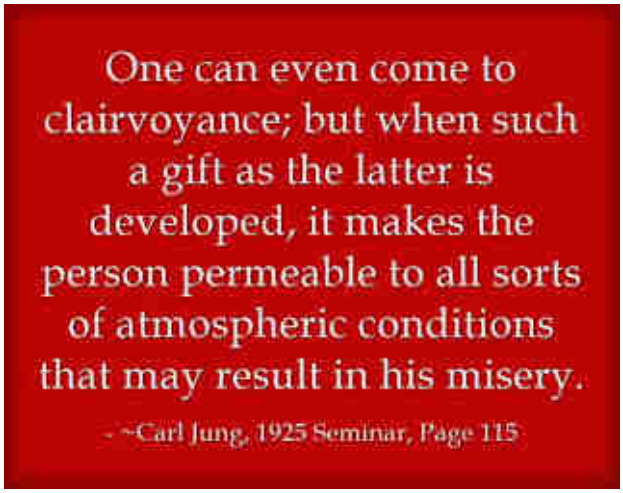
One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.
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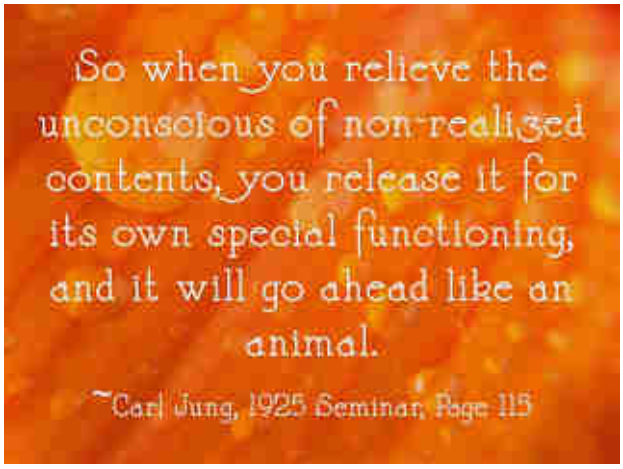
So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.
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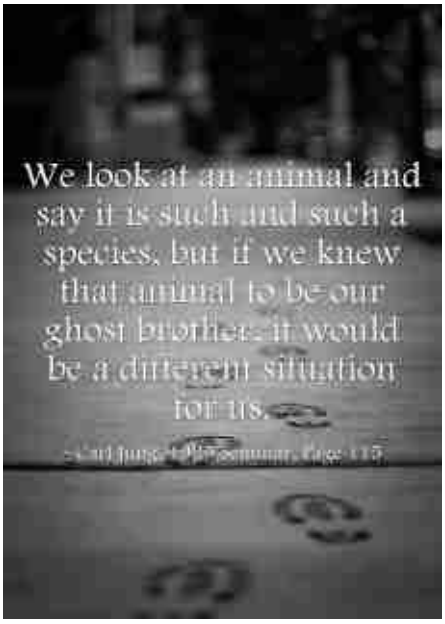
[10] 
We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

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After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

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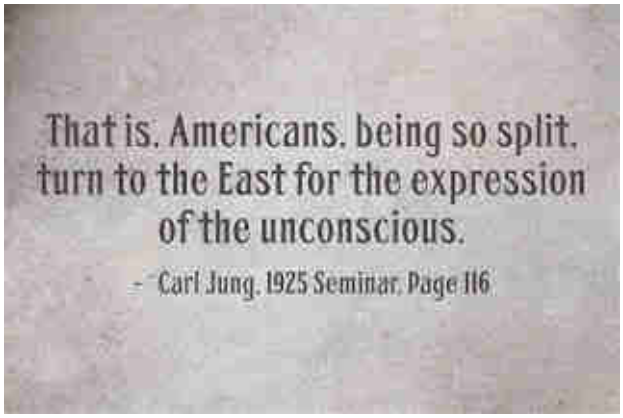

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

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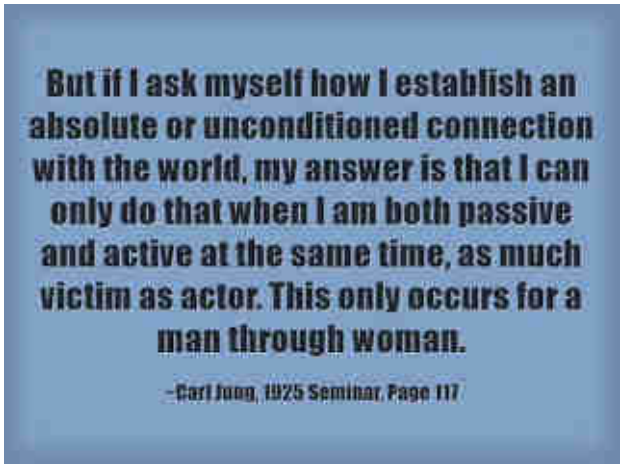
But if I ask myself how I establish an
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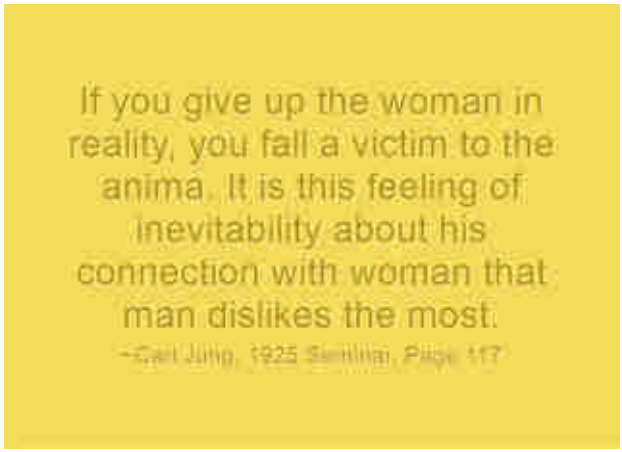
If you give up the woman in
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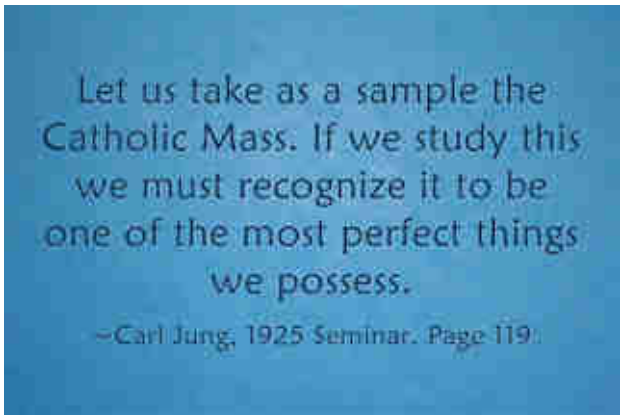
Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess.
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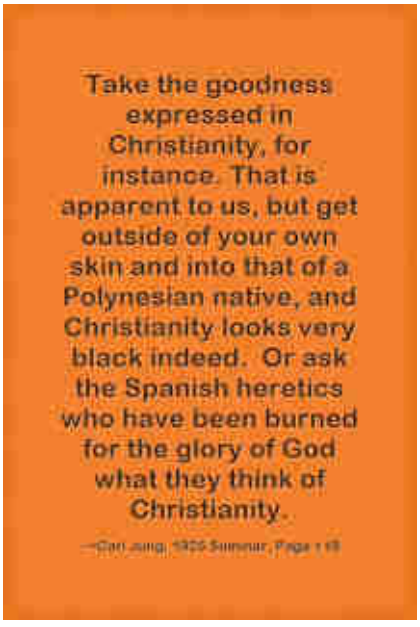
Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.

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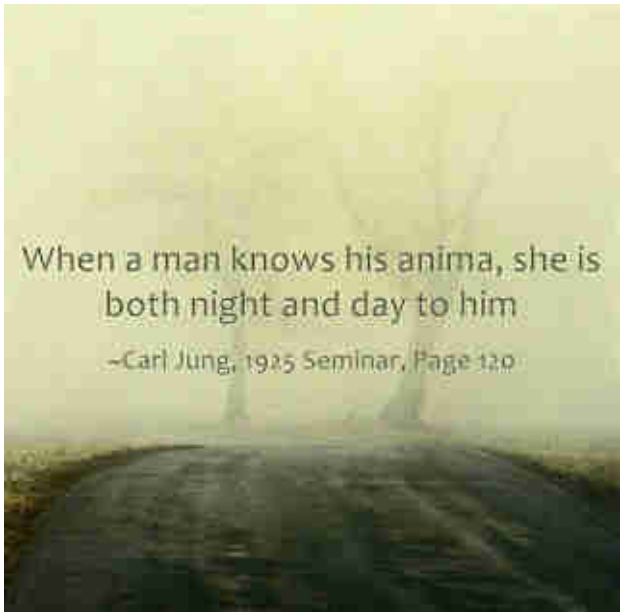

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

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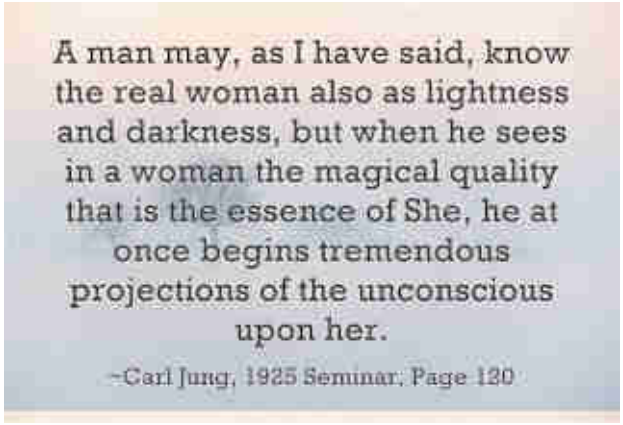
A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.
~Carl Jung, 1925 Seminar, Page 120

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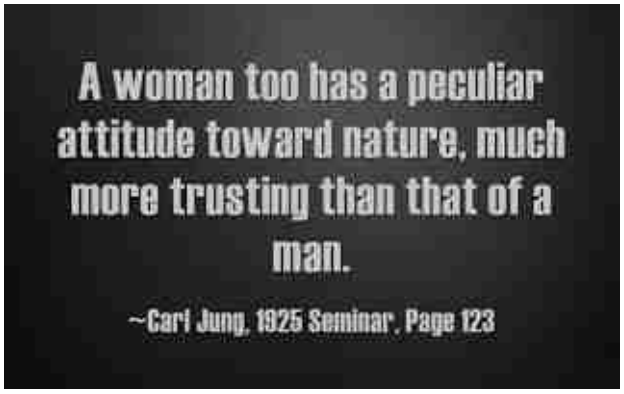

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

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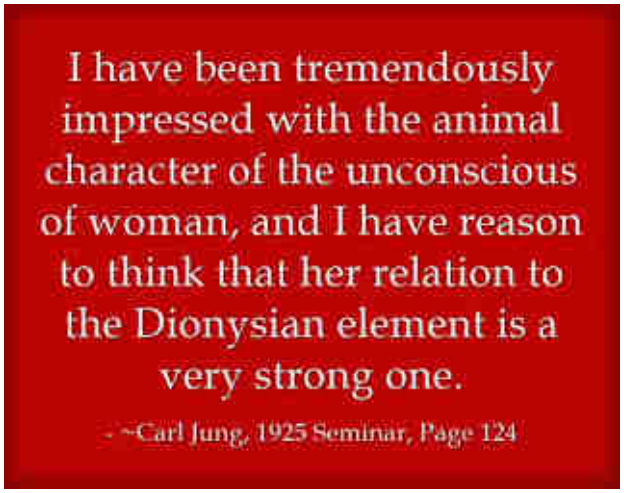
I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.
~Carl Jung, 1925 Seminar, Page 124

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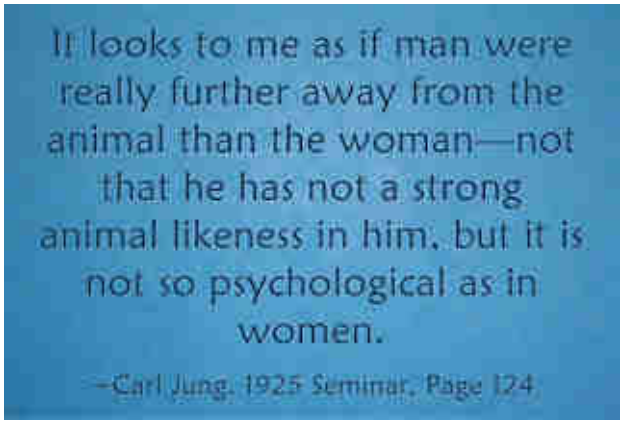
It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.
~Carl Jung, 1925 Seminar, Page 124

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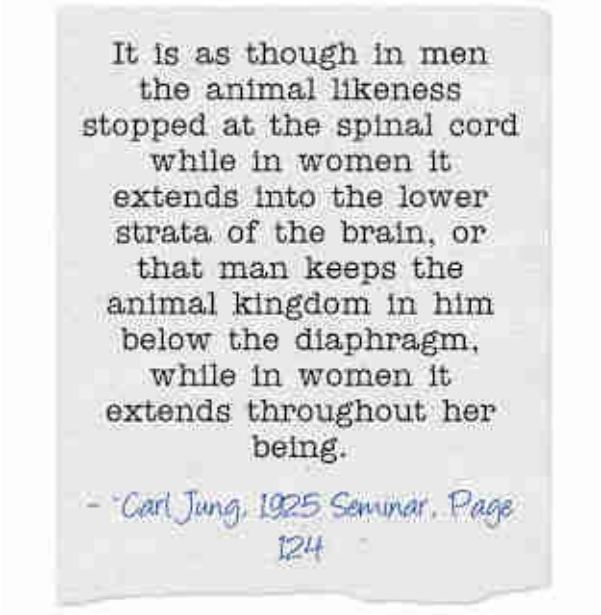
It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.
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But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

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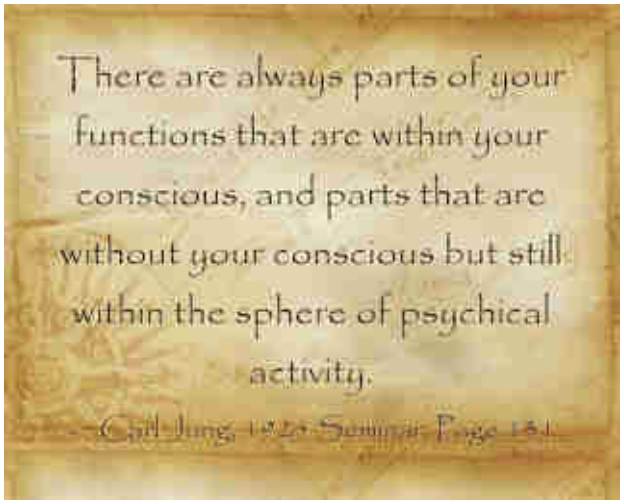
There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

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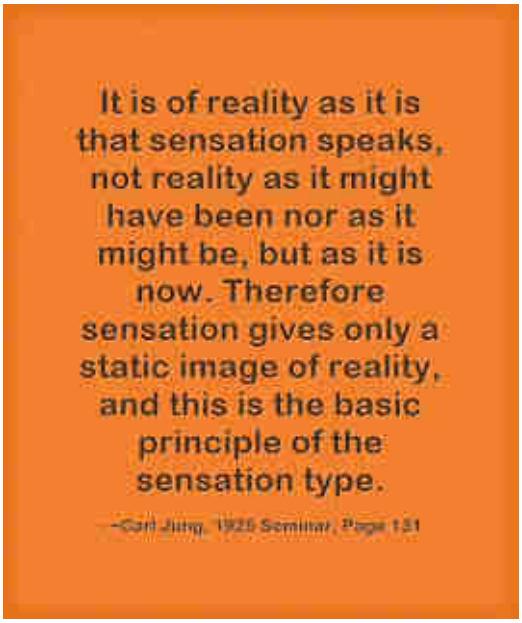
[25] 
It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, (2016-01-06 06:39)

[1]

1740

To Miguel Serrano
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Dear Sir, 14 September 1960

Your letter of May 7th, 1960, is so vast that I don't know where to begin answering you.

The way towards a solution of our contemporary problems I seem to propose is in reality the process I have been forced into as a modern individual confronted with the social, moral, intellectual, and religious insufficiencies of our time.

I recognize the fact that I can give only one answer, namely mine, which is certainly not valid universally, but may be sufficient for a restricted number of contemporary individuals inasmuch as my main tenet contains nothing more than: Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

He can only discover himself when he is deeply and unconditionally related to some, and generally related to a great many, individuals with whom he has a chance to compare and from whom he is able
to discriminate himself.

If somebody in supreme egoism should withdraw to the solitude of Mt. Everest, he would discover a good deal about the amenities of his lofty abode but as good as nothing about himself, i.e., nothing he could not have known before.

Man in general is in such a situation in so far as he is an animal gifted with self-reflection but without the possibility of comparing himself to another species of animal equally equipped with consciousness.

He is a top animal exiled on a tiny speck of planet in the Milky Way.

That is the reason why he does not know himself; he is cosmically isolated.

He can only state with certainty that he is no monkey, no bird, no fish, and no tree. But what he positively is, remains obscure.

Mankind today is dreaming of interstellar communications.

Could we contact the population of another star, we might find a means to learn something essential about ourselves.

Incidentally we are just living in a time when homo homini lupus threatens to become an awful reality, and when we are in dire need to know beyond ourselves.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

Philosophers and psychologists of the XIXth and XXth centuries have tried to provide a terra nova in ourselves, that is, the unconscious.

This is indeed a discovery which could give us a new orientation in many respects.

Whereas our fictions about Martians and Venusians are based upon nothing but mere speculations, the unconscious is within the reach of human experience.

It is almost tangible and thus more or less familiar to us, but on the other hand a strange existence difficult to understand.

If we may assume that what I call archetypes is a verifiable hypothesis, then we are confronted with autonomous animalia gifted with a sort of consciousness and psychic life of their own, which we can observe, at least partially, not only in living men but also in the historic course of many centuries.

Whether we call them gods, demons, or illusions, they exist and function and are born anew with every generation.

They have an enormous influence on individual as well as collective life, and despite their familiarity they are curiously non-human.

This latter characteristic is the reason why they were called gods and demons in the past and why they are understood in our "scientific" age as the psychic manifestations of the instincts, inasmuch as they represent habitual and universally occurring attitudes and thought-forms.

They are basic forms, but not the manifest, personified, or otherwise concretized images.

They have a high degree of autonomy, which does not disappear when the manifest images change.

When f.i. the belief in the god Wotan vanishes and nobody thinks of him anymore, the phenomenon, called Wotan originally, remains; nothing changes but its name, as National Socialism has demonstrated on a grand scale.

A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died but has retained his original vitality and autonomy.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.

This condition is a situation in which a new orientation and adaptation are needed.

If this question is not clearly understood and no proper answer given, the archetype which expresses this situation steps in and brings back the reaction which has always characterized such times, in this case
Wotan.

As only certain individuals are capable of listening and of accepting good advice, it is most unlikely that anybody would pay attention to the statement of a warning voice that Wotan is here again.

They would rather fall headlong into the trap.

As we have largely lost our gods and the actual condition of our religion does not offer an efficacious answer to the world situation in general and to the "religion" of Communism in particular, we are very much in the same predicament as the pre-National-Socialistic Germany of the twenties, i.e., we are apt to undergo the risk of a further but this time worldwide “Wotanistic experiment.

This means mental epidemics and war.

One does not realize yet that when an archetype is unconsciously constellated and not consciously understood, one is possessed by it and forced to its fatal goal.

Wotan then represents and formulates our ultimate principle of behaviour, but this obviously does not solve our problem.

The fact that an archaic god formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants.

I don’t know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual.

We have the means to compare man with other psychic animalia and to give him a new setting which throws an objective light upon his existence, namely as a being operated and manoeuvred by archetypal forces instead of his "free will," that is, his arbitrary egoism and his limited consciousness.

He should l earn that he is not the master in his own house and that he should carefully study the other side of his psychic world which seems to be the true ruler of his fate.

I know this is merely a "pious wish" the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand what man’s real task consists of, and keep its tradition
for future generations and a time when insight has reached a deeper and more general level.

First the way of a few will be changed and in a few generations there will be more.

It is most unlikely that the general mind in this or even in the next generation will undergo a noticeable change, as at present man seems to be quite incapable of realizing that under a certain aspect he is a stranger to himself.

But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a 100 miles away."

Neither propaganda nor exhibitionist confessions are needed.

If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

Thus an old alchemist gave the following consolation to one of his disciples: "No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you."

It seems to me that nothing essential has ever been lost, because its matrix is ever-present within us and from this it can and will be reproduced if needed.

But only those can recover it who have learned the art of averting their eyes from the blinding light of current opinions, and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch philosopher: "Nothing is quite true" and should add with him : "And even this is not quite true."

The intellect can make its profound statement that there is no absolute Truth.

But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity.

There is a thing like convincing Truth but we have lost sight of it, owing the loss mostly to our gambling intellect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which-by the way-characterizes Western politics.

To be is to do and to make.

But as our existence does not depend solely upon our ego-will, so our doing and making depend largely upon the dominants of the unconscious.

I am not only willing out of my ego, but I am also made to be creative and active, and to be quiet is only good for someone who has been too-or perversely-active.

Otherwise it is an unnatural artifice which unnecessarily interferes with our nature.

We grow up, we blossom and we wilt, and death is ultimate quietude-or so it seems.

But much depends upon the spirit, i.e., the meaning or significance, in which we do and make or-in another word-live.

This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its "But, ifs," which however should not be suppressed but rather welcomed as occasions to improve the Truth.

You have chosen two good representatives of East and West.

Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of Mother Nature.

Toynbee on the other hand believes in making and moulding opinions.

Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewildering work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, to which end they were incubated for millions of years and brought to light about 6ooo years ago, viz. at the moment when the historical continuity of consciousness became visible through the invention of script.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

Their chief of ceremonies, old Ochwiah Biano (Mountain Lake) said to me: "We are the people who live on the roof of the world, we are the sons of the Sun, who is our father.

We help him daily to rise and to cross over the sky.

We do this not only for ourselves, but for the Americans also.

Therefore they should not interfere with our religion.

[2]

But if they continue to do so [by misssionaries and hinder us, then they will see that in ten years the Sun will rise no more."

He correctly assumes that their day, their light, their consciousness, and their meaning will die when destroyed by the narrow-mindedness of American rationalism, and the same will happen to the whole world when subjected to such treatment.

That is the reason why I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

If God had foreseen his world, it would be a mere senseless machine and man's existence a useless freak.

My intellect can envisage the latter possibility, but the whole of my being says "No" to it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 592-597

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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1. http://3.bp.blogspot.com/-vjqNPT62CR4/Vozucm7OuaI/AAAAAAAAaJo/Rl2Mu4-U8Rc/s1600/1egypt.jpg
2. http://3.bp.blogspot.com/-4Dy65YtzXRw/VozumkZU3EI/AAAAAAAAaJw/1gOBPV1l0RQ/s1600/2taos.jpg

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Carl Jung: Religions are like plants which belong to a particular soil and a particular climate. (2016-01-07 06:46)

[1]

1746

To Patrick Whitaker

Dear Sir, 8 October 1960

Thank you very much for your kind letter of August 21st.

Un· fortunately my answer is late.

I have been ill in the meantime and unable to take care of my correspondence.

I have studied your "proposal"1 with much interest.

Frankly, such a plan would be quite impossible in Europe, but with reference to the "land of unlimited possibilities" one feels differently.

Your basic assumption that a Museum of Sanctuary is needed for the preservation of religious phenomena is quite correct.

Our present state of civilization becomes more and more unable to understand what a religion means.

Europe has already lost half of its population to a mental state worse than ancient paganism.

There is however a grave doubt in my mind: just as the accumulation of masterworks of art threatens to kill each individual work, so the accumulation of religions in the manner of a spiritual zoo seems to be very dangerous for the spiritual life of each religion.

Without it, it is a mere curiosity.

Religions are like plants which belong to a particular soil and a particular climate.

Outside of their vital conditions their existence can be maintained only artificially.

Nearly all confessions are afraid of anth ropology and psychology and rightly so.

I am sure they would feel most uncomfortable finding themselves neatly classified along with Mahayana Buddhism, Zen, Voodoo, and Australian alcheringemijinas.

But even under such conditions Ellis Island would be one of the most remarkable Museums of the World.

I should be indeed quite interested to learn about the further progress of your initiative.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 597-598

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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1. http://3.bp.blogspot.com/-iuL0FdCP6S0/Vo5B0hKK38I/AAAAAAAAaKE/_ZVocXr3jT4/s1600/2plant.jpg

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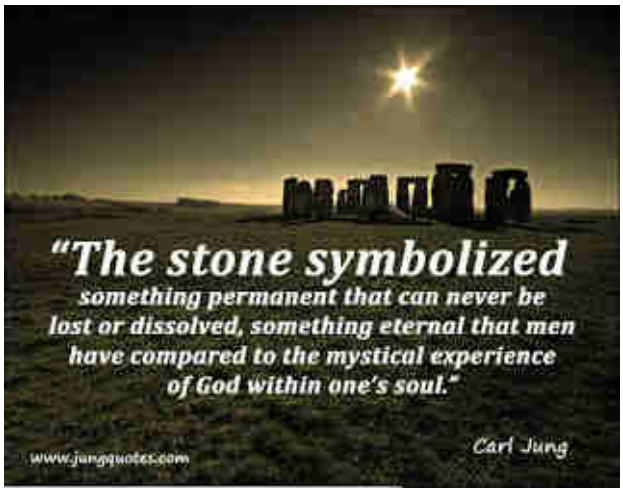
Carl Jung: It is as if the stones held a living mystery that fascinates them. **(2016-01-07 12:56)**

[1]


"The stone symbolized
something permanent that can never be
lost or dissolved, something eternal that men
have compared to the mystical experience
of God within one's soul."
Carl Jung
www.jungquotes.com

Perhaps crystals and stones are especially apt symbols of the Self because of the "just-so-ness" of their nature.

Many people cannot refrain from picking up stones of a slightly unusual color or shape and keeping them, without knowing why they do this.

It is as if the stones held a living mystery that fascinates them.

Men have collected stones since the beginning of time and have apparently assumed that certain ones were the containers of the life-force with all its mystery.

The ancient Germans, for instance, believed that the spirits of the dead continued to live in their tombstones.

The custom of placing stones on graves may spring partly from the symbolic idea that something eternal of the dead person remains, which can be most fittingly represented by a stone, for while the human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from the emotions, feelings, fantasies, and discursive thinking of ego-consciousnessi.

In this sense the stone symbolizes what is perhaps the simplest and deepest experience —the experience of something eternal that man can have in those moments when he feels immortal and unalterable. Carl Jung, Man and His Symbols, Page 206

Carl Jung across the web:

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1. http://3.bp.blogspot.com/-xs5m4K78WRg/Vo6YP2kf-4I/AAAAAAAAaKY/BpuWCEXLpdU/s1600/1stone.jpg

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Carl Jung: He looked quite detached and aloof (2016-01-07 17:42)

[1]

Dream of C.G. Jung:
All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.
He looked quite detached & aloof, not in any way concerned with the people about him, nor did they pay any attention to him. I looked at him in astonishment & could not understand what he was doing walking about there.
"Did you notice him?" my shadow asked me. "He has been dead since the 12th century, but he is not yet properly dead. He always walks here among the people, but they don't see him."

[…did you have always the sense of being in control of your tools?"]

Lecture 5

Questions and Discussion

No written questions were handed in.

The following verbal question was asked:

"When you were in the process of investigating the unconscious, as you described it last time, did you have always the sense of being in control of your tools?"

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of the unconscious.

Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another—

let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one's ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, "Keep away from all that," and it is always tending to increase rather than reduce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature's forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may denounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one-sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a

way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for example.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was confronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth century.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the reality of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly impressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious—before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in the country and came to a crossing. I was walking with someone, but did not know who it was—today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs official. It was Freud.

In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me, "Did you notice him?

He has been dead for thirty years, but he can't die properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the slopes of mountains.

The streets consisted of steps going up and down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing walking about there.

"Did you notice him?" my shadow asked me.

"He has been dead since the twelfth century, but he is not yet properly dead.

He always walks here among the people, but they don't see him."

I was quite bewildered that the people paid no attention, and then I awoke.

This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

"What does it mean that he is dead and so depreciated?" is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blossomed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no satisfactory meaning for it.

That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo Vecchio in Florence.

It was most luxurious, with columns, floor, and balustrade of marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green stone like emerald.

It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower belonging to a castle.

I knew that my children were there too.

Suddenly a white bird came flying down and gracefully alighted on the table.

It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my neck very tenderly.

Then all at once she was gone, and the dove was there and spoke slowly with a human voice.

It said, “I am allowed to transform into a human form only in the first hours of the night, while the male dove

is busy with the twelve dead."

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with twelve dead?

I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words:
"Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy."

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the signs of the Zodiac, etc.

I had just written about the twelve signs of the Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous animation of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, "Well then, I must try to live through these experiences again," so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: "I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: 'Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' With these words the bird flew away and I awoke" (cited in Liber Novus, 198).

"For Heaven's sake," I said to myself, "is it possible that I have to get into this nonsense for the sake of animating the unconscious?"

That year I did all sorts of idiotic things like this, and enjoyed them like a fool.

It raised a lot of inferior feelings in me, but I knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand that I was reading.

I began to fantasize, and before I knew it, I was in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremendous power.

I tried to repress the fantasy, but it came again and held me bound for two hours.

Three or four weeks later it came again, when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal complexes all over Europe.

I thought a great deal about the chances of a great social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was something I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not science, what is it?”

Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two alternatives in the world.

That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

Then I got another shot like the first: “That is art.”

This time I caught her and said, “No it is not,” and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

Carl Jung across the web:

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1. http://2.bp.blogspot.com/-z9tNkcQ2xw8/Vo7bbzFTExI/AAAAAAAAaKo/Jfne4Pp2JV8/s1600/1crusader.jpg

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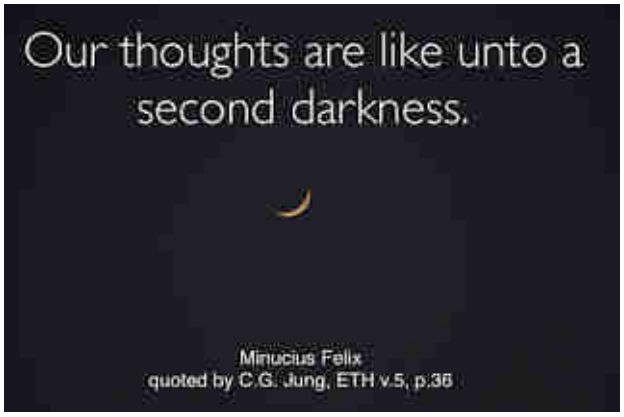
Minucius Felix: Our Thoughts are like unto a Second Darkness (2016-01-07 17:57)

[1]



Lecture IV 29th November, 1940

In the last lecture, I read you some texts, which date from the earliest days of the Christian Church, in order to give you some idea of the nature of the spirituality, which, in the course of the development of Christianity, led to so many and various fruits.

I read you these texts in order to supplement the highly modern meditation of the Jesuit, Przywara, on the Ignatian exercises, and to show you the parallels between Przywara and the old Christian thinkers.

The example of Richard of St. Victor also showed us how similar medieval meditation and mystical visions were, and these texts gave you a further opportunity of seeing the clos e spiritual relationship which exists between them and the spiritual blossoms of the East.

The vision of the Cross, from the Acts of John, showed you a culmination of spiritual vision.

The spiritual inner or super world is strictly and inexorably divided from the outer, empirical world.

The scene of the crucifixion goes on below, as we know it from the scriptures; whereas above, in the upper,

inner world, there is a totally different scene, which this vision of St. John depicts for us.

It represents a supernatural, spiritual reality of the symbol.

This vision shows us how the world was divided into three parts, a point of view which was characteristic of the age.

Below there is the Hyle (matter), above the Pneuma (spirit), and in the middle the Psyche (soul).

This division into three principles also corresponds to an anthropological or psychological division into three types of men: the pneumatiks (spiritual man), the psychikos (psychical man), and the hyliks or sarkikos (material or physical man).

This point of view is perhaps familiar to you through the writings of St. Paul.

These divergent principles became cosmic principles.

The Pneuma till then had been something almost physical, a breath of life we see this in the writings of Philo, the Jew, who lived and wrote both before and after the beginning of the Christian era; but it was now raised to a spiritual concept under the influence of Greek philosophy.

The Septuagint chose the word "Pneuma" to express the life-giving breath of God, the breath of life which is characteristic of the Old Testament. There are passages in the New Testament where the spirit is still really a wind - the miracle of Pentecost for instance - but during the first centuries of our era, the concept was raised to the heights and became the absolute opposite of the physical world.

The Hyle sank in proportion and even the Psyche gradually descended also.

This philosophy was related to mankind’s growing feeling of guilt, which naturally increased as man separated himself from nature.

I will give you some literary examples, to show you how this transition took place.

Pagan antiquity really laid the chief emphasis on the Hyle, not as matter in the Christian sense, but rather as the animated world of the senses, permeated with spirit.

This was the world that the later Christians condemned as absolutely pernicious and corrupt, ruled by devilish powers.

A psychical point of view was known to the ancients, for they granted great importance to the human soul, but this soul turned its eyes, so to speak, to the beauties and wonders of the visible, tangible world.

It was only in the centuries immediately preceding the birth of Christ, the new epoch, that these eyes began to look inwards, and the spirit gradually appeared as something different to nature, and efforts were made to influence spiritual development through exercises, so that man could participate in the spirit.

The psychical standpoint, that man is in the centre - bound to the world through his emotional and feeling contacts, and influenced by the events in his surroundings - only appeared gradually.

The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world,

the world which was animated and filled by the gods.

It was, however, realized more and more, that the psyche played no inconsiderable role, in that it was the organ by which the whole world of the senses came to consciousness.

But we naturally find a point of view which is still bound to nature, in the first Christian authors.

One does not expect this in Christians, but we must remember that the ancient point of view was still alive and surrounded the first Christians, and therefore permeated their mentality.

I will read you a passage from that time which will prove this fact to you.

It is from Minucius Felix: "Octavius":" . . . But indeed, we do not point to the God, whom we worship, and we do not see him ! On the contrary, we believe in God just because we can feel, and not see, him. For we see his ever-present power in his works and in all the appearances of nature, in thunder, in summer and forked lightning, and when the sky is blue. Thou must not wonder that thou dost not see God:
all things are set in motion by the wind and the currents of air, they swing back and forth and eddy in circles, yet our eyes do not see the wind or the current of air. We cannot moreover behold the sun, yet it is the cause of sight for everyone; our glance is turned aside through its rays, our sight is weakened through looking towards it, and if we look too long our whole vision is destroyed. How then shouldst thou be able to b ear the creator of the sun, the source of light, when thou turnest aside from his shining flashes, and hidest thyself from his conflagrations? Thou wouldst see God with thy living eye, yet thou canst not even see nor touch thine own soul, through which thou livest and speakest. But - sayest thou - God doth not know all the acts of man, he is enthroned in heaven and cannot be aware of all and know each man.
Thou errest, 0 man, and deceivest thyself: for who is far from God, when all things in heaven and on earth, and beyond the domain of earth, are full of God? He is not only nigh unto us everywhere, but he is in us. Behold again the sun, it is in heaven and yet it is poured over all lands: in the same way it is present everywhere, unites with everything, nowhere is its brightness disturb ed. How much more is God present in the
darkness, who has created all and sees all, from whom nothing can be concealed; and he is in our thoughts (interest cogitationibus nostris) which are like unto a second darkness. We act not only under his command, in his omnipresence, but we also live - I had almost said - with him."

"Subillo", under his command, "cumeo", with him: that is in innermost communion.

This text will show you clearly, that the connection with nature still played a very important role with the early Christians.

When our author contemplates the cosmos, the marvels of nature, he is in the Deity.

Nature for him is the visible and tangible body of the Divine, the epiphany of God.

In later centuries, the Christians gradually separated themselves from this living relationship to nature.

I will read you a short passage from St. Augustine in which we can observe an interesting transition:

"People go out to admire the peaks of the mountains, and the mighty waves of the sea, the wide fall of the rivers, the immensity of the ocean, the sphere of the stars, and lose themselves (on this account); Without being surprised, that I, while I spoke of all these things, did not see them with my eyes and yet spoke only of mountains, streams, rivers, and stars (that I had seen) , and of the ocean (which I had only imagined);
I saw it in that enormous, great space of my memory as if I saw it before me; and yet as I saw, my eyes were not

destroyed by seeing; also the things themselves are not in me, but only their images."

And in a sermon Augustine said to his auditors, who still worshipped Christ as the new born or invincible sun:

"Not this sun is the Lord, but He who made the sun."

He separates the creative God from created matter. In the previous passage he separates the psychical from the physical.

He is aware that there is an inner infinity, which stands opposed to the cosmos, to infinite nature, by means of which the cosmos can be apprehended.

That inner infinity is the enormous great space, which he calls the memory.

The world of the psyche is set up here in opposition to the physical world.

This development progressed at the same pace as the p syche approached the pneuma. Matter became de-spiritualized, and so suffered a de-valuation, which caused the psyche to move up towards the spirit.

Matter no longer acted as a magnet to counteract the attraction of the spirit.

The spirit became the opposite of matter, but, inasmuch as matter was de-valued, it was so to speak drawn into the magnetic field of the spirit, through which the latter gained a sort of concreteness,

and was hypostasized. The spirit became a substance, a world in itself, and then sucked up the psyche, just as the latter had been sucked in before by the material world.

Curiously enough it is necessary for me to tell you all this as an introduction to alchemy, for when we approach alchemy we discover something very singular.

We first learn to know alchemy through medieval texts, through the so-called Latins; and we become absolutely amazed and bewildered by the peculiar philosophical point of view which we find in these meditations or speculations, whichever we prefer to call them.

One is unable to find one's way at all at first, one has no idea from what standpoint the author is speaking.

And, to add to the confusion, we often find at the beginning or end of the text a pure confession of faith in Christianity. The author emphasizes that he is an excellent Christian, and there is no sign that he has any idea that his work could come into conflict with the Christian mystery.

On the contrary, he claims to be bearing witness to the truth 38 of the Christian faith, or of some special dogma.

But in reality the standpoint of these natural philosophers was somewhat different to that of Christianity.

But at first one cannot see where the difference lies, or what their standpoint was.

We must go far back into the history of alchemy to understand what the alchemist meant with his speculations and philosophy.

We must go right back to the ancient feeling for nature, to the point of view where the psyche was still fascinated by the Hyle (matter), and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature.

It was the empirical world, which offered man in antiquity the solution of all problems and redemption.

It is from this standpoint that alchemy originates.

Fortunately there are texts which bear witness to this peculiar religious attitude, which is characteristic of the first century A. D . and continued into the second and third.

These come from pagan sources and from the near neighborhood of the alchemistic texts themselves.

They are Greek papyri, which can be roughly dated as third century, but they may be older. (It is very difficult to date such texts; supposing a book of today should be excavated in two thousand year's time, it would not be 1000/ characteristic for 1940 but would contain material belonging to many preceding centuries.

It is the same with these old texts, they contain still older material which is almost impossible to date.)

Some old prayers have been preserved, which show the ancient feeling for nature clearly.

This feeling was not aesthetic, but definitely religious; as is obvious in these old papyri.

They were neglected by philologists for a long time, regarded as vulgar and abused in every way, for they are full of magic and superstition.

But they are very important for us, as they give a clear picture of the religion of the people who produced the first alchemists, and also contain some alchemistic recipes.

I will read you a prayer from such a magical papyrus:

Secret address: "Hail, whole structure of the spirit of air; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, Spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearying service; hail, service of the sunbeam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women! 0 great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal (spirit) which art in ether ; water-formed,
earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, damp-fiery-cold spirit: I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast
hung the ether high above the earth, who hast scattered the air by a self-moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."

This beautiful prayer contains ideas which we find also in the writings of St. Paul. I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.

That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.

This is no materialism, for materialism only began to exist after the beginning of the Christian era, when matter really became matter.

Originally it was a mystical conception, a spirit of the world or something of that kind.

The spirit of air, addressed in this prayer, became the devil in the earliest days of Christianity.

We read in St. Paul, for instance, of "the prince of the power of the air. "

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians: "Put on the whole armour of God, that ye may be able to stand against the whiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"

These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in "high places", that is, they are also in the heavenly world.

This is the spirit which was glorified in the ancient pagan world, as the sum total of the highest god.

The multitude of air demons are not devilish per se, but are nature beings.

These were condemned by Christianity, as early as St. Paul: "The prince of the power of the air that now worketh in the children of disobedience", but this prince was not originally the spirit of evil or of sinfulness.

Yet there are some peculiar hints in this prayer, the author says of the spirit of air "that it leaves me according to the will of God in goodness".

It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.

This is a hint, that, even in their original form as nature beings, these demons were not always favorable, but had a somewhat ambiguous quality.

Therefore we have the wonderful description: "damp, fiery, cold spirit". It is damp in as far as it is soul ; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.

This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swallow, so it was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the

devil.

But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.

"People go out" says St. Augustine "to admire the mountains . . . . and lose themselves (on that account]."

That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account.

We must never forget, in reading such texts, the culture which surrounded the author.

It was the age of Nero, of the maddest and most foolish sensuality, the age of the complete degeneration of the pagan religions.

There was naturally nothing to be recommended or imitated in this state of things, but there were also minds (think of the author of this prayer] which had a very high conception of the underlying spirit.

Such a feeling for nature is something innate in man, absolutely natural, beautiful and good in itself.

It is not necessarily devilish or evil, it can be understood as something essentially good, and we can easily imagine that many minds hated the parting from nature, and never really renounced it.

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church.

This feeling for nature could not entirely disappear, it had to go on existing somewhere, it could not become entirely lost to human nature.

When an attitude, which is really important to the welfare of man, disappears, it never vanishes entirely but slips into the unconscious of man.

So we must reckon with the fact, that, from the time of its repression, this feeling for nature went on existing in the underworld, in the unconscious, of Christian man, and became increasingly dangerous.

This is the fascination which underlie s the whole of alchemistic speculation.

The spirit and the highest secret of the world lay for these people in the phenomena of the material world, in man, in the wonderful mysterious forms of the minerals and even in the most remote stars.

The planets were represented in the minerals, they were present in matter.

Jupiter was tin, Mercury quicksilver (quicksilver was related to the scintillating planet Mercury], the moon was silver, the sun gold. Gold was written with the sign 0 , which is also the sign of the sun;
silver was the moon ; mercury ¥ , Mercury, and so on.

This attitude of the alchemist to the wonder world of matter is a remnant of the ancient feeling for nature.

But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a compulsion, a passion, which expressed itself in the fact that many alchemists believed they could transform the ignoble, corrupt, material world into pure gold.

This is how the idea of the art of making gold arose, which was regarded as the greatest nonsens eever invented by man.

In the oldest Greek alchemistic treatises, (which can be roughly dated as first century A. D„ though they show such an extraordinary development in the art that one is driven to the conclusion that it must have existed for some time before), in Demokritos and others, there is already a peculiar mixture of chemical recipes with mystical ideas.

DEMOKRITOS is not the ancient Greek philosopher (circa 460-360 B.C.) but a pseudo Demokritos who may really have had the same name.

The title of his chief work is: "Physika kai Mystika". (Concerning physical things and mystical (spiritual) things.)

This treatise consists mainly of alchemistic recipes, md there are a few philosophical general remarks sandwiched in; but it is difficult to understand, looking at it superficially, why it should be called "About physical things . . . . and mystical things."

To give you a n idea of this literature I will read you a passage from this pseudo Demokritos.

He begins:

"Put in a pound of purple, the weight of two farthings of scraps of iron, soaked in seven drams of urine, put it on the fire till it boils. Then, taking the decoction from the fire, put it all in a vessel. Withdrawing the purple first, p our the decoction on to the purple, and leave it to soak a day and a night. Afterwards, taking four pounds of sea lichen (orchil), p our water on it so that the water rises four fingers above the lichen, and keep [the mixture in this state) till it thickens; filter it then, warm it and p our it on to wool prepared in advance. Press what is too loose, in such a manner that the moisture thoroughly penetrates the wool; then leave it for two nights and two days. Take it then, and dry it in the shade; pour off the liquid."

The text continues in the same manner, and operations are undertaken which are of an impenetrable nature; one has no idea what is being described.

The ancient concepts of matter do not coincide with ours, and it would not be possible under any circumstances to follow such a recipe concretely.

Apparently Demokritos did not succeed in doing much with it either.

He had it from his teacher, the old Persian Ostanes.

When Demokritos and his friends did not achieve their object, (presumably gold making), with this recipe, they made further efforts, read old books and did everything they could think of.

Then Demokritos came on the idea of calling up the spirit of his old teacher from Hades.

After a time he succeeded in this endeavour, the ghost app eared and told him it was difficult for him to speak

without the permission of the daemon, presumably the spiritual power in Hades.

He could only say: "The books are in the Temple."

At first they could find no books in the Temple, but then to their great surprise a pillar opened and they found a precious formula, the classical passage which was valid in alchemy up till the eighteenth century : "Nature delights in nature, nature conquers nature, and nature rules nature."

Demokritos was delighted with his find, and says immediately afterwards, referring apparently indirectly to the main motif:

"I took this treatise with me to Egypt, in order that you might rise above your curiosity as to banal things and chaotic matter."

This is a reference to the "mystical things".

The whole art evidently had the purpose of raising its adepts above nature, through working on the world of nature. Carl Jung, Modern Psychology, Pages 35-41.

Carl Jung across the web:

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1. http://2.bp.blogspot.com/-GLLsqTV1EJM/Vo7euB6l3KI/AAAAAAAAaK0/UxieHUvkw9k/s1600/5darkness.jpg

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Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit... (2016-01-07 18:06)

[1]

Alchemy is founded on the conviction of the spontaneity of the spirit & of inspiration, & strives in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.
It endeavors to assist a psychic potentiality, hidden in unconscious nature, to develop & unfold to the greatest possible extent, by removing the obstacles in the path of the hidden soul striving towards the light.

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction- to-alchemy.html

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Carl Jung: Thus in the course of time the meaningful turns into the meaningless. **(2016-01-07 18:17)**

[1]

Naturally, it is only sterile ideas that people cling to. The more meaningless, ineffective, incomprehensible and lifeless they become, the more obstinately people cling to them. Living ideas that have not lost their root connection with natural experience, with real psychic processes, have content and riches enough.. There is no need to cling to them.

I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning.

In this way the connection is reestablished between the ego and projected contents now formulated as "meta-physical" ideas. Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not only become useless but prove to be actual impediments on the road to wider development.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and life-less they become the more obstinately people cling to them.

(Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.)

Thus in the course of time the meaningful turns into the meaningless.

This is unfortunately the fate of metaphysical ideas. Carl Jung, Aion, Page 34.

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1. http://4.bp.blogspot.com/-vZgo3MizOm8/Vo7juIPOR7I/AAAAAAAAaLM/DHAlONVoaEY/s1600/4cling.jpg

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˜Zarathustra: Tis night: alas, that I have to be light! And thirst for the nightly! And lonesomeness! (2016-01-07 18:37)

[1]

Thus Spake Zarathurstra
XXXI. THE NIGHT-SONG.

'Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

'Tis night: now only do all songs of the loving ones awake. And my soul also is the song of a loving one.

Something unappeased, unappeasable, is within me; it longeth to find expression. A craving for love is within me, which speaketh itself the language of love.

Light am I: ah, that I were night! But it is my lonesomeness to be begirt with light!

Ah, that I were dark and nightly! How would I suck at the breasts of light!

And you yourselves would I bless, ye twinkling starlets and glow-worms aloft!—and would rejoice in the gifts of your light.

But I live in mine own light, I drink again into myself the flames that break forth from me.

I know not the happiness of the receiver; and oft have I dreamt that stealing must be more blessed than receiving.

It is my poverty that my hand never ceaseth bestowing; it is mine envy that I see waiting eyes and the brightened nights of longing.

Oh, the misery of all bestowers! Oh, the darkening of my sun! Oh, the craving to crave! Oh, the violent hunger in satiety!

They take from me: but do I yet touch their soul? There is a gap 'twixt giving and receiving; and the smallest gap hath finally to be bridged over.

A hunger ariseth out of my beauty: I should like to injure those I illumine; I should like to rob those I have gifted:—thus do I hunger for wickedness.

Withdrawing my hand when another hand already stretcheth out to it; hesitating like the cascade, which hesitateth even in its leap:—thus do I hunger for wickedness!

Such revenge doth mine abundance think of: such mischief welleth out of my lonesomeness.

My happiness in bestowing died in bestowing; my virtue became weary of itself by its abundance!

He who ever bestoweth is in danger of losing his shame; to him who ever dispenseth, the hand and heart become callous by very dispensing.

Mine eye no longer overfloweth for the shame of suppliants; my hand hath become too hard for the trembling of filled hands.

Whence have gone the tears of mine eye, and the down of my heart? Oh, the lonesomeness of all bestowers! Oh, the silence of all shining ones!

Many suns circle in desert space: to all that is dark do they speak with their light—but to me they are silent.

Oh, this is the hostility of light to the shining one: unpityingly doth it pursue its course.

Unfair to the shining one in its innermost heart, cold to the suns:—thus travelleth every sun.

Like a storm do the suns pursue their courses: that is their travelling. Their inexorable will do they follow: that is their coldness.

Oh, ye only is it, ye dark, nightly ones, that extract warmth from the shining ones! Oh, ye only drink milk and refreshment from the light's udders!

Ah, there is ice around me; my hand burneth with the iciness! Ah, there is thirst in me; it panteth after your thirst!

'Tis night: alas, that I have to be light! And thirst for the nightly! And lonesomeness!

’Tis night: now doth my longing break forth in me as a fountain,—for speech do I long.

’Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

’Tis night: now do all songs of loving ones awake. And my soul also is the song of a loving one.— Thus sang Zarathustra.

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1. http://2.bp.blogspot.com/-SMBupc7XKfM/Vo7oLT60i7I/AAAAAAAAaLY/ZlUotSh9PIo/s1600/1bubbline.jpg

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Carl Jung: The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts. **(2016-01-07 18:55)**

[1]

1772

Similarly, the representation of the irrepresentable has an immediate, subjective power of conviction because it demonstrates its own existence.

The one says "Est, ergo est"; the other says "Cogito, ergo cogito."

Intro verted thinking carried to extremes arrives at the evidence of its own subjective existence, and extraverted thinking at the evidence of its complete identity with the objective fact.

Just as the latter abnegates itself by evaporating into the object, the former empties itself of each and every content and has to be satisfied with merely existing.

In both cases the further development of life is crowded out of the thinking function into the domain of the other psychic functions, which till then had existed in a state of relative unconsciousness.

The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts.

The more consciousness is impelled by the thinking function to confine itself within the smallest and emptiest circle—which seems, however, to contain all the riches of the gods—the more the unconscious fantasies will be enriched by a multitude of archaic contents, a veritable "pandaemonium" of irrational and magical figures, whose physiognomy will accord with the nature of the function that will supersede the thinking function as the vehicle of life.

If it should be the intuitive function, then the "other side" will be viewed through the eyes of a Kubin or a Meyrink.

If it is the feeling function, then quite unheard-of and fantastic feeling relationships will be formed, coupled with contradictory and unintelligible value judgments.

If it is the sensation function, the senses will nose up something new, and never experienced before, in and outside the body.

Closer examination of these permutations will easily demonstrate a recrudescence of primitive psychology with all its characteristic features.

Naturally, such experiences are not merely primitive, they are also symbolic; in fact, the more primordial and aboriginal they are, the more they represent a future truth.

For everything old in the unconscious hints at something coming. Carl Jung, Psychological Types, Para 630.

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Carl Jung: People would rather hang on to the old dogmas than let experience speak. **(2016-01-08 05:47)**

[1]

To Hans Seifert

Dear Herr Seifert, 14 October 1960

1774

Best thanks for telling me about your interesting experience.

It is a type of experience that has become very rare nowadays.

It may have appeared again because the time was favourable.

Possibly the vision was caused by the sudden appearance of a deer.

There usually is some such cause, but the important thing is what the cause triggers off.

Here it is the archetypal motif of two animals fighting.

You often find it in illuminated manuscripts of the 11th and 12th centuries, and also in the capitals and friezes of Romanesque churches, where it can take the form of a man fighting an animal, or of a man between two animals.

It is not difficult to see that the stag of your vision is related to the stag of St. Hubert and St. Eustace, which is an allegory of Christ because it tramples on the serpent. (The Celtic stag-god
Kerunnus holds a serpent by the neck.)

Conversely, Christ himself is the serpent hung on a pole-an indication of the identity of opposites.

The dog, or whatever it is that threatens the stag, is its opposite-white stag opposed by black dog, quarry by wolf.

The two together represent a supernatural, unitary being at war with itself.

The animal form shows that the conflict, symbolized by this paradisal being, is largely unconscious.

That is to say, you see your conflict as something personal, whereas in the vision it is produced by an extra-personal pair of opposites.

You do not produce your conflict, you are rather its unconscious victim or exponent.

The vision is more or less collective because it expresses the collective situation and not the individual will.

Your little son, who you say was furthest from the conflict, sees only something light brown, which was probably the real cause of the vision.

Despite their powers of imagination, children often observe things much more accurately than grown-ups.

They are naturally and instinctively adapted to reality; their next task is to find their way about in it.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less.

People would rather hang on to the old dogmas than let experience speak.

According to your vision, the stag is rather dejected and worn out.

He also seems to have rubbed his horns down to stumps.

By contrast, the black dog is uncanny but much more alive.

I do not know how far you are acquainted with the psychology of the unconscious.

I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 598-599

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1. http://2.bp.blogspot.com/-wEklYETeAuk/Vo-FWDKK6sI/AAAAAAAAaL0/9giMPsSlxmc/s1600/1deity.jpg

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Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background (2016-01-09 06:18)

[1]

1776

[Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.]

To Rene A. Kipfer

Dear Herr Kipfer, 21 October 1960

It is very kind of you to have made me a present of your interesting picture.

Contemplation of an abstract painting always starts me off on the following train of thought: it is not an object of experience in the outer world, nor is it meant to be.

If nevertheless there are hints of something recognizable, this is an unintentional lapse or an unavoidable concession to the understanding of the beholder, or to a desire to communicate.

Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.

We will disregard trashy and commercial daubs and consider only those paintings which display a serious purpose.

Such paintings are usually under the spell of a classic archetype, such as can be found not only in dreams but in the myths and folklore of all times and places.

Your painting comes under the sign of the dragon motif.

Blue signifies air and water, and from it one could easily construct the image of a Chinese dragon.

But any such concretizing intention is thwarted by your technique: the dragon is all hollowed out and has a ribbonlike appearance.

This loss of substance shows that the dragon is not material but "spiritual."

In Chinese, tao is described as the "valley spirit" and is depicted as a dragon, i.e., as a winding watercourse.

When Henry Moore sculpts human figures he hollows them out as much as possible in order to show that

they are not concrete human beings but substanceless, sacred divinities, for instance King and Queen.

Another archetype is expressed by Mother and Child.

Your dragon comes into the category of the great animals in the background who seem to regulate the world.

Hence the mainly theriomorphic symbols for the signs of the zodiac as dominants of the psychic process.

Naturally the phenomena observed in the background are not always archetypes; they can also be personal complexes which have acquired excessive importance.

Father and mother are not only personal entities but also have a suprapersonal meaning and are frequently used as symbols for the deity.

In this way the religious view of the world, thrown out at the front door, creeps in again by the back, albeit in strangely altered form-so altered that nobody has yet noticed it.

Thus does modern art celebrate the great carnival of God.

With best greetings,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 604-605

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Carl Jung: ...for in certain respects the animal is superior to man. **(2016-01-09 16:20)**

[1]

In certain respects, the animal is superior to man.
It has not yet pitted a self willed ego against the power from which it lives
Were it conscious, it would be morally better than man. C.G. Jung

Although the old man has, up to now, looked and behaved more or less like a human being, his magical powers and his spiritual superiority suggest that, in good and bad alike, he is outside, or above,
or below the human level.

Neither for the primitive nor for the unconscious does his animal aspect imply any devaluation, for in certain respects the animal is superior to man.

It has not yet blundered into consciousness nor pitted a self-willed ego against the power from which it lives; on the contrary, it fulfils the will that actuates it in a well-nigh perfect manner.

Were it conscious, it would be morally better than man.

There is deep doctrine in the legend of the fall: it is the expression of a dim presentiment that the emancipation of ego-consciousness was a Luciferian deed.

Man's whole history consists from the very beginning in a conflict between his feeling of inferiority and his arrogance.

Wisdom seeks the middle path and pays for this audacity by a dubious affinity with daemon and beast, and so is open to moral misinterpretalion. Carl Jung, CW I, Pages 23-24

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Carl Jung: It is really a bit too much that an educated person of today does not even know what an archetype communicates. **(2016-01-10 06:44)**

[1]

To Herbert Read

Dear Sir Herbert, 22 October 1960

I ask your pardon for bothering you again with a letter.

I have just read the review of your book The Form of Things Unknown in The Listener of September 22nd, 1960.

Alloway asks the silly question "what do the archetypes communicate?"

In case you should like to answer him I should like you to point out his remarkable ignorance.

One knows a great deal about what archetypes communicate even if one has never been inside a Catholic Church.

It is really a bit too much that an educated person of today does not even know what an archetype communicates.

It is only yesterday that I wrote to a young artist who has sent me one of his abstract pictures, which very clearly suggests the archetype of the Dragon, though a bit distorted and hollowed out to make it unrecognizable.

Thus obviously the religious views which were ejected through the front door into the street return through the back door.

Archetypes are forms of different aspects expressing the creative psychic background.

They are and always have been numinous and therefore "divine."

In a very generalizing way we can therefore define them as attributes of the creator.

That would explain the compelling character of such inner perceptions.

The pictures themselves would have the significance of ikons.

It is just that. No answer needed.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 605-606

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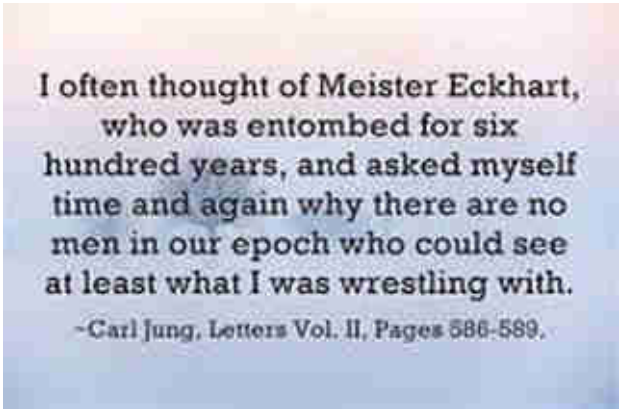
Meister Eckhart: Whatever the soul effects, she effects with her powers. **(2016-01-10 12:12)**

[1]


I often thought of Meister Eckhart, who was entombed for six hundred years, and asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.
~Carl Jung, Letters Vol. II, Pages 586-589.

SERMON ONE

DUM MEDIUM SI LENTIUM TENERENT OMNIA ET NOX IN SUO CURSU MEDIUM ITER HABERET, ETC. (Wisdom 18:14)

Here, in time, we are celebrating the eternal birth which God the Father bore and bears unceasingly in eternity, because this same birth is now born in time, in human nature.

St. Augustine says, 'What does it avail me that this birth is always happening, if it does not happen in me? That it should happen in me is what matters."

We shall therefore speak of this birth, of how it may take place in us and be consummated in the virtuous soul, whenever God the Father speaks His eternal Word in the perfect soul.

For what I say here is to be understood of the good and perfected man who has walked and is still walking in the ways of God; not of the natural, undisciplined man, for he is entirely remote from, and totally ignorant of this birth.

There is a saying of the wise man, "When all things lay in the midst of silence, then there descended down into me from on high, from the royal throne, a secret word."

This sermon is a bout that Word.

Three things are to be noted here.

The first is, where in the soul God the Father speaks His Word, where this birth takes place and where she is receptive of this act, for that can only be in the very purest, loftiest, subtlest part that the soul is capable of. In very truth, if God

the Father in His omnipotence could endow the soul with anything more noble, and if the soul could have received from Him anything nobler, then the Father would have had to delay the birth for the coming of this greater excellence.

Therefore the soul in which this birth is to take place must keep absolutely pure and must live in noble fashion, quite collected and turned entirely inward, not running out through the five senses into the multiplicity of creatures, but all in turned and collected and in the purest part -there is His place; He disdains anything less.

The second part of this sermon has to do with man's conduct in relation to this act, to God's speaking of this Word within, to this birth: whether it is more profitable for man to co-operate with it, so that it may come to pass in him through his own exertion and merit by a man's creating in himself a mental image in his thoughts and disciplining himself that way by reflecting that God is wise, omnipotent, eternal, or whatever else he can imagine about God – whether this is more profitable and conducive to this birth from the Father; or whether one should shun and free oneself from all thoughts, words, and deeds and from all images created by the understanding, maintaining a wholly God-receptive attitude, such that one's own self is idle, letting God work within one.

Which conduct conduces best to this birth? The third point is the profit, and how great it is, which accrues from this birth.

Note in the first place that in what I am about to say I shall make use of natural proofs, so that you yourselves can grasp that it is so, for though I put more faith in the scriptures than in myself, yet it is easier and better for you to learn by means of arguments that can be verified.

First we will take the words, 'In the midst of silence there was spoken within me a secret word.' - 'But sir/ where is the silence, and where is the place where the word is spoken?' - As I said just now, it is in the purest thing that the soul is capable of, in the noblest part, the ground - indeed, in the very essence of the soul which is the soul's most secret part.

There is the silent 'middle,' for no creature ever entered there and no image, nor has the soul there either activity or understanding; therefore she is not aware there of any image, whether of herself or of any other creature.

Whatever the soul effects, she effects with her powers.

What she understands, she understands with the intellect.

What she remembers, she does with memory; if she would love, she does that with the will, and thus she works with her powers and not with her essence.

Every external act is linked with some means.

The power of sight works only through the eyes; otherwise it can neither employ nor bestow vision, and so it is with all the other senses.

The soul's every external act is effected by some means.

But in the soul's essence there is no activity, for the powers she works with emanate from the ground of being.

Yet in that ground is the silent 'middle': here nothing but rest and celebration for this birth, this act, that God the Father may speak His word there, for this part is by nature receptive to nothing save only the divine essence, without mediation.

Here God enters the soul with His all, not merely with a part.

God enters here the ground of the soul.

None can touch the ground of the soul but God alone.

No creature can enter the soul's ground, but must stop outside, in the 'powers.'

Within, the soul sees clearly the image whereby the creature has been drawn in and taken lodging.

For whenever the powers of the soul make contact with a creature, they set to work and make an image and likeness of the creature, which they absorb.

That is how they know the creature.

No creature can come closer to the soul than this, and the soul never approaches a creature without having first voluntarily taken an image of it into herself.

Through this presented image, the soul approaches creatures - an image being something that the soul makes of (external) objects with her own powers.

Whether it is a stone, a horse, a man, or anything else that she wants to know, she gets out the image of it that she has already taken in, and is thus enabled to unite herself with it.

But for a man to receive an image in this way, it must of necessity enter from without through the senses. In consequence, there is nothing so unknown to the soul as herself.

Accordingly, one master says that the soul can neither create nor obtain an image of herself.

Therefore she has no way of knowing herself, for images all enter through the senses, and hence she can have no image of herself.

And so she knows all other things, but not herself.

Of nothing does she know so little as of herself, for want of mediation.

And you must know too that inwardly the soul is free and void of all means and all images - which is why God can freely unite with her without form or likeness.

Whatever power you ascribe to any master, you cannot but ascribe that power to God without limit.

The more skilled and powerful the master, the more immediately is his work effected, and the simpler it is.

Man requires many means for his external works; much preparation of the material is needed before he can produce them as he has imagined them.

But the sun in its sovereign mastery performs its task (which is to give light) very swiftly: the instant its radiance is poured forth, the ends of the earth are full of light.

More exalted is the angel, who needs still less means for his work and has fewer images.

The highest Seraph has but a single image: he seizes as a unity all that his inferiors regard as manifold.

But God needs no image and has no image: without any means, likeness, or image God operates in the soul - right in the ground where no image ever got in, but only He Himself with His own being.

This no creature can do.

'How does God the Father give birth to His Son in the soul – like creatures, in images and likenesses ?'

No, by my faith, but j ust as He gives birth to him in eternity – no more, no less.

'Well, but how does He give birth to him then?'

Now see: God the Father has a perfect insight into Himself, profound and thorough knowledge of Himself by Himself, and not through any image.

And thus God the Father gives birth to His Son in the true unity of the divine nature.

See, it is like this and in no other way that God the Father gives birth to the Son in the ground and essence of the soul, and thus unites Himself with her.

For if any image were present there would be no real union, and in that real union lies the soul's whole beatitude.

Now, you might say, there is by nature nothing in the soul but images.

Not at all! If that were so, the soul could never become blessed, for God cannot make any creature from which you can receive perfect blessedness - otherwise God would not be the highest blessing and the final goal, whereas it is His nature to be this, and it is His will to be the alpha and omega of all things.

No creature can constitute your blessedness, nor can it be your perfection here on earth, for the perfection of this life - which is the sum of all the virtues - is followed by the perfection of the life to come.

Therefore you have to be and dwell in the essence and in the ground, and there God will touch you with His simple essence without the intervention of any image.

No image represents and signifies itself: it always aims and points to that of which it is the image.

And, since you have no image but of what is outside yourself (which is drawn in through the senses and continually points to that of which it is the image), therefore it is impossible for you to be beatified by any image whatsoever.

And therefore there must be a silence and a stillness, and the Father must speak in that, and give birth to His Son, and perform His works free from all images.

The second point is, what must a man contribute by his own actions, in order to procure and deserve the occurrence and the consummation of this birth in himself?

Is it better to do something toward this, to imagine and think about God? - or should he keep still and silent in peace and quiet and let God speak and work in him, merely waiting for God to act?

Now I say, as I said before, that these words and this act are only for the good and perfected people, who have so absorbed and assimilated the essence of all virtues that these virtues emanate from them naturally, without their seeking; and above all there must dwell in them the worthy life and lofty teachings of our Lord Jesus Christ.

They must know that the very best and noblest attainment in this life is to be silent and let God work and speak within.

When the powers have been completely withdrawn from all their works and images, then the Word is spoken.

Therefore he said, 'In the midst of the silence the secret word was spoken unto me.'

And so, the more completely you are able to draw in your powers to a unity and forget all those things and their images which you have absorbed, and the further you can get from creatures and their images, the nearer you are to this and the readier to receive it.

If only you could suddenly be unaware of all things, then you could pass into an oblivion of your own body as St. Paul did, when he said, "Whether in the body I cannot tell, or out of the body I cannot tell;
God knows it" (2 Cor. 1 2 :2).

In this case the spirit had so entirely absorbed the powers that it had forgotten the body: memory no longer functioned, nor understanding, nor the senses, nor the powers that should function so as to govern and grace the body; vital warmth and body-heat were suspended, so that the body did not waste during the three days when he neither ate nor drank.

Thus too Moses fared, when he fasted for forty days on the mountain and was none the worse for it, for on the last day he was as strong as on the first.

In this way a man should flee his senses, turn his powers inward and sink into an oblivion of all things and himself.

Concerning this a master addressed the soul thus: 'Withdraw from the unrest of external activities, then flee away and hide from the turmoil of inward thoughts, for they but create discord.' And so, if God is to speak His Word in the soul, she must be at rest and at peace, and then He will speak His Word, and Himself, in the soul - no image, but Himself!

Dionysius12 says, 'God has no image or likeness of Himself, for He is intrinsically all goodness, truth and being.'

God performs all His works, whether within Himself or outside of Himself, in a flash.

Do not imagine that God, when He made heaven and earth and all things, made one thing one day and another the next.

Moses describes it like that, but he really knew better: he did so for the sake of people who could not conceive or grasp it any other way.

All God did was this: He willed, He spoke, and they were!

God works without means and without images, and the freer you are from images, the more receptive you

are for His inward working, and the more introverted and self-forgetful, the nearer you are to this.

Dionysius exhorted his pupil Timothy in this sense saying, 'Dear son Timothy, do you with untroubled mind soar above yourself and all your powers, above ratiocination and reasoning, above works, above all modes and existence, into the secret still darkness, that you may come to the knowledge of the unknown super-divine God.'

There must be a withdrawal from all things. God scorns to work through images.

Now you might say, 'What does God do without images in the ground and essence?'

That I cannot know, because my soul-powers receive only in images; they have to know and lay hold of each thing in its appropriate image.

They cannot recognize a horse when presented with the image of a man; and since all things enter from without, that knowledge is hidden from my soul - which is to her great advantage.

This not-knowing makes her wonder and leads her to eager pursuit, for she perceives clearly that it is, but does not know how or what it is.

Whenever a man knows the causes of things, then he at once tires of them and seeks to know something different.

Always clamoring to know things, is forever inconstant.

And so this unknown-knowing keeps the soul constant and yet spurs her on to pursuit.

About this, the wise man said, "In the middle of the night when all things were in a quiet silence, there was spoken to me a hidden word.

It came like a thief by stealth" (Wisd. 1 8:14-15).

Why does he call it a word, when it was hidden?

The nature of a word is to reveal what is hidden.

It revealed itself to me and shone forth before me, declaring something to me and making God known to me, and therefore it is called a Word.

Yet what it was, remained hidden from me.

That was its stealthy coming in a whispering stillness to reveal itself.

See, just because it is hidden one must and should always pursue it.

It shone forth and yet was hidden: we are meant to yearn and sigh for it.

St. Paul exhorts us to pursue this until we espy it, and not to stop until we grasp it.

After he had been caught up into the third heaven where God was made known to him and he beheld all things, when he returned he had forgotten nothing, but it was so deep down in his ground that his intellect could

not reach it; it was veiled from him.

He therefore had to pursue it and search for it in himself and not outside.

It is all within, not outside, but wholly within.

And knowing this full well, he said, ’For I am persuaded that neither death nor any affliction can separate me from what I find within me" (Rom. 8:3 8-3 9).

There is a fine saying of one pagan master to another about this.

He said, ’I am aware of something in me which shines in my understanding; I can clearly perceive that it is something, but what it may be I cannot grasp.

Yet I think if I could only seize it I should know all truth.’

To which the other master replied, ’Follow it boldly!

For if you could seize it you would possess the sum total of all good and have eternal life! ’

St. Augustine spoke in the same sense: ’I am aware of something within me that gleams and flashes before my soul; were this perfected and fully established in me, that would surely be eternal life! ’

It hides, yet shows itself; it comes, but like a thief with intent to take and steal all things from the soul.

But by emerging and showing itself a little it aims to lure the soul and draw her toward itself, to rob her and deprive her of herself.

About this, the prophet says, ’Lord, take from them their spirit and give them instead thy spirit’ (Ps. 103:29-30).

This too was meant by the loving soul when she said, " My soul dissolved and melted away when Love spoke his word" (Song 5:6).

When he entered, I had to fall away.

And Christ meant this by his words, "Whoever abandons anything for my sake shall be repaid a hundredfold, and whoever would possess me must deny himself and all things, and whoever will serve me must follow me and not go any more after his own " (Mark 10: 29, etc.).

But now you might say, ’But, good sir, you want to change the natural course of the soul and go against her nature!

It is her nature to take things in through the senses in images.

Would you upset this ordering?

No! But how do you know what nobility God has bestowed on human nature, not yet fully described, and still unrevealed?

For those who have written of the soul's nobility have gone no further than their natural intelligence could carry them; they had never entered her ground, so that much remained obscure and unknown to them.

So the prophet said, "I will sit in silence and hearken to what God speaks within me" (Ps. 84:9).

Because it is so secret, this Word came in the night and in darkness. St. John says, "The light shone in the darkness, it came into its own, and as many as received it became in authority sons of God; to them was given power to become God's sons" (John 1:5, 11-12).

Now observe the use and the fruit of this secret Word and this darkness.

The Son of the heavenly Father is not born alone in this darkness, which is his own: you too can be born a child of the same heavenly Father and of none other, and to you too He will give power.

Now observe how great the use is! For all the truth learned by all the masters by their own intellect and understanding, or ever to be learned till Doomsday, they never had the slightest inkling of this knowledge and this ground.

Though it may be called a nescience, an unknowing, yet there is in it more than in all knowing and understanding without it, for this unknowing lures and attracts you from all understood things, and from yourself as well.

This is what Christ meant when he said, "Whoever will not deny himself and will not leave his father and mother, and is not estranged from all these, is not worthy of me" (Matt. 10:37), as though he were to say, he who does not abandon creaturely externals can be neither conceived nor born in this divine birth.

But divesting yourself of yourself and of everything external does truly give it to you.

And in very truth I believe, nay, I am sure, that the man who is established in this cannot in any way ever be separated from God.

I say he can in no way lapse into mortal sin.

He would rather suffer the most shameful death, as the saints have done before him, than commit the least of mortal sins.

I say such people cannot willingly commit or consent to even a venial sin in themselves or in others if they can stop it.

So strongly are they lured and drawn and accustomed to that, that they can never turn to any other way; to this way are directed all their senses, all their powers.

May the God who has been born again as man assist us to this birth, eternally helping us, weak men, to be born in him again as God. Amen. Meister Eckhart, Sermon 1, Pages 29-37

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1. http://4.bp.blogspot.com/-KzBN5FeR7EI/VpKCSiuxVtI/AAAAAAAAaNE/LwQCykvRxhQ/s1600/3eckhart.jpg

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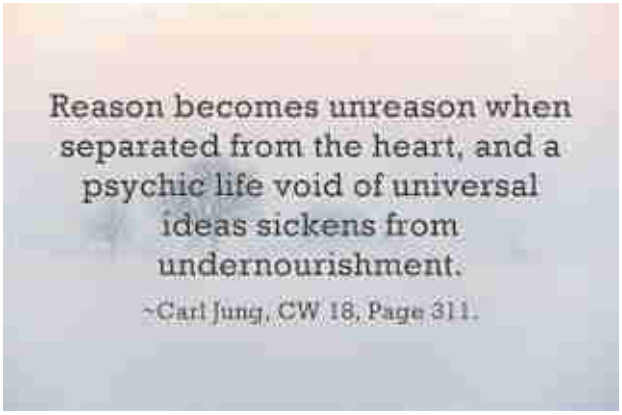
Carl Jung: Rationality is only one aspect of the world and does not cover the whole field of experience.
(2016-01-11 07:11)

[1]


Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment.
~Carl Jung, CW 18, Page 311.

To Melvin J. Lasky

Dear Mr. Lasky, 19 October 1960

I don't feel happy about the reaction to Koestler which you received from Zurich through the medium of my secretary.

I am recovering from a serious illness and I was unable to take care of my correspondence for several weeks.

The impression you got from my message must have been confusing.

This unfortunate effect can hardly be avoided when one has to deal with such a paradoxical phenomenon as

Zen (and the less complicated Yoga).

In the main I fully agree with Koestler's rather unfavourable opinion.

His is a meritorious as well as a needful act of debunking for which he deserves our gratitude.

The picture he draws of Yoga and Zen, as seen by the Western mind, is rational, distant, and as it were-unprejudiced and correct.

As far as this kind of mind reaches and can be called valid, Koestler's judgment is true.

But the question that must be asked is this: Is the Western point of view really unprejudiced?

What about its rationalism and its habit of opinionating from without, viz., its extraversion?

Rationality is only one aspect of the world and does not cover the whole field of experience.

Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.

There is an irrational mental life within, a so-called "spiritual life," of which almost nobody knows or wants to know except a few "mystics."

This "life within" is generally considered nonsense and has therefore to be eliminated-curiously enough in the East as well as in the West.

Yet it is the origin and the still-flowing source of Yoga, Zen, and many other spiritual endeavours, not only in the East but in the West too.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

This philosophy is as completely lost to us as the I Ching is to China.

Alchemy also developed the symbolism of aiming, shooting, and hitting the target/not with the bow but with the crossbow, and not as a real practice but as a purely pictorial metaphor.

It used this symbolism in order to express the idea that its procedure had a purpose, a goal, and a target, though it never concretized the symbol to the extent of making a ritual of shooting with crossbows-it remained a metaphor.

But the actual chemistry attempted in alchemy was an obvious result of the literal-mindedness of the adept, who tried to cook, melt, and distil "symbolic" substances.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness.

The result is that one tries to repeat a spontaneous, irrational event by a deliberate, imitative arrangement of the analogous circumstances which had apparently led to the original event.

The immense hope, the liberating ekstasis of the primordial experience, soon turns into the pertinacity of an intellectual pursuit which tries, through the application of a method, to attain the effect of the primordial experience, namely, a kind of spiritual transformation.

The depth and intensity of the original emotion become a passionate longing, an enduring effort that may last for hundreds of years, to restore the original situation.

Curiously enough, one does not realize that this was a state of spontaneous, natural emotion or ekstasis, and thus the complete opposite of a methodically construed imitation.

When the old Chinese master asked the pupil, with whom he was walking at the time of the blossoming laurel: "Do you smell it?" and the pupil experienced satori, we can still guess and understand
the beauty and the fullness of the moment of illumination.

It is overwhelmingly clear that such a kairos can never be brought back by a willful effort, however painstaking and methodical.

There is no doubt that patient and pertinacious application does produce effects of a kind, but it is more than doubtful whether they represent the original satori or not.

An even greater distance seems to separate the satori of meaningful koans from Zen archery.

It is comparable to the difference between the events depicted in the gospels, or the illumination of St. Paul, and the Exercitia Spiritualia of St. Ignatius of Loyola.

The original Gnostic conception of alchemy is still visible in Zosimos of Panopolis (3rd cent. A.D.) and one can understand, from the depth and power of these ideas, the subsequent obstinacy of the alchemical
quest, which for 1700 years could not give up its hope of producing the panacea or the artificial gold in spite of all disenchantments
and all "debunking" through the centuries .

I quite agree with Koestler when he puts his finger on the impressive mass of nonsense in Zen, just as I agree with all the former critiques of alchemy.

But I want to point out at the same time that, just as the obviously absurd chemistry of alchemy was a half-conscious blind for a very real spiritual longing, the secret passion which keeps Zen and other spiritual techniques alive through the centuries is connected with an original experience of wholeness-perhaps the most important and unique of all spiritual experiences .

Since there are apparently no external, rational, controllable, and repeatable conditions to prove or justify the existence or validity of an inner life, one is inclined to think that such an unusual amount of absurdities would have killed any spiritual movement in no time, or would kill it at least in our more enlightened days .

This very understandable Western expectation does not come off, because it envisages only the non-essential, but not the essential, which is omitted in our judgment.

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.

Because the West has deprived itself of its own original irrational methods and yet needs them so badly, and because the inner life can only be repressed but not helped by rationalism, it tries to adopt Yoga and Zen.

It is just pathetic to see a man like Herrigel acquiring the art of Zen archery a non-essential if ever there was one, with the utmost devotion-but, thank God, it has obviously nothing to do with the inner life of man!

We are even afraid of admitting the existence of such a thing because it might be "pathological."

This is the poisonous dart in the bow of the sceptic, the suicidal doubt in a weak mind!

The opinionated life should perhaps be a happy one according to our standards, yet it is not; and vice versa.

We are unexpectedly happy when we are doing uphill work, like Till Eulenspiegel, and should be gloomy, at least by all reasonable expectations.

We hate and fear the irrationality of the things within, and thus never learn the art of living with things as they are.

We prefer opinions to real life and believe in words rather than facts, with the result that our experience is two-rather than three-dimensional.

The more this is the case, the more the longing for wholeness intensifies.

But instead of considering one's own irrationality one eagerly studies Zen and Yoga, if possible the more obvious and tangible parts of both.

If one is patient enough (e.g., to spend years and years in learning Zen archery) one is rewarded, as one always is, when one does something disagreeable with the utmost patience and discipline.

These in themselves are reward enough, but not more.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 600-603

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1. http://2.bp.blogspot.com/-g3pygpSS9H8/VpONdAcEIKI/AAAAAAAAaNY/Bw2asje6v2Q/s1600/4heart.jpg

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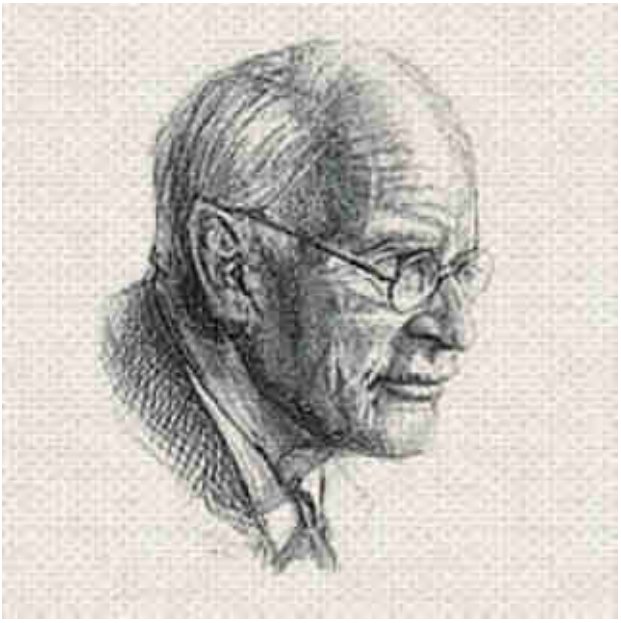
Carl Jung: On the whole I prefer people knowing all they can about themselves when in conspectu mortis.
(2016-01-11 11:38)

[1]



Dear Reverend Mother, 19 October 1960

According to your wish I wrote, as soon as I got your letter, to Dr. Rudin, S.J. (the director of the Institutum Apologeticum in Zurich) , who knew Victor White, asking for his cooperation.

Thus I hope your wish will be granted.

It was perhaps just as well that my message did not reach V.W. any more.

It might have worried him.

When I wrote my explanation I was not yet informed of the seriousness of his condition, and from his reaction I only saw that he did not understand what I meant, which was not astonishing under the circumstances.

On the whole I prefer people knowing all they can about themselves when in conspectu mortis.

But the moment was ill chosen.

Don't worry too much about it, as V.W. received my real message and was not able to understand it any more.

My message to you was only an attempt to pacify his mind about my intentions.

I was afraid he might be unduly worried about the letter he could not understand.

I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates, where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.

You had a glimpse of the Mysterium Magnum.

Yours sincerely,

C.G. Jung

P. S. I have just received Dr. Rudin's answer. He himself will celebrate the mass. Carl Jung, Letters Vol. II, Pages 603-604

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1. http://3.bp.blogspot.com/-xZmnECFQQEg/VpPMFdkx7JI/AAAAAAAAaNs/-RKMilo07Z8/s1600/3carl.jpg

Mrs. Jung: "Could you say something about the relation of the animus to immortality... (2016-01-11 12:56)

[1]

One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925 Seminar, Page 168.

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Carl Jung: As a doctor I cannot demand anything of my patients in this respect, also I lack the Church's means of grace. **(2016-01-11 17:07)**

[1]

I began my introduction with human wholeness as the goal to which the psychotherapeutic process ultimately leads.

This question is inextricably bound up with one's philosophical or religious assumptions.

Even when, as frequently happens, the patient believes himself to be quite unprejudiced in this respect, the assumptions underlying his thought, mode of life, morale, and language are historically conditioned down to the last detail, a fact of which he is often kept unconscious by lack of education combined with lack of self-criticism.

The analysis of his situation will therefore lead sooner or later to a clarification of his general spiritual background going far beyond his personal determinants, and this brings up the problems I have attempted to sketch in the preceding pages.

This phase of the process is marked by the production of symbols of unity, the so-called mandalas, which occur either in dreams or in the form of concrete visual impressions, often as the most obvious compensation of the contradictions and conflicts of the conscious situation.

It would hardly be correct to say that the gaping "rift" in the Christian order of things is responsible for this, since it is easy to show that Christian symbolism is particularly concerned with healing, or attempting to heal, this very wound.

It would be more correct to take the open conflict as a symptom of the psychic situation of Western man, and to deplore his inability to assimilate the whole range of the Christian symbol.

As a doctor I cannot demand anything of my patients in this respect, also I lack the Church's means of grace.

Consequently am faced with the task of taking the only path open to me: the archetypal images—which in a certain sense correspond to the dogmatic images—must be brought into consciousness.

At the same time I must leave my patient to decide in accordance with his assumptions, his spiritual maturity, his education, origins, and temperament, so far as this is possible without serious conflicts.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion—be it suggestion, insinuation, or any other method of persuasion—ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself.

Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, Para 32.

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1. http://2.bp.blogspot.com/-ciYJ-cYq1J4/VpQZLFCeeQI/AAAAAAAAaOU/Ln4J8oxtfWU/s1600/1wholeness%2Bvisions.jpg

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Carl Jung: I want to tell you that your horse-boar-monster has had its aftereffects in me. **(2016-01-12 05:49)**

[1]

To Peter Birkhauser

Dear Herr Birkhauser, 2 November 1960

I want to tell you that your horse-boar-monster has had its aftereffects in me.

As a prelude to my latest illness I had the following dream:

In an unknown place and at an unknown time, as though standing in the air, I am with a primitive chieftain who might just as well have lived 50,000 years ago.

We both know that now at last the great event has occurred: the primeval boar, a gigantic mythological beast, has finally been hunted down and killed.

It has been skinned, its head cut off, the body is divided lengthwise like a slaughtered pig, the two halves only just hanging together at the neck.

We are occupied with the task of bringing the huge mass of meat to our tribe.

The task is difficult.

Once the meat fell into a roaring torrent that swept it into the sea.

We had to fetch it back again. Finally we reach our tribe.

The camp, or settlement, is laid out in a rectangle, either in the middle of a primeval forest or on an island in the sea.

A great ritual feast is going to be celebrated.

The background of this dream is as follows:

At the beginning of our Kalpa (cosmic age) Vishnu created the new world in the form of a beautiful maiden lying on the waters.

But the great serpent succeeded in dragging the new creation down into the sea, from which Vishnu retrieved it, diving down in the shape of a boar.

(A parallel to this dream is the Cabbalistic idea that at the end of days Yahweh will slay the Leviathan and serve it up as a meal for the righteous.)

At the end of this cosmic age Vishnu will change into a white horse and create a new world.

This refers to Pegasus, who ushers in the Aquarian Age.

I wanted to let you know of this development.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 606-607

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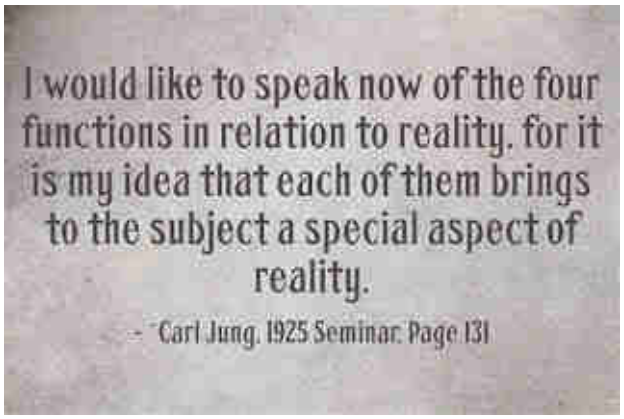
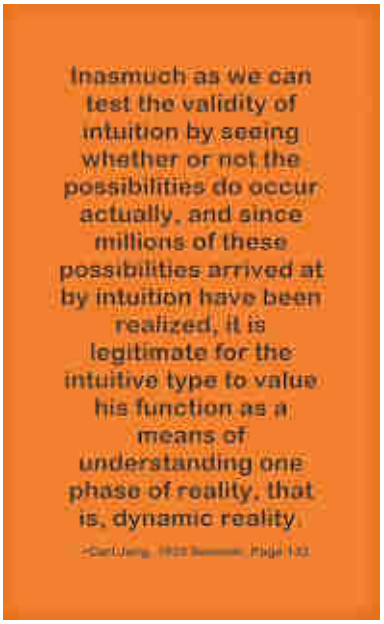
Some Carl Jung Quotations XVI **(2016-01-12 07:02)**

[1]


I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.
- Carl Jung, 1925 Seminar, Page 131

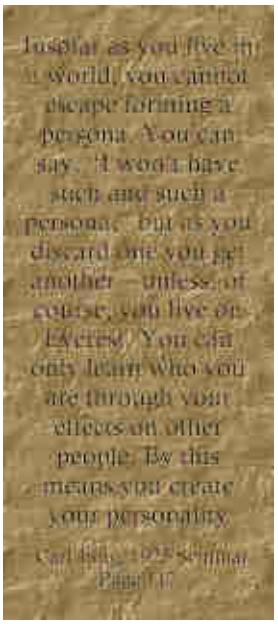
I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

[2]


Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

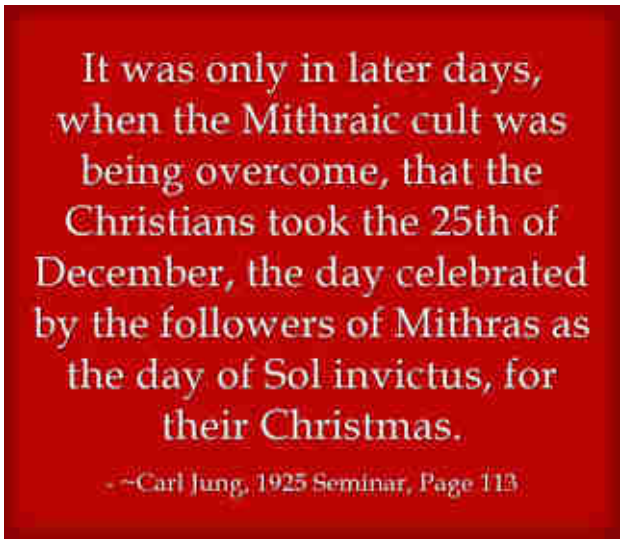
Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually,

and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

[3] 

Insofar as you live in a world, you cannot escape forming a persona. You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

[4]


It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.
~Carl Jung, 1925 Seminar, Page 113

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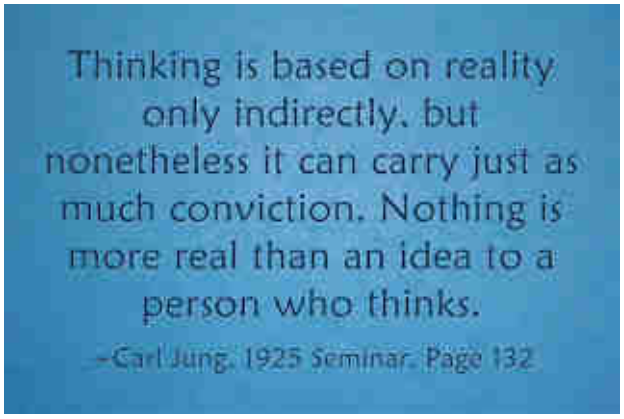
[5]


Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks.
-Carl Jung, 1925 Seminar, Page 132

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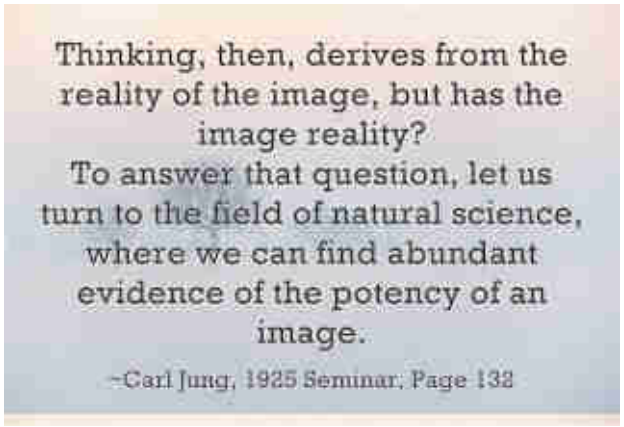
[6]


Thinking, then, derives from the reality of the image, but has the image reality?
To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.
-Carl Jung, 1925 Seminar, Page 132

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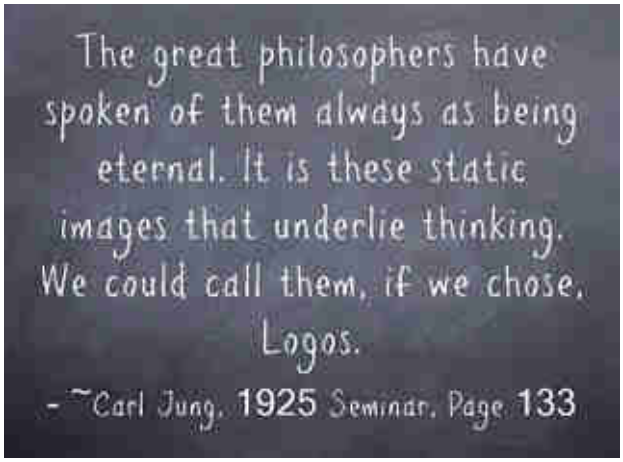
[7]


The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos.
- Carl Jung, 1925 Seminar, Page 133

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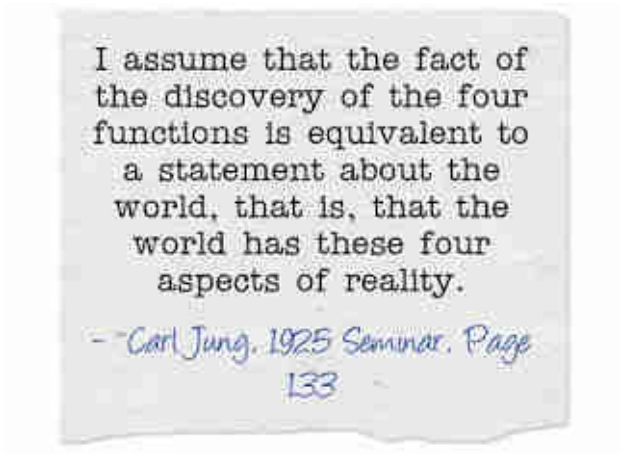
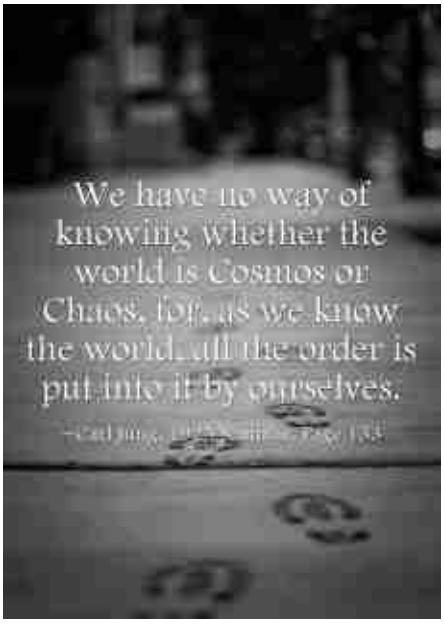
[8]

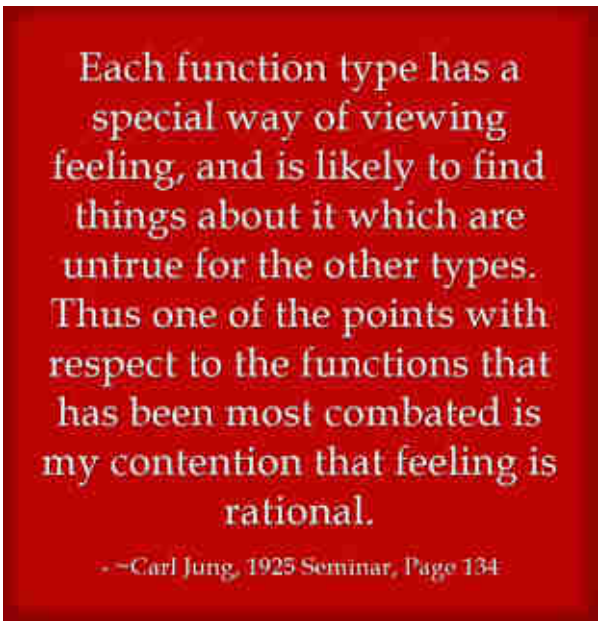

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.
- Carl Jung, 1925 Seminar, Page 133

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

1804

[9] 
We have no way of
knowing whether the
world is Cosmos or
Chaos, for, as we know
the world, all the order is
put into it by ourselves.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

[10] 
Each function type has a
special way of viewing
feeling, and is likely to find
things about it which are
untrue for the other types.
Thus one of the points with
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has been most combated is
my contention that feeling is
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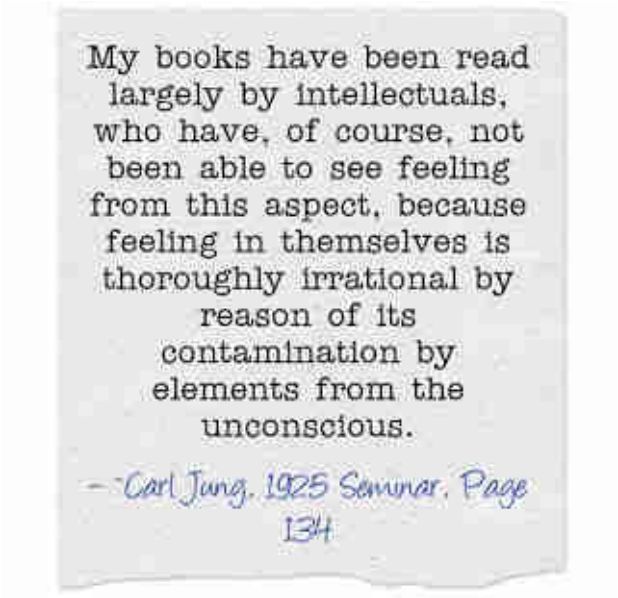
~Carl Jung, 1925 Seminar, Page 134

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

[11]


My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.
– Carl Jung, 1925 Seminar, Page 134

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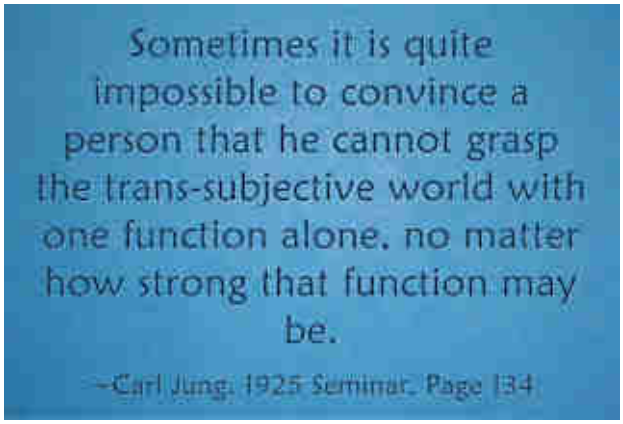
[12]


Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.
–Carl Jung, 1925 Seminar, Page 134

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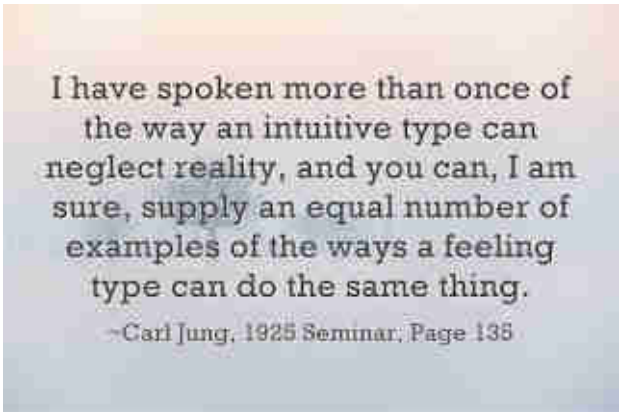
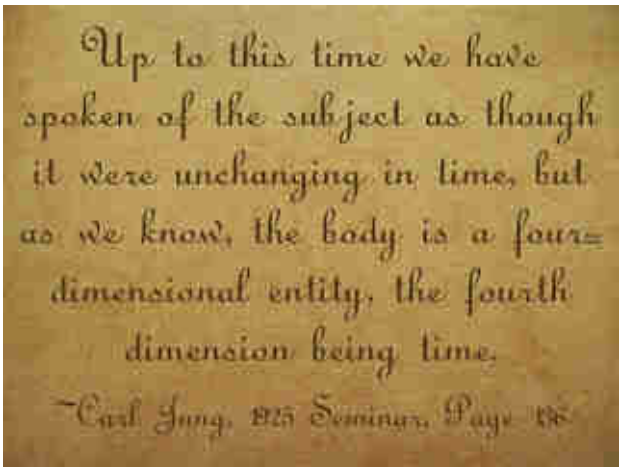

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.
~Carl Jung, 1925 Seminar, Page 135

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135
Carl Jung, 1925 Seminar, Page 136

[14]


Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.
~Carl Jung, 1925 Seminar, Page 136

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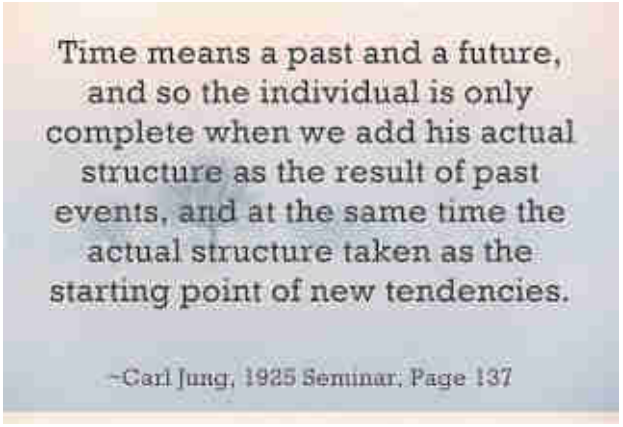
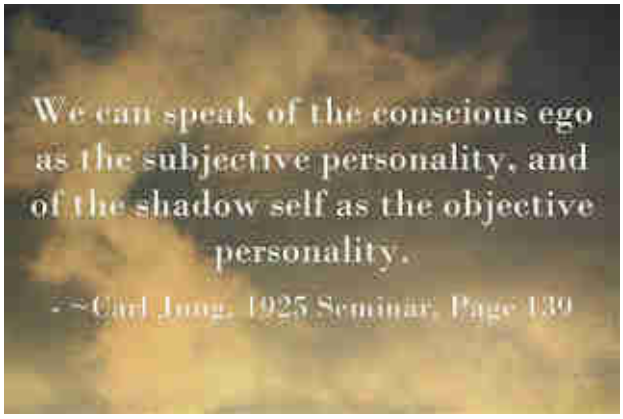
entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

[15]


Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.
~Carl Jung, 1925 Seminar, Page 137

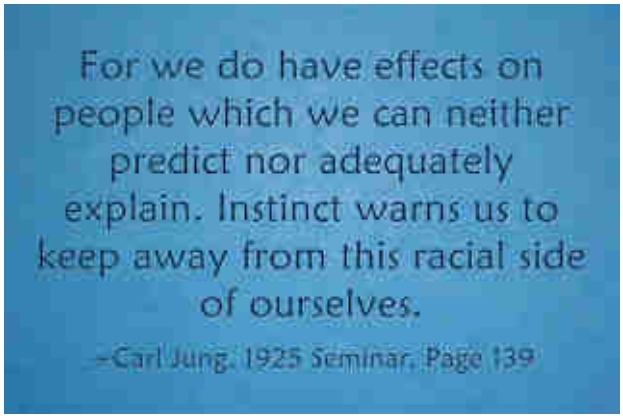
Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

[16]


We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.
~Carl Jung, 1925 Seminar, Page 139

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

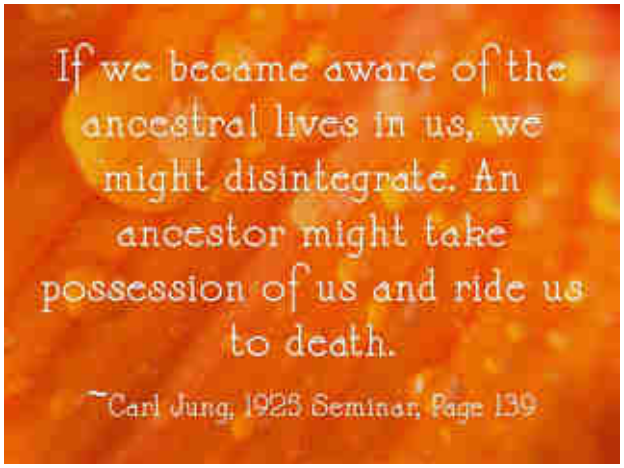
[17]


For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves.
~Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

[18]

1808


If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death.
~Carl Jung, 1925 Seminar, Page 139

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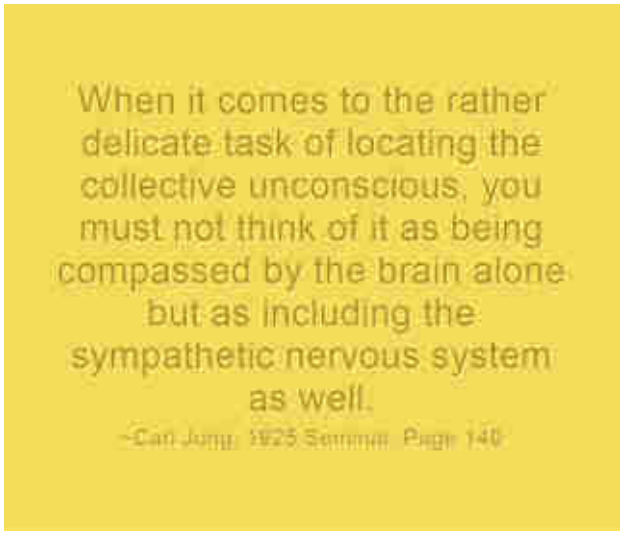
[19]


When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.
~Carl Jung, 1925 Seminar, Page 140

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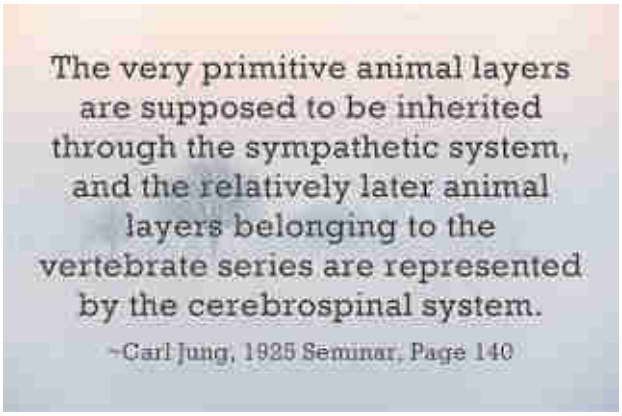
[20]


The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.
~Carl Jung, 1925 Seminar, Page 140

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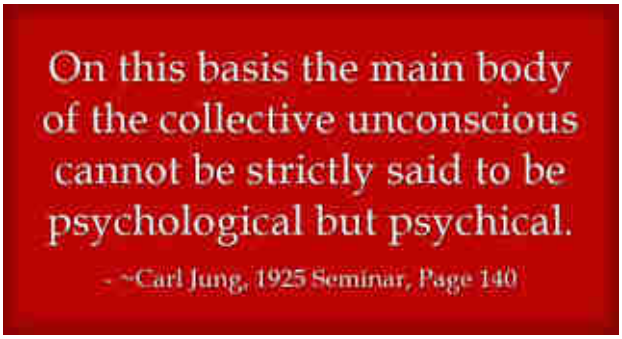
On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.
~Carl Jung, 1925 Seminar, Page 140

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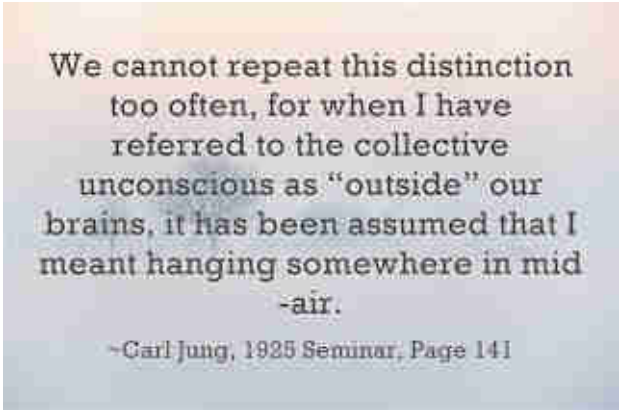
[22]


We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid -air.
~Carl Jung, 1925 Seminar, Page 141

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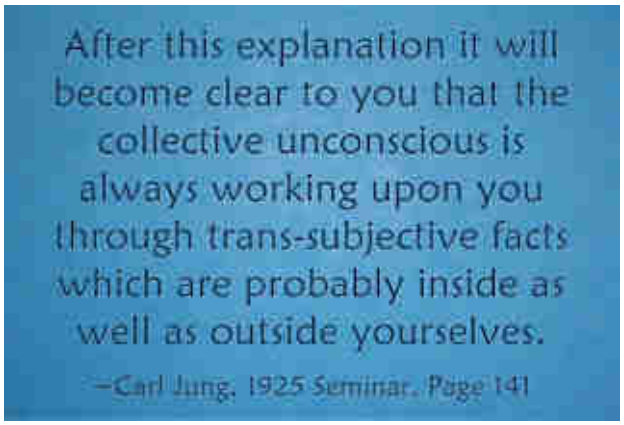
[23]


After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.
–Carl Jung, 1925 Seminar, Page 141

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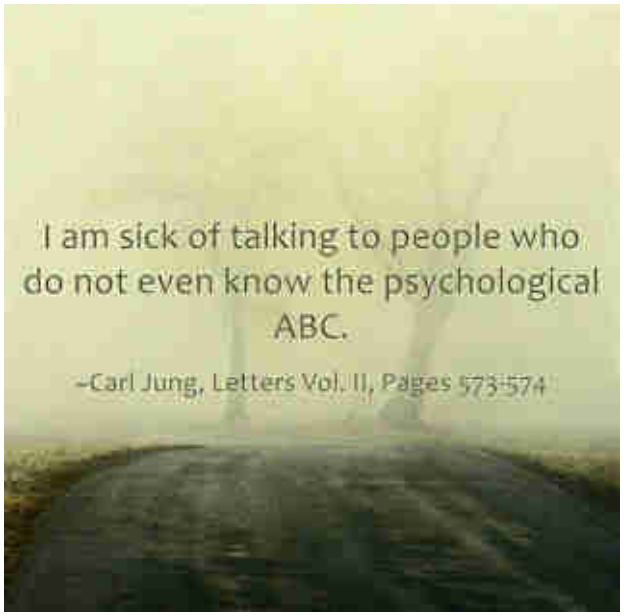
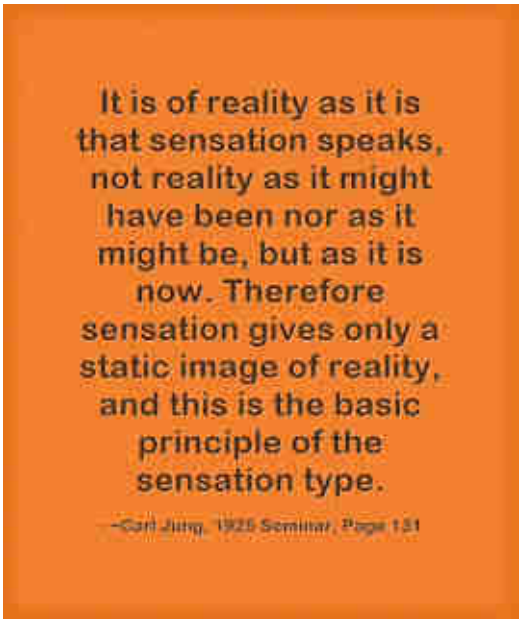


I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Pages 573-574

[25] 
It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.
–Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-zAmpoVCKF1Q/VpTZ4K9UnlI/AAAAAAAAaO4/TE8mQndUIcc/s1600/aaa.jpg
2. http://1.bp.blogspot.com/-wNYiTOZcV_Y/VpTZ4kxBynI/AAAAAAAAaPA/2R0JGmxYk5w/s1600/bbb.jpg
3. http://4.bp.blogspot.com/-1xazVHRBXvw/VpTZ498PR9I/AAAAAAAAaPE/YOprbu_eOwc/s1600/ccc.jpg
4. http://4.bp.blogspot.com/-deUjDiaTyTM/VpTZ5BjGXiI/AAAAAAAAaPI/jBNvjKbPEro/s1600/ddd.jpg
5. http://1.bp.blogspot.com/-uFwXycs5d8o/VpTZ5QgqO7I/AAAAAAAAaPQ/iLNDUZCBj7c/s1600/eee.jpg
6. http://1.bp.blogspot.com/-KoSjuyk7Exg/VpTZ5qDk-hI/AAAAAAAAaPU/LoO1Oax3N9I/s1600/fff.jpg

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12. http://1.bp.blogspot.com/-cvH51mA6Oqk/VpTZ7f6jqCI/AAAAAAAAaQQ/fm4C3Gz4ZJs/s1600/lll.jpg
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17. http://1.bp.blogspot.com/-4sW9pYZ1FVU/VpTZ8QQEaII/AAAAAAAAaQw/iVE7iwLstqU/s1600/qqq.jpg
18. http://3.bp.blogspot.com/-pdMQzaa7fok/VpTZ8sI838I/AAAAAAAAaQ0/1tJodii1pQk/s1600/rrr.jpg
19. http://4.bp.blogspot.com/-6EbU705vWLU/VpTZ81RHBWI/AAAAAAAAaQ4/NMY7TQ6Fd2g/s1600/sss.jpg
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25. http://3.bp.blogspot.com/-qDDkqaLNecs/VpTZ-rb4MJI/AAAAAAAAaRs/-ZHlrLyAmmc/s1600/zzz.jpg

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Carl Jung: This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. (2016-01-12 13:02)

[1]

[This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy.]

Anonymous Dear Herr N., 2 November 1960

Although I don't like analysing dreams by post, I will make an exception in your case as the dream is particularly clear The church stands for your religious situation.

The right is the conscious side, the left the unconscious.

You are therefore conscious of possessing a vessel that contains water and some kind of plant.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great

role in alchemy.

The priest is the orthodox Catholic in you who interrupts this process of growth by emptying the water out on the left.

In other words, he puts the process back into the unconscious again because for understandable reasons he cannot approve of it.

In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 607-608

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://4.bp.blogspot.com/-4MKsEFTJ9kE/VpUxSP-wTLI/AAAAAAAAaSI/S_DiU1vF70g/s1600/2plant.jpg

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Carl Jung: The jungle is in us, in our unconscious,...] (2016-01-14 05:53)

[1]
1814

To Leo P. Holliday

Dear Sir, 6 November 1960

You are obviously deeply impressed by the present non-political moral and psychological situation.

As far as I can see, it is a psychological problem par excellence.

Man is confronted with powers apparently created by himself but which he cannot control.

This is au fond a primitive situation, with the difference only that the primitive does not imagine himself to be the author of his demons.

The very objects and methods which have led civilized man out of the jungle have now attained to an autonomy which terrifies him, all the more so as he sees no ways and means to cope with them.

Since he knows that his ogres are man-made, he lives under the illusion that he could and should control them and he does not understand why this is not so.

He is like Goethe's sorcerer's apprentice who, using his master's magic, vivified his broom and could not stop it any more.

This prejudice increases the difficulties, of course.

In a way it would be a much more manageable situation if man could understand his unruly monsters in the primitive way, as autonomous demons.

But they are indeed not objective demons, they are mere rational structures which simply and inexplicably escape our control.

Yet we are still, as a matter of fact, in the same old jungle, where the individual is still threatened by dangerous factors-by machines, methods, organizations, etc., even more dangerous than the wild animals.

Something has not apparently changed at all: we have carried the old jungle with us, and this is what nobody seems to understand.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

Now, if a psychologist should participate in your world organization, he would be up against the thankless task of making his colleagues from other disciplines see where they have the blind spot.

Do you think that such a thing would be possible?

I have already tried it for about 6o years, and there are relatively few individuals who were inclined to listen to me.

The human mind, still an adolescent boy, will sacrifice everything for a new gadget but will carefully refrain from a look into himself.

You must judge for yourself whether my view is pessimistic or optimistic, but I am rather certain that something drastic will have to happen to wake up the dreamers who are already on the way to the moon.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 608-609

Carl Jung across the web:

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1. http://3.bp.blogspot.com/-_jD1JKeJXVM/Vpdv09IGMjI/AAAAAAAAaSg/Gyh6zxXSaWc/s1600/6jungle.jpg

Carl Jung: It is a Delphic oracle though . It says : yes, the god will be on the spot (2016-01-15 05:37)

[1]

To Eugene Rolfe

Dear Sir, 19 November 1960

Having finished reading your book from cover to cover, I am now better prepared to give you my impressions or rather some of them.

The theme itself is so rich that one cannot hope to explain it.

I have discovered quite a number of old friends in your book and I admire your wisdom and caution in not connecting them with my name of ill omen.

I can say: you have fulfilled your task of demonstrating the approach to Christianity to a Christian-minded agnostic.

But if the latter should not be "Christian-minded," but thoroughly blackened by the fires of Hell which have broken through in Europe for 20 years now, what then?

It is beautiful to hear of the Love of God again, but what about the Fear of God, the ominous message of Evangelium Aeternum? [whence evil?), in a word.

The agnostics of our days are by no means all Christian-minded.

There is a terror which goes much deeper.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness.

What about the anima of our benighted days?

Let us hope that your readers will find the way back to the path of the centuries, the beautiful and spirit-filled baptisteria with their mysteria, the Eucharist and its first emotions, the ruling the spiritual universe.

But here the ominous history of the world will begin again with the fearful question of the unredeemed darkness which comprehendeth not.

The sophism of the privatio boni is too obviously thin.

By the way, you seek the enigmatic oracle Vocatus atque non vocatus deus aderit in vain in Delphi: it is cut in stone over the door of my house in Kiisnacht near Zurich and otherwise found in Erasmus's collection of Adagia5 (XVIth cent.).

It is a Delphic oracle though . It says : yes, the god will be on the spot, but in what form and to what purpose?

I have put the inscription there to remind my patients and myself: Timor dei initium sapientiae.

Here another not less important road begins, not the approach to "Christianity" but to God himself and this seems to be the ultimate question.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 610-611

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1. http://2.bp.blogspot.com/-d_B5v0kFgRI/Vpi9ZOetJ2I/AAAAAAAAaSw/FspIQsPgm9A/s1600/5kusnacht.jpg

Carl Jung: I quite agree with you: without relatedness individuation is hardly possible. **(2016-01-16 12:06)**

[1]

To Robert M. Rock

Dear Sir, 11 November 1960

I quite agree with you: without relatedness individuation is hardly possible.

Relatedness begins with conversation mostly.

Therefore communication is indubitably important.

For 60 years I have practiced this simple truth.

I also agree with you that a religious experience depends upon human relatedness to a certain extent.

I don't know to what extent. There is f.i. the apocryphal logion: "When there are two together, they are not without God, and when there is one alone, I am
with him."

And what about the hermits?

If you seek, I feel sure that you will find a suitable interlocutor.

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 609-610

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1. http://2.bp.blogspot.com/-dZPjbC00Lxs/VpppYmyP_lI/AAAAAAAAaTE/AI7rxEhyvNY/s1600/2relation.jpg

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Carl Jung: Best thanks for your letter with its ghostly tidings. **(2016-01-17 06:20)**

[1]

To Olga von Koenig-Fachsenfeld

Dear Dr. von Koenig-Fachsenfeld, 30 November 1960

Best thanks for your letter with its ghostly tidings.

1820

One is naturally inclined to explain such visionary experiences in a rational way.

But long experience has forced me to realize that these attempts are usually unsatisfying.

Certain factors are involved which fly in the face of reason and make a mockery of our explanatory theories.

This applies above all to the wish-fulfillment theory, but also to the possibility of an historical explanation; the idea, for instance, that a residue of past lives still attaches to things is equally unsatisfying.

Take the hordes of children in these visions.

In spite of their antique costume, they don't fit into the historical picture; and the fact that they all wear little brown caps shows that they are of the same nature and points in quite another direction.

They are elfin beings, and I don't dare to think about what they might mean.

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

This might have a functional significance in that what appears to be nothingness and emptiness is compensated by fullness (comparable to the "wild hunt" or the "blessed people"2 led by Wotan).

It is one of the self-delusions of our time to think that the spirits do not ride again or that the "wild hunt" gallops no more.

We are removed only from the place of such happenings, carried away by our madness.

Those of us who are still there, or have found their way back again, will be smitten by the same experience, now as before.

I would like to recommend to you the book by M.-L. von Franz, Die Visionen des Niklaus von Fliie (Zurich, 195) and A. Jaffe's Geistererscheinungen und Vorzeichen3 (Rascher, 1958).

There you can see very clearly the nature of these experiences.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 611-612

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1. http://1.bp.blogspot.com/-owbVKK9xCV8/VptqcKirhQI/AAAAAAAAaTY/q7LhTef_LbI/s1600/6ghost.jpg

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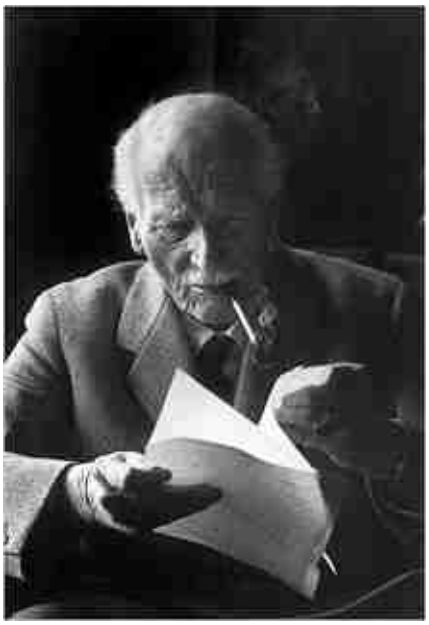
Carl Jung: Writing is a difficult question,...] **(2016-01-18 06:09)**

[1] 

To Edward Thornton

Dear Mr. Thornton, 1 December 1960

Thank you for your interesting letter.

Things seem to come your way.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the

devil of self-importance.

If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.

If it is really the whole, then it is the thing itself, namely the theme and the object of your effort, and it will become obvious that you mean your object and not your own ambition.

This needs some self-examination and careful consideration of your dreams.

Therefore don't hurry and better wait until the thing begins to grow out of itself. Carl Jung, Letters Vol. II, Pages 612-613

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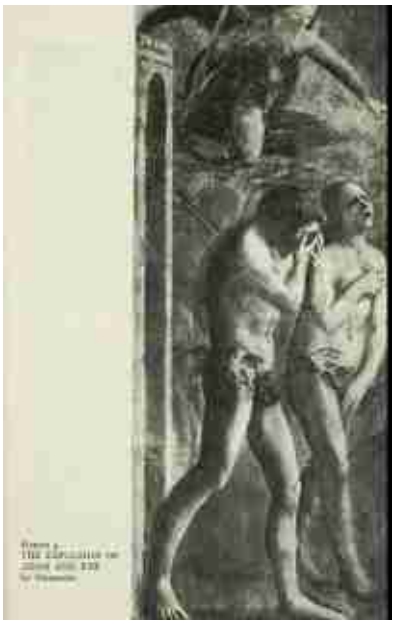
1. http://3.bp.blogspot.com/-nq8V70HEpTg/Vpy5gEFOCLI/AAAAAAAAaTo/JnRT4VAdRNg/s1600/1writing.jpg

Edward F. Edinger: So the fruit of the tree is eaten and the inevitable consequences unfold. (2016-01-18 12:21)


[1]

The development of Ego Consciousness is a ‘crime’ against the original state of Wholeness that preceded it.

Reparations must be made to the unconscious for this ‘crime’. That is what Jungian Psychology tries to accomplish. Edward F. Edinger

Note: A complete citation is needed.

“The drama of temptation and fall begins when the original state of passive inflation turns into the active inflation of a specific deed.

The serpent’s whole approach and appeal is expressed in inflationary terms—when you eat of this fruit, your eyes will be opened and you will be like God.

So the fruit of the tree is eaten and the inevitable consequences unfold.

It all begins because Adam and Eve dare to act on their desire to be like God.

The myth depicts the birth of consciousness as a crime which alienates man from God and from his original preconscious wholeness.

The fruit is clearly symbolical of consciousness.

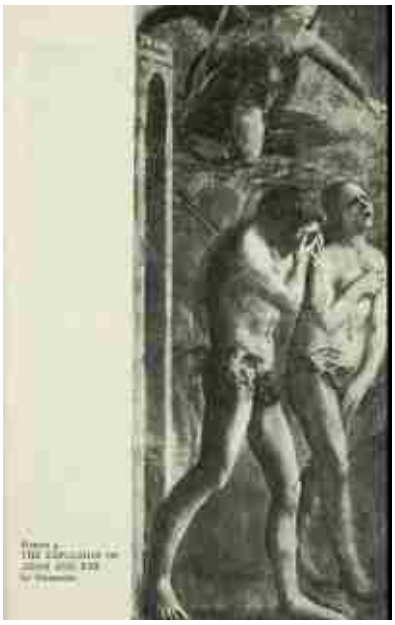
It is the fruit of the tree of the knowledge of good and evil, which means that it brings awareness of the opposites, the specific feature of consciousness.

Thus, according to this myth and the theological doctrines that rest on it, consciousness is the original sin, the original hyhris, and the root cause of all evil in human nature.

However, others have understood it differently.

The Ophites, a Gnostic sect, worshipped the serpent.

They had essentially the same view as modem psychology.

[2] 

To them the serpent represented the spiritual principle symbolizing redemption from bondage to the demiurge that created the Garden of Eden and would keep man in ignorance.

The serpent was considered good and Yahweh bad.

Psychologically the serpent is the principle of gnosis, knowledge or emerging consciousness.

The serpent's temptation represents the urge to self-realization in man and symbolizes the principle of individuation.

Some Gnostic sects even identified the serpent in the Garden of Eden with Christ.

Eating the forbidden fruit marks the transition from the eternal state of unconscious oneness with the Self (the mindless, animal state) to a real, conscious life in space and time.

In short, the myth symbolizes the birth of the ego.

The effect of this birth process is to alienate the ego from its origins.

It now moves into a world of suffering, conflict and uncertainty.

No wonder we are reluctant to take the step to greater consciousness (Picture 4)." Edward F. Edinger, Ego and Archetype, Page 19.

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1. http://4.bp.blogspot.com/-X-UlpE9c00g/Vp0QhezU3hI/AAAAAAAAaT4/prbmGJZsuyc/s1600/7eve.png
2. http://1.bp.blogspot.com/-7InUVOnUi38/Vp0Qq-lIWwI/AAAAAAAAaUA/TFVfJA9OBS8/s1600/7eve.png

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Hexagram 61: Chung Fu / Inner Truth (2016-01-18 14:30)

[1]

We see with the other's eyes, listen with the other's ears, feel with the other's heart. We then return to our own center, with new perspective & understanding.

61. Chung Fu / Inner Truth

The wind blows over the lake and stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of firm lines above and below, while it is open in the center.

This indicates a heart free of prejudices and therefore open to truth.
1826

On the other hand, each of the two trigrams has a firm line in the middle; this indicates the force of inner truth in the influences they represent.

The attributes of the two trigrams are: above, gentleness, forbearance toward inferiors; below, joyousness in obeying superiors.

Such conditions create the basis of a mutual confidence that makes achievements possible.

The character fu (“truth”) is actually the picture of a bird’s foot over a fledgling.

It suggests the idea of brooding. An egg is hollow.

The light-giving power must work to quicken it from outside, but there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great water.

Perseverance furthers.

Pigs and fishes are the least intelligent of all animals and therefore the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of success depends on finding the right way of approach.

One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one without restraint.

Then one will establish contact with him, understand and gain power over him. When a door has thus been opened, the force of one’s personality will influence him.

If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

But it is important to understand upon what the force of inner truth depends.

This force is not identical with simple intimacy or a secret bond.

Close ties may exist also among thieves; it is true that such a bond acts as a force but, since it is not invincible, it does not bring good fortune. All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases, the holding together ceases also, and the closest friendship often changes into hate.

Only when the bond is based on what is right, on steadfastness, will it remain so firm that it triumphs over everything.

THE IMAGE Wind over lake: the image of INNER TRUTH.

Thus the superior man discusses criminal cases In order to delay executions.

Wind stirs water by penetrating it.

Thus the superior man, when obliged to judge the mistakes of men, tries to penetrate their minds with understanding, in order to gain a sympathetic appreciation of the circumstances.

In ancient China, the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not from weakness but from a superior clarity.

THE LINES

Nine at the beginning means: Being prepared brings good fortune.

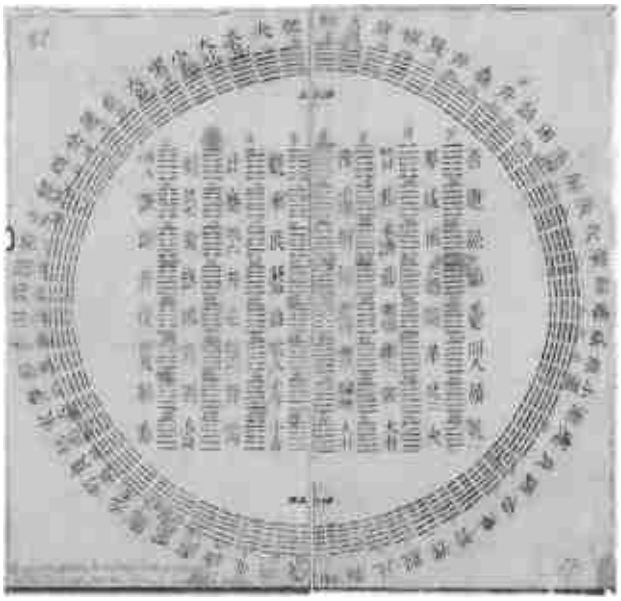
If there are secret designs, it is disquieting.

The force of inner truth depends chiefly on inner stability and preparedness.

From this state of mind springs the correct attitude toward the outer world.

But if a man should try to cultivate secret relationships of a special sort, it would deprive him of his inner independence.

The more reliance he places on the support of others, the more uneasy and anxious he will become as to whether these secret ties are really tenable.



In this way inner peace and the force of inner truth are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answers it.

I have a good goblet.

I will share it with you.

This refers to the involuntary influence of a man's inner being upon persons of kindred spirit.

The crane need not show itself on a high hill. It may be quite hidden when it sounds its call; yet its young will hear its note, wll recognize it and give answer.

Where there is a joyous mood, there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction.

Whenever a feeling is voiced with truth and frankness, whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.

At first it acts on those who are inwardly receptive.

But the circle grows larger and larger.

The root of all influence lies in one's own inner being: given true and vigorous expression in word and deed, its effect is great.

The effect is but the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect would only destroy the possibility of producing it.

Confucius says about this line:

“The superior man abides in his room.

If his words are well spoken, he meets with assent at a distance of more than a thousand miles.

How much more then from nearby!

If the superior man abides in his room and his words are not well spoken, he meets with contradiction at a distance of more than a thousand miles.

How much more then from nearby!

Words go forth from one’s own person and exert their influence on men.

Deeds are born close at hand and become visible far away.

Words and deeds are the hinge and bowspring of the superior man.

As hinge and bowspring move, they bring honor or disgrace.

Through words and deeds the superior man moves heaven and earth.

Must one not, then, be cautious?”

Six in the third place means:

He finds a comrade.

Now he beats the drum, now he stops.

Now he sobs, now he sings.

Here the source of a man’s strength lies not in himself but in his relation to other people.

No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death—this is the fate of those who depend upon an inner accord with other persons whom they love.

Here we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

Six in the fourth place means:

The moon nearly at the full.

The team horse goes astray.

No blame.

To intensify the power of inner truth, a man must always turn to his superior, from whom he can receive enlightenment as the moon receives light from the sun.

However, this requires a certain humility, like that of the moon when it is not yet quite full.

At the moment when the moon becomes full and stands directly opposite the sun, it begins to wane.

Just as on the one hand we must be humble and reverent when face to face with the source of enlightenment, so likewise must we on the other renounce factionalism among men.

Only by pursuing one's course like a horse that goes straight ahead without looking sidewise at its mote, can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links together.

No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be.

The power of suggestion must emanate from the ruler.

It will firmly knit together and unite all his adherents.

Without this central force, all external unity is only deception and breaks down at the decisive moment.

Nine at the top means:

Cockcrow penetrating to heaven.

Perseverance brings misfortune.

The cock is dependable.

It crows at dawn.

But it cannot itself fly to heaven.

It just crows.

A man may count on mere words to awaken faith.

This may succeed now and then, but if persisted in, it will have bad consequences. I Ching, Hexagram 61, Wilhelm – Baynes Translation.

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1. http://2.bp.blogspot.com/-p5pKpOkjC_I/Vp0uxq-lW5I/AAAAAAAAaUU/uwX0MKBGoTQ/s1600/1hexagram.jpg
2. http://4.bp.blogspot.com/-6Zoe1jcXmck/Vp0u8SolZdI/AAAAAAAAaUc/X9kDu0wmrb4/s1600/1hexagrams%2Bdown.jpg

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Carl Jung: Your experience with the Eastern magic method is not uncommon (2016-01-19 06:55)

[1]

[Carl Jung: Your experience with the Eastern magic method is not uncommon.]

To Ronald W. Weddell 6 December 1960

1832

Your experience with the Eastern magic method is not uncommon.

People in the West are peculiarly severed from their unconscious, so that the latter cannot participate any more in conscious life and causes a state of dissociation.

The East on the other hand is not dissociated in the same way and to the same extent as the West.

The connection is maintained and the East has developed a number of methods to restore this connection when it has been severed.

Subud is such a method.

Thus you are filled with a new power of life when you can respond to such a method.

It is something like hypnotism which can also heal certain dissociations through the intervention of the hypnotist.

In such a case healing comes to you like a gift.

A door is opened and you do not know how, and something comes in and you do not know what.

The danger is naturally that someday something walks in through the door which is less welcome.

Our Western endeavour therefore is to learn about the thing we are dealing with.

We try to know what that open door means and what is waiting behind it.

Thus we learn how to deal with and how to control the powers we invite.

This is a much needed safeguard against the unknown contents and powers of the unconscious which might overwhelm consciousness.

These Eastern methods don't enrich consciousness and they don't increase our real knowledge and our self-criticism, and that is the thing we need, namely a consciousness with a wider horizon and a better understanding.

That at least is what I am trying to do for the patient: to make him independent and conscious of the influences of the unconscious.

Just as we, in the West, are separated too much from the unconscious, the East is apt to be too much identical with it.

Therefore most of the Eastern methods are invented to fetter and suppress the unconscious powers, which are too strong for them.

One certainly has a better chance to control things when you know them than when you simply open a door to them.

What you have read in The Secret of the Golden Flower gives you a glimpse of such methods.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 613-614

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1. http://1.bp.blogspot.com/-4NPDt5ouBPI/Vp4Vy4u5QfI/AAAAAAAAaUw/Wkfq-X9O5lo/s1600/5magic.jpg

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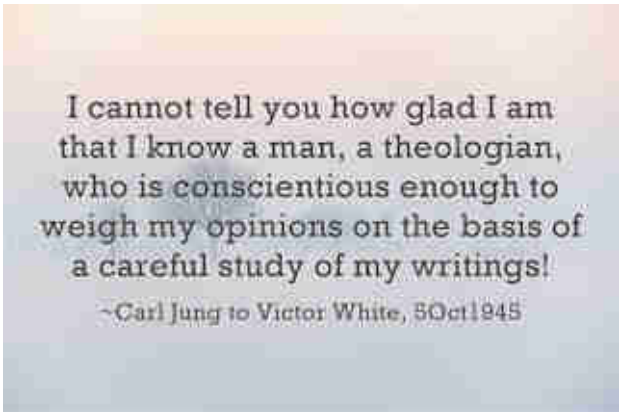
Some Carl Jung Quotations XVII (2016-01-19 15:59)

[1]


I cannot tell you how glad I am
that I know a man, a theologian,
who is conscientious enough to
weigh my opinions on the basis of
a careful study of my writings!
~Carl Jung to Victor White, 5Oct1945

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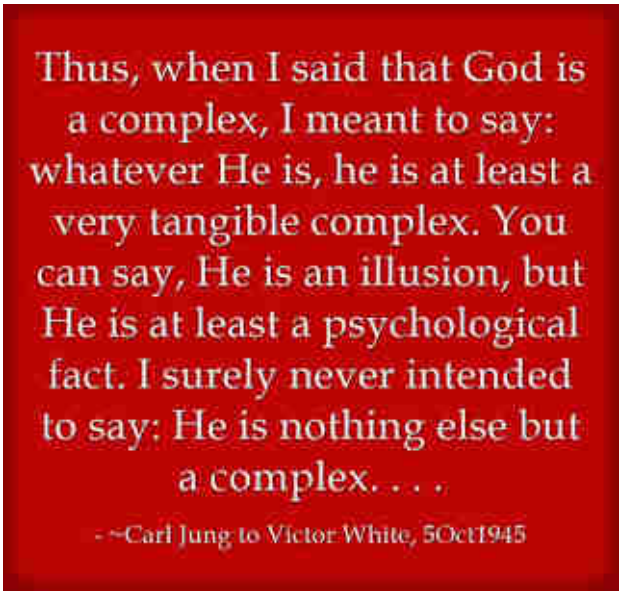
Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . .
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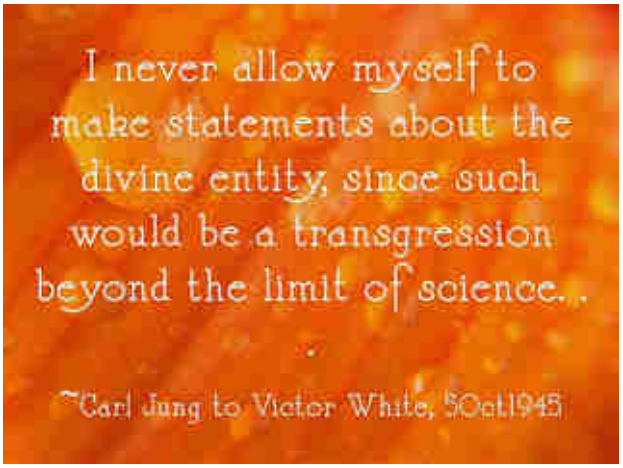
I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. .
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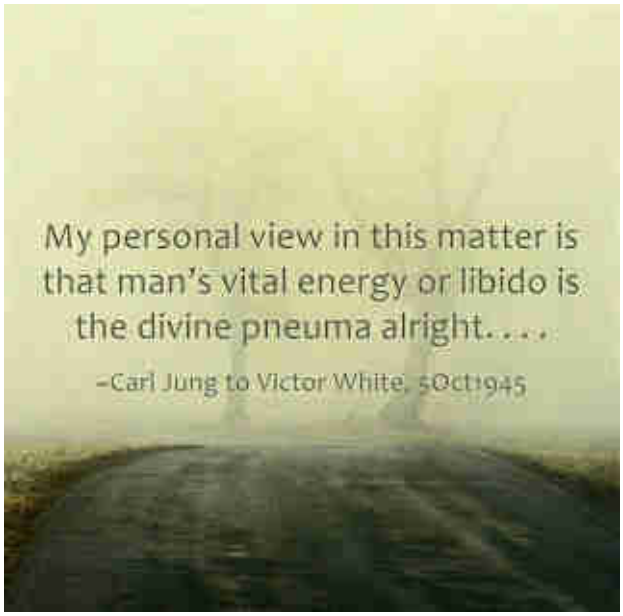
My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . .
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[5]

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections.
– Carl Jung, 1925 Seminar, Page 90

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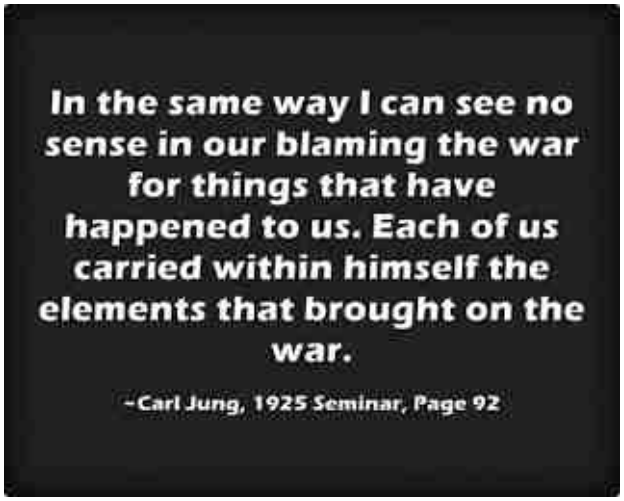
In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.
-Carl Jung, 1925 Seminar, Page 92

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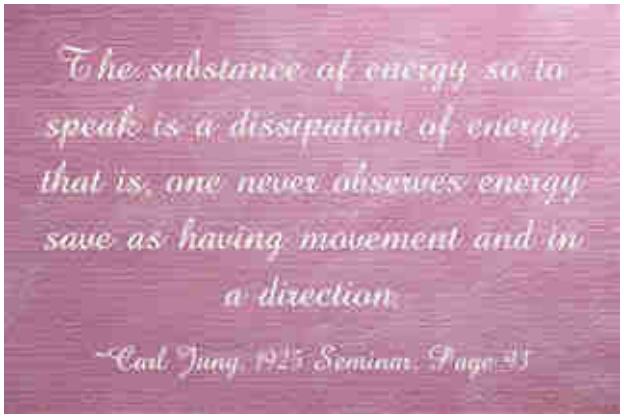
The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction.
-Carl Jung, 1925 Seminar, Page 93

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[8]
Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox.

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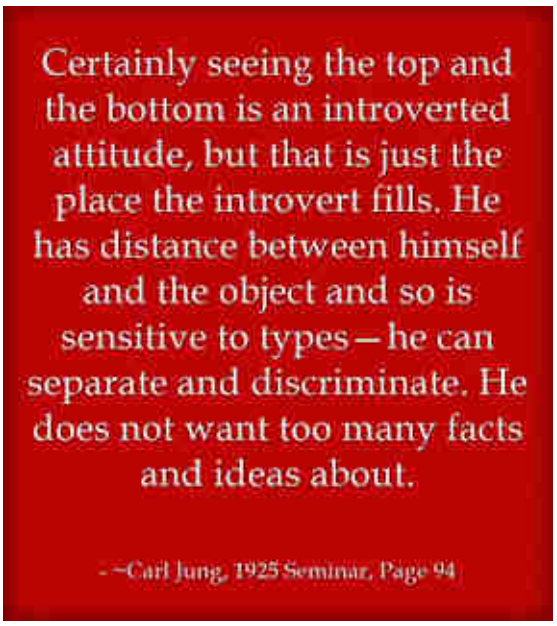
[9] 
Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about.
- ~Carl Jung, 1925 Seminar, Page 94

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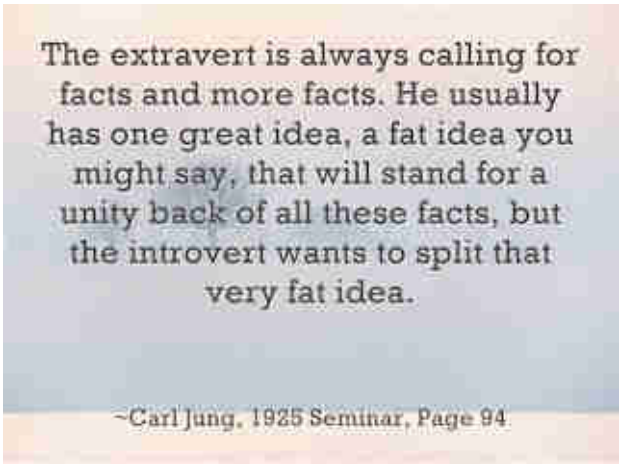
The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.
~Carl Jung, 1925 Seminar, Page 94

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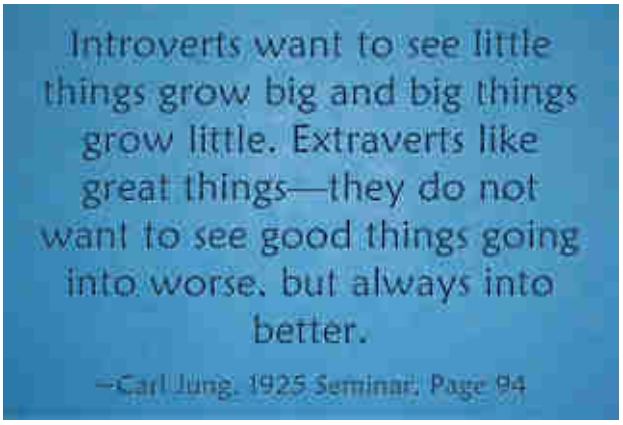
Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better.
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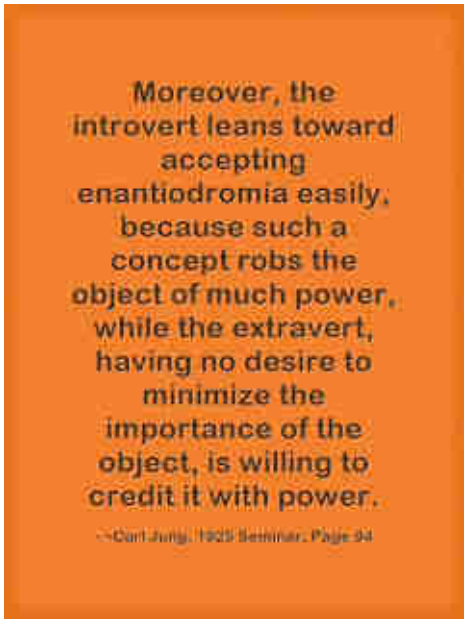
Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power.
- Carl Jung, 1925 Seminar, Page 94

[12]

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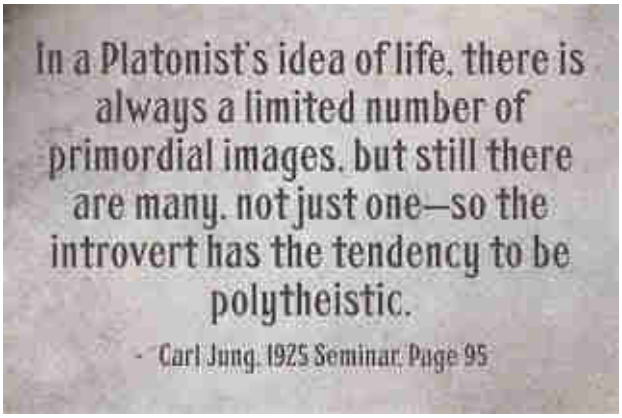
In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic.
- Carl Jung, 1925 Seminar, Page 95

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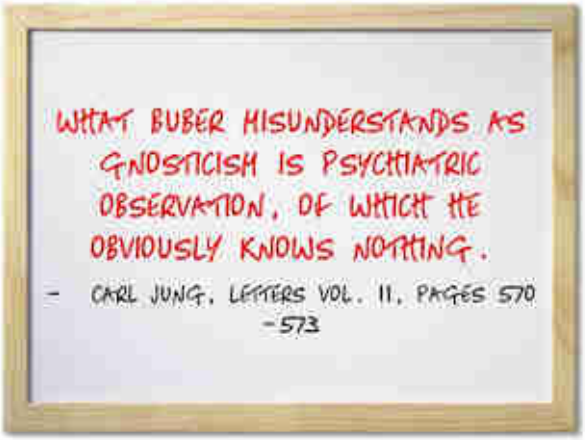
WHAT BUBER MISUNDERSTANDS AS GNOSTICISM IS PSYCHIATRIC OBSERVATION, OF WHICH HE OBVIOUSLY KNOWS NOTHING.
- CARL JUNG, LETTERS VOL. II, PAGES 570 -573

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

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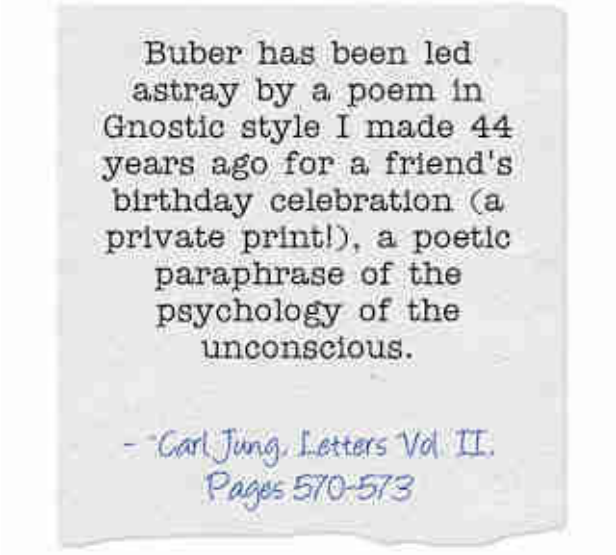
Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.
- Carl Jung, Letters Vol II. Pages 570-573

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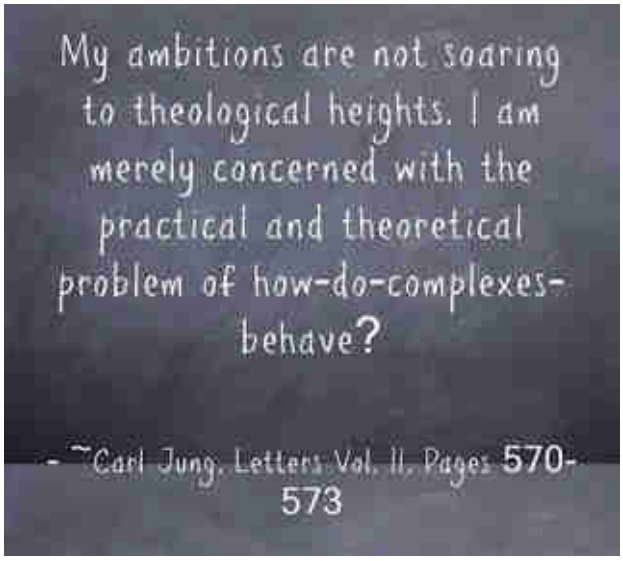
My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?
~Carl Jung, Letters Vol. II, Pages 570-573

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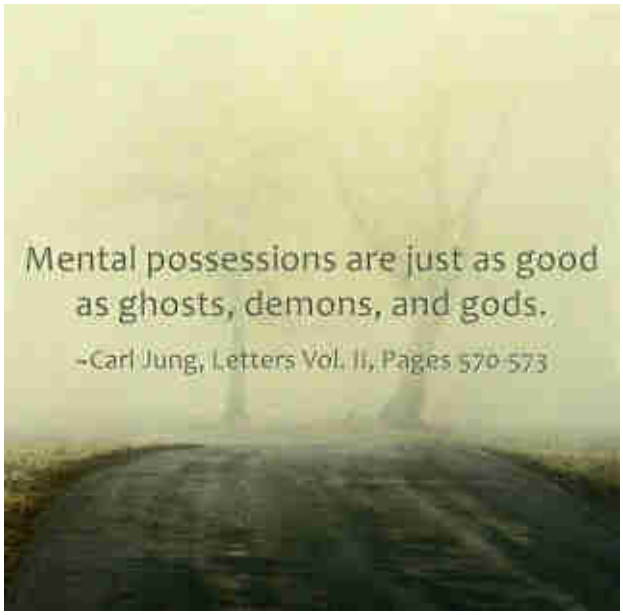

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

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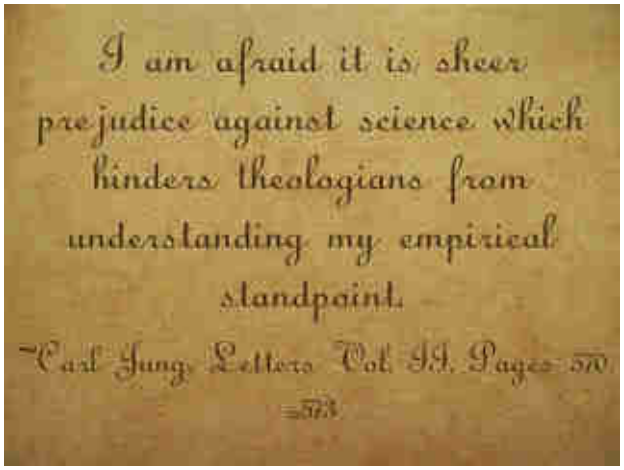
I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.
~Carl Jung Letters Vol II. Pages 570-573

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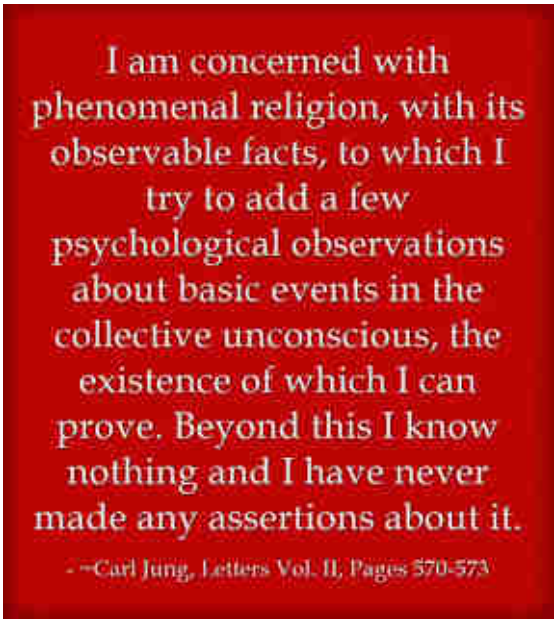
[19] 
I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it.
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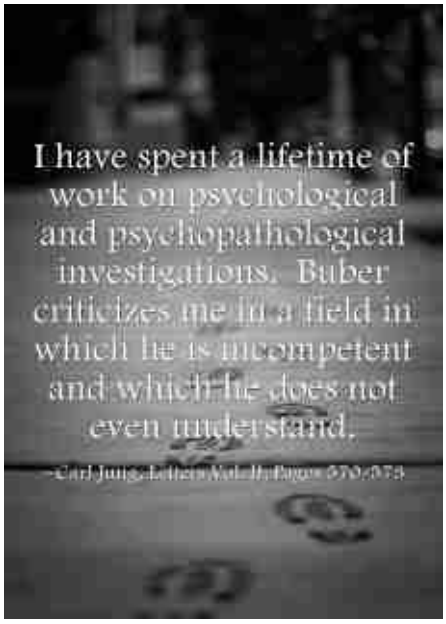
[20] 
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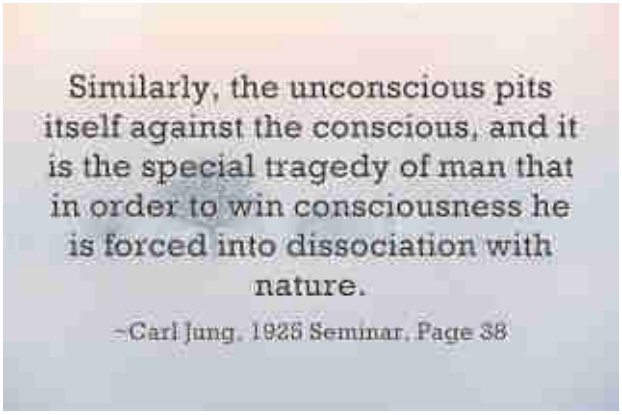
Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.
-Carl Jung, 1925 Seminar, Page 38

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[22]
Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

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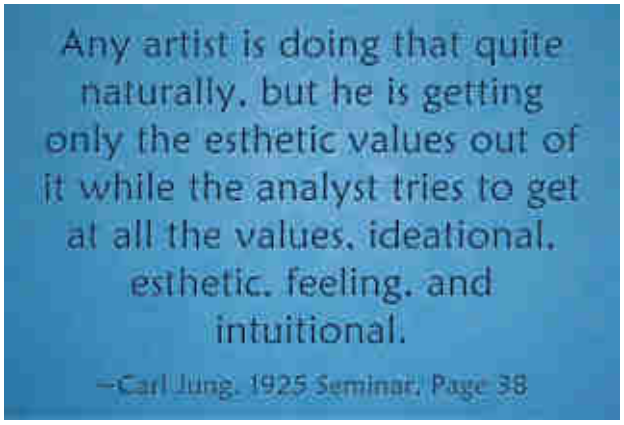
Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.
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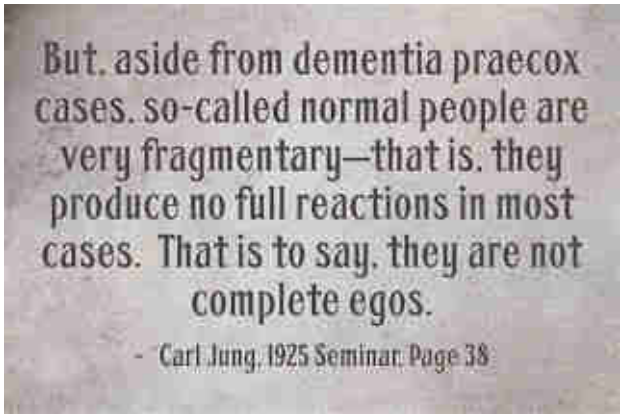
But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos.
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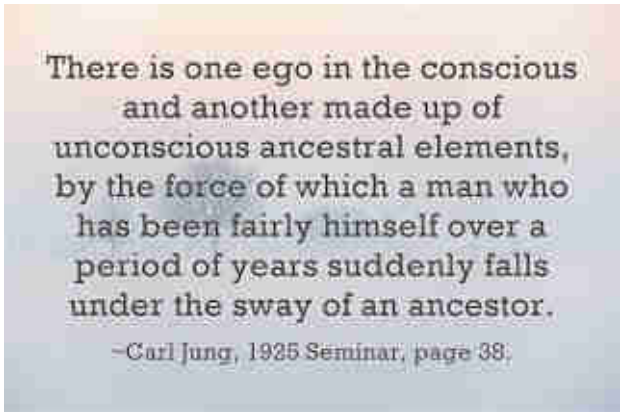
There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.
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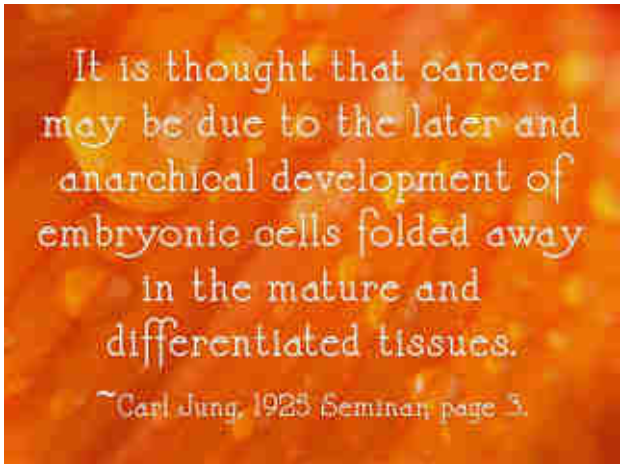
It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.
~Carl Jung, 1925 Seminar, page 3.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://2.bp.blogspot.com/-MtSdCcyP9jY/Vp6SoyaHR1I/AAAAAAAAaVA/_RsgxQ14-q0/s1600/aaa.jpg
2. http://3.bp.blogspot.com/-Sy7FFgJxS-s/Vp6SpDfpOVI/AAAAAAAAaVI/uoxtw44J-b0/s1600/bbb.jpg
3. http://2.bp.blogspot.com/-7Hkv37B7TMY/Vp6SpGAkltI/AAAAAAAAaVE/qv2nRMftwZc/s1600/ccc.jpg
4. http://3.bp.blogspot.com/-fdMoMGVkUUs/Vp6SprZzQLI/AAAAAAAAaVQ/V8kb1Zyf25o/s1600/ddd.jpg
5. http://3.bp.blogspot.com/-x3moVSMDg1c/Vp6Spw49NxI/AAAAAAAAaVc/Cgh4xJjgMo4/s1600/eee.jpg
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10. http://2.bp.blogspot.com/-dDa8BOurNnw/Vp6Sro7bLlI/AAAAAAAAaV8/A-rCPHps1i4/s1600/jjj.jpg
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13. http://4.bp.blogspot.com/-DUN1clYqkFI/Vp6SssNzYbI/AAAAAAAAaWc/4nfwcjxIxQw/s1600/mmm.jpg
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26. http://3.bp.blogspot.com/-avhf0bxL3No/Vp6SwBg5x5I/AAAAAAAAaX8/hWhp0jYbn1M/s1600/zzz.jpg

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Carl Jung: If God is so powerful and so good that he can make good out of evil, what does he make evil out of? **(2016-01-20 06:10)**

[1]

[Carl Jung: I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?]

To Wilhelm Bitter

Dear Colleague, 7 December 1960

Best thanks for kindly sending me the extract from your introduction to the report of the meeting.

As you rightly conjecture, I was particularly interested in the Dominican reaction to your question.

You have poked into a sleeping hornets' nest, but we cannot be sure that the hornets have woken up.

I have taken special note of Augustine's gem: Aufer meretrices de rebus humanis, turbaveris omnia libidinibus.

St. Thomas, as usual, gets out of it by begging the question.

I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?

The world may have been perfect "sortant des mains de l'Auteur des choses," but it fell into an almighty suffering because of the division into particulars .

Who was responsible for this division?

It is the cause of all those mala et defectus which afflict the whole of creation.

1848

In view of the omnipotentia Dei the world cannot have fallen away from God.

He could easily have kept it in his hands, but according to the creation story, things were created in their differences by God himself, each "after his kind,:' which even St. Thomas cannot deny.

Even the venerable Church Fathers had to admit that evil is not only unavoidable but actually necessary in order to avert a greater evil.

The modern approach to this question is one they would applaud.

There is no clear dividing line between prostitution and crime.

The one is an evil like the other and is in some degree necessary, for a crimeless society would speedily go to rack and ruin.

In this respect our criminal justice stands on a weak footing; it punishes something that is a social necessity.

Understandably enough, such a dilemma is an occasion for syllogistic acrobatics, judicial as well as ecclesiastical.

Punishment is also an evil and just as much a transgression as crime.

It is simply the crime of society against the crime of the individual.

And this evil, too, is unavoidable and necessary.

Psychology has the invidious task of rubbing the world's nose into these truths.

No wonder nobody takes to it or loses a wink of sleep over it.

And it never ceases to amaze me that theologians are incapable of drawing conclusions from their own premises.

With cordial greetings and best wishes for your health,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 614-615

Carl Jung across the web:

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1. http://3.bp.blogspot.com/-BHEM3KTmIp0/Vp9cpU220jI/AAAAAAAAaYY/O5uckKK6A1E/s1600/6evil%2Bjung.jpg

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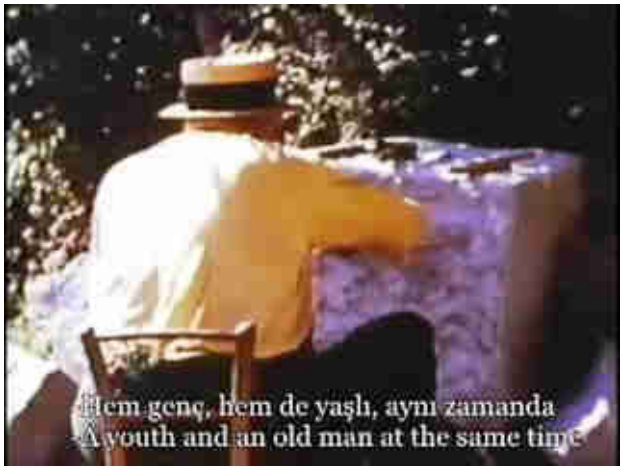
Carl Jung: Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols. **(2016-01-21 06:37)**

[1]



To Ignaz Tauber

Dear Dr. Tauber, 13 December 1960

Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols.

Nobody is more uncertain about their meaning than the author himself.

They are their own representation of the way they came into being.

The first thing I saw in the rough stone was the figure of the worshipping woman, and behind her the silhouette of the old king sitting on his throne.

As I was carving her out, the old king vanished from view.

Instead I suddenly saw that the unworked surface in front of her clearly revealed the hindquarters of a horse,

and a mare at that, for whose milk the primitive woman was stretching out her hands.

The woman is obviously my anima in the guise of a millennia-old ancestress.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.

The mare descending from above reminded me of Pegasus .

Pegasus is the constellation above the second fish in Pisces; it precedes Aquarius

in the precession of the equinoxes.

I have represented it in its feminine aspect, the milk taking the place of the spout of water in the sign for Aquarius.

This feminine attribute indicates the unconscious nature of the milk.

Evidently the milk has first to come into the hands of the anima, thus charging her with special energy.

This afflux of anima energy immediately released in me the idea of a she-bear, approaching the back of the anima from the left.

The bear stands for the savage energy and power of Artemis.

In front of the bear's forward-striding paws I saw, adumbrated in the stone, a ball, for a ball is often given to bears to play with in the bear-pit.

Obviously this ball is being brought to the worshipper as a symbol of individuation.

It points to the meaning or content of the milk.

The whole thing, it seems to me, expresses coming events that are still hidden in the archetypal realm.

The anima, clearly, has her mind on spiritual contents.

But the bear, the emblem of Russia, sets the ball rolling. Hence the inscription: Ursa movet molem.

There's not much more I can tell you, but as a sign of the times I would like to cite the opinion of one of my critics.

He accuses me of being so uneducated that I don't even know that the sun moves into Pisces from Aquarius and not the other way round!

Such is the level of my public.

With best greetings to you and your wife,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 615-616

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1. http://4.bp.blogspot.com/-ZQ1Jc_1i5U4/VqC0nPf7jeI/AAAAAAAAaYs/3vUoA0FOuak/s1600/5bollingen.jpg

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Dr. Carl Jung on the use of Drugs (2016-01-21 10:59)

[1]

Question: There is certainly nothing mystical about the statements you have just been making,

Dr. Jung. Now to pursue this a little further, another development that falls right into line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems.

1852

A particular development has been the so-called non-addictive drugs which began in France with hlorpromazine, reserpine, serpentina, and a great variety of milder tranquillizers known by such trade names as Miltown and Equinal.

They are now being administered very freely to patients by general practitioners and internists, not only to schizophrenics and others who are not approachable, but are being dispensed almost as freely as aspirins to reduce everyday tensions.

Dr. Jung: It is very dangerous.

Question: Why do you think it is dangerous? They say these drugs are non-addictive.

Dr. Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you are doing, you see, when you use such drugs. It is like the abuse of narcotics.

Question: But the argument is that these are not habit-forming; they are not addictive, not physiologically.

Dr. Jung: Oh yes, that is what one says.

Question: But you feel that psychologically there is still addiction?

Dr. Jung: Yes. There are many drugs that are not habit-forming like morphine, yet it becomes a psychic habit, and that is just as bad as anything else.

Question: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Dr. Jung: I can't say. You see with us there are very few. In America, you know, there are all those little tablets and powders. Happily enough we are not yet so far.

You see, American life is, in a subtle way, so one-sided and so deracincs, uprooted, that you must have something to compensate the earth.

You have to pacify your unconscious all along the line because it is in an absolute uproar, so at the slightest provocation you have a big moral rebellion.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that.

The real natural man is just in open rebellion against the utterly inhuman form of life. Y

ou are absolutely divorced, you know, from nature in a way, and that accounts for the drug abuse.

Question: But what about the treatment of seriously ill mental patients? We have the problem of hospitalized patients, the schizophrenics, manic-depressives. Certain schizophrenics are so withdrawn that you can't deal with them. In many hospitals they have been using drugs like chlorpromazine and the patient comes back to reality for a short time. I don't think most of our practitioners believe the drugs cure the patients in themselves, but at least they make the patient more amenable to psychotherapy.

Dr. Jung: Yes, the only question is whether that amenability is a real thing or drug-induced.

I am sure that any kind of suggestive treatment will have an effect, because the patients simply become more suggestible.

You see, any drug or shock undermines the moral stamina, making these people accessible to suggestion.

And then they can be led, they can be made into something, but it is not a very happy result. Carl Jung; C.G. Jung Speaks; The Houston Interviews [1957]; Page 334.

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1. http://1.bp.blogspot.com/-OpuSENWi7zM/VqDyICj_hoI/AAAAAAAAaY8/edsozlWFF8c/s1600/1catnip.jpg

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Carl Jung: Abstract thinking can lead us no further than to intellectual sophistries,... (2016-01-21 11:26)

[1]

1854

To Albert Jung

Dear Colleague, 21 December 1960

Thank you for kindly sending me your lecture which has given me a valuable glimpse into your research work.

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.

It is only the limitation to my subject and to the resulting method that has prevented me from dilating on this aspect of the unconscious except in a few individual instances.

I am reluctant to express any views, let alone convictions, in domains where I do not feel fairly competent.

The division of the sympathicus seems to me particularly important psychologically.

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

It goes without saying that it is hardly possible for consciousness to establish a conscious relationship with the Anthropos, i.e., the natural self.

For, as you rightly point out, it would mean extending ego-consciousness into the realm of the transcendent, which by definition as well as on empirical grounds is beyond the reach of consciousness.
.
I do not doubt that the alchemical Mercurius was, for the medieval mind, compensatory to the Christ figure.

Admittedly my attempt to outline the historical situation is unsatisfactory in one respect, since neither of these figures nor their synthesis can be presented in a purely abstract and intellectual way; they form a living totality which cannot be represented by any conscious means.

This requires for its representation not merely all our capacities for experience, all our descriptive powers; it also needs the active participation of the Mercurius / Christ figure itself, o r, to put it symbolically, an influxus divinus that grips our very life and not just our so-called spiritual faculties, which allways remain caught in the toils of the intellect, intuition, and feeling. As the alchemists rightly say : Ars requirit tatum hominem.

But our consciousness is never the whole.

Only this gripping of consciousness can be regarded as an approximation to totality.

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

When we ourselves cannot go ahead actively any more, we suffer the activity, and then we are no longer the hand that wields the hammer but the hammer that is wielded, or some kind of tool that has got out of control.

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.

I therefore cherish no philosophical hopes.

One half of the truth lies in the hand of man, the other half in the hand of that which is greater than we.

In the first case we can be active, in the second we are bound to be passive, which means: to suffer.

No philosophy can help us here, it can only deceive us; and the lamentable spiritual void we are living in today cannot be filled with words but only by our total commitment, or, in mythological terms, by our voluntary self-sacrifice, or at least our readiness for it.

We are not even in a position to decide the nature of this self-sacrifice, for this decision depends on the other side.

The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.

With collegial regards and best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 617-620

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1. http://1.bp.blogspot.com/-xG1gJyumW78/VqD4WrhaJtI/AAAAAAAAaZM/6PG9qbSv8a4/s1600/4sophistry.jpg

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Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions.. (2016-01-22 06:10)

[1]

To the Rev. Arthur W. Rudolph

Dear Sir, 5 January 1961

It would be too ambitious a task to give you a detailed account of the influence of Nietzsche's thoughts on my own development.

As a matter of fact, living in the same town where Nietzsche spent his life as a professor of philosophy.

I grew up in an atmosphere still vibrating from the impact of his teachings, although it was chiefly resistance which met his onslaught.

I could not help being deeply impressed by his indubitable inspiration ("Ergriffenheit").

He was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth.

The fact that impressed me the most was his encounter with Zarathustra and then his "religious" critique, which gives a legitimate place in philosophy to passion as the very real motive of philosophizing.

The Unzeitgemiisse Betrachtungen were to me an eye-opener, less so the Genealogy of Morals or his idea of the "Eternal Return" of all things.

His all-pervading psychological penetration has given me a deep understanding of what psychology is able to do.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

Max Stirner, whom I read at the same time, gave me the impression of a man who was trying to express an infinitely important truth with inadequate means.

Over against him the figure of Zarathustra seems to me the better formulation.

Those are the main points I could mention about Nietzsche and his influence on my own development.

If you have any further questions and if their answer is within my reach, I am quite ready to cope with them.

Sincerely yours,

C.G. Jung

P.S. I may call the attention to the existence of notes that have been taken of my Seminars about Nietzsche's Zarathustra.

They would be accessible to you in California. Carl Jung, Letters Vol. II, Pages 621-622

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1. http://4.bp.blogspot.com/-37LHYzmC1uM/VqH_zpAe5II/AAAAAAAAaZg/Xblnxaj33qU/s1600/1amazon.jpg

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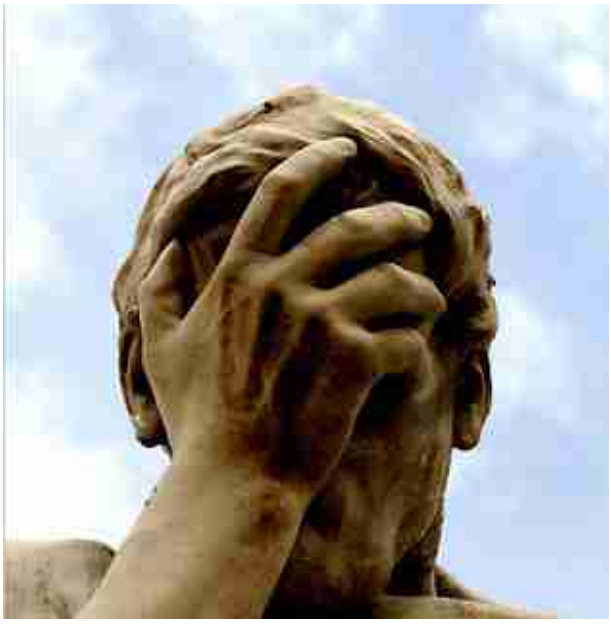
Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst… (2016-01-23 06:36)

[1]
1858



To William G. Wilson

Dear Mr. Wilson, 30 January 1961

Your letter was very welcome indeed.

I had no news from Roland H. any more and often wondered what has been his fate.

Our conversation which he has adequately reported to you had an aspect of which he did not know.

The reason was that I could not tell him everything.

In those days I had to be exceedingly careful of what I said.

I had found out that I was misunderstood in every possible way.

Thus I was very careful when I talked to Roland H .

But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.

You might be led to that goal by an act of grace or through a personal and honest contact with friends or through a high education of the mind beyond the confines of mere rationalism.

I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obvi-

ously the best one.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall
of human community.

An ordinary man, not protected by an action from above and isolated in society, cannot resist the power of evil, which is called very aptly the Devil.

But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Roland H.

But I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view about the misleading platitudes one usually hears.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

The helpful formula therefore is: spiritus contra spiritum.

Thanking you again for your kind letter,

I remain,

Yours sincerely,

C.G. Jung

"As the hart panteth after the water brooks, so panteth my soul after thee, 0 God" (Psalm 42:1). Carl Jung, Letters Vol. II, Pages 623-624

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1. http://3.bp.blogspot.com/-6kbmJLkG9c0/VqNXN4yWxyI/AAAAAAAAaZ0/yBQ8fVXI3Oc/s1600/6alcohol.png

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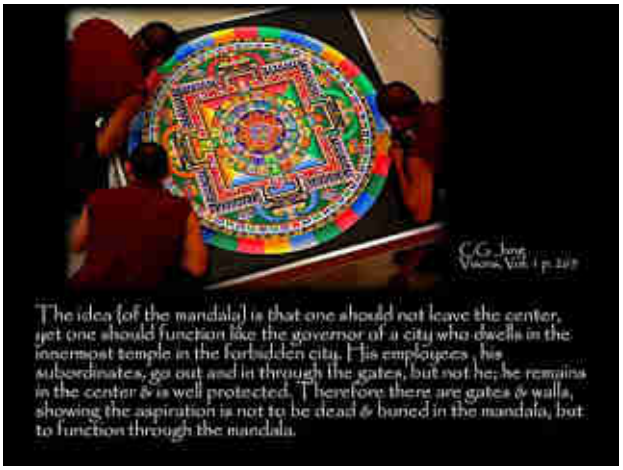
Carl Jung: The idea [of the mandala] is that one should not leave the center... (2016-01-23 06:52)

[1]


The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple in the forbidden city. His employees, his subordinates, go out and in through the gates, but not he; he remains in the center & is well protected. Therefore there are gates & walls, showing the aspiration is not to be dead & buried in the mandala, but to function through the mandala.

The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple of the forbidden city.

His employees, his subordinates, go out and in through the gates, but not he, he remains in the center and is well protected.

Therefore there are gates and walls, showing the aspiration is not to be dead and buried in the mandala, but to function through the mandala. Carl Jung, Visions Seminar, Page 265.

[Image and Passage Courtesy of Craig Nelson.]

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1. http://4.bp.blogspot.com/-ciEPZgNBUvA/VqNbIQ6KmWI/AAAAAAAAaaA/6G05DEjXyJQ/s1600/2mandala.jpg

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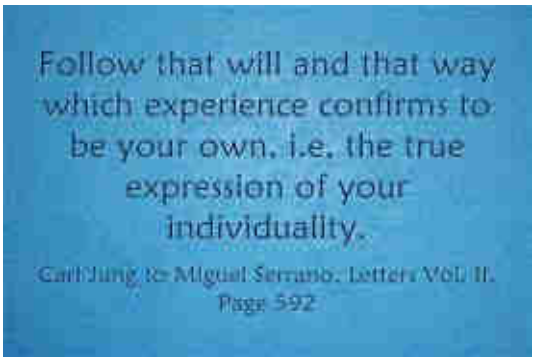
Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. **(2016-01-24 05:58)**

[1] 
Follow that will and that way
which experience confirms to
be your own, i.e. the true
expression of your
individuality.
Carl Jung to Miguel Serrano, Letters Vol. II.
Page 592

To Father David

Dear Father David, 11 February 1961

After 6o years of experience I can wholeheartedly confirm my former dictum about the healing of neurosis.

As a neurosis starts from a fragmentary state of human consciousness, it can only be cured by an approximative totality of the human being.

Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon.

They represent the world of wholeness in which fragments can be gathered and put together again.

Such a cure cannot be effected by pills and injections.

I thank you for your kind letter, which I appreciate all the more as I am not very popular either with theologians or my own guild.

It is astonishing and not astonishing.

1862

I remain,

dear Father David,

Yours very sincerely,

C.G. Jung

D . asked if Jung still adhered to his words in "Psychotherapists or the Clergy" (orig. 132) that "among all my patients in the second half of life . . . none . . . has been really healed who did not regain his religious outlook" (CW 11, par. 509) Carl Jung, Letters Vol. II, Page 625

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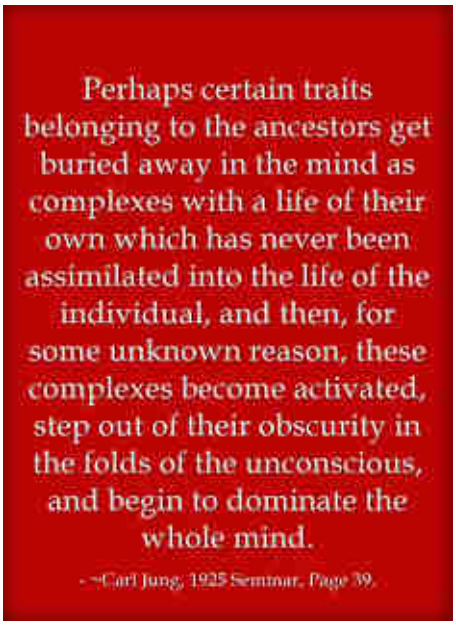
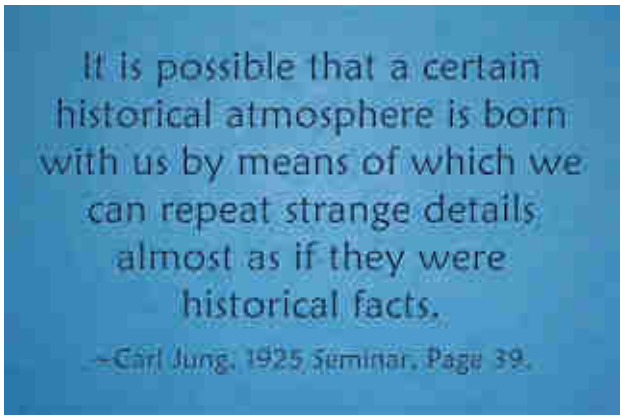
1. http://2.bp.blogspot.com/-N_Pkk8Ps5x8/VqSfugYxCVI/AAAAAAAAaaU/4-FpbQaIAT8/s1600/8follow.jpg

Some Carl Jung Quotation [XVII] **(2016-01-24 17:42)**

[1] 
Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.
~Carl Jung, 1925 Seminar, Page 39.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

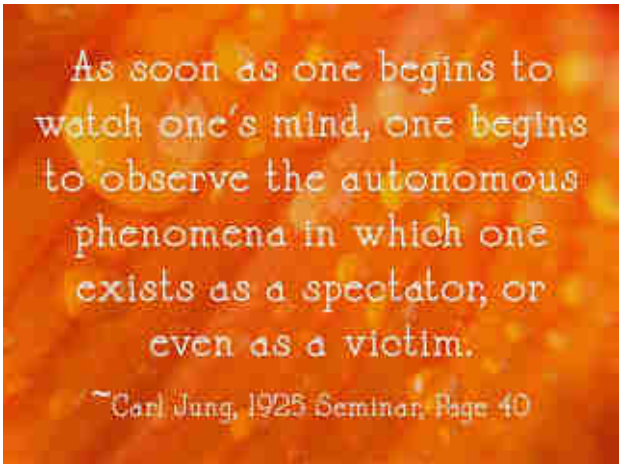
[2]


It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.
~Carl Jung, 1925 Seminar, Page 39.

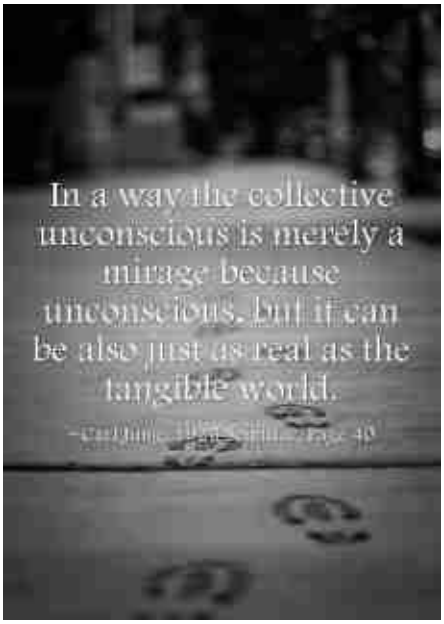
It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

[3]

1864


As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.
~Carl Jung, 1925 Seminar, Page 40

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

[4] 
In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

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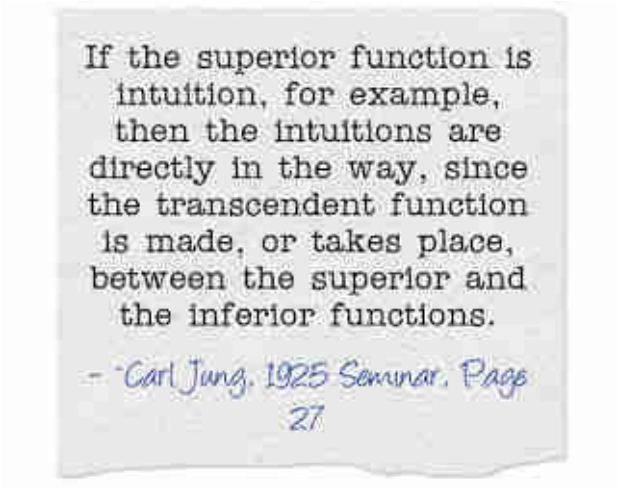
If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.
- Carl Jung, 1925 Seminar, Page 27

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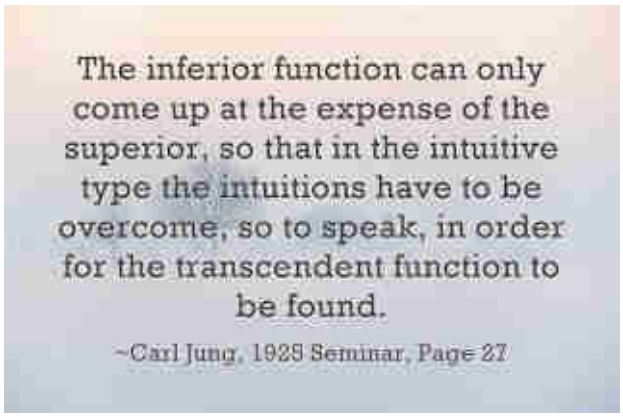
The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.
~Carl Jung, 1925 Seminar, Page 27

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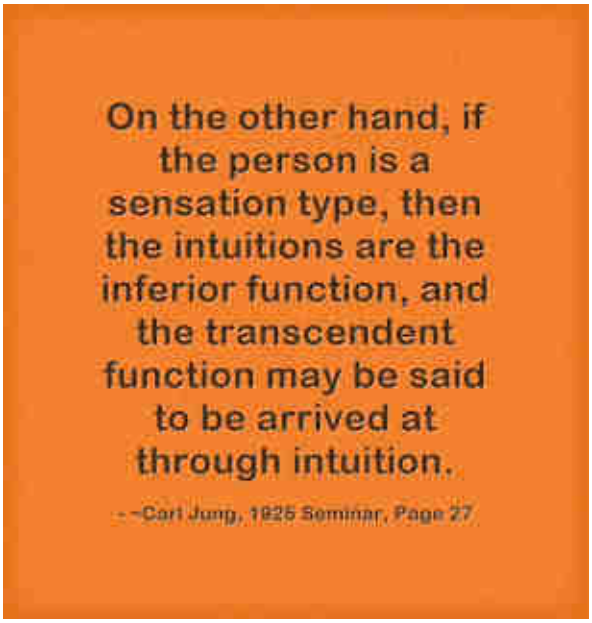
1866

[7] 
On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.
- ~Carl Jung, 1925 Seminar, Page 27

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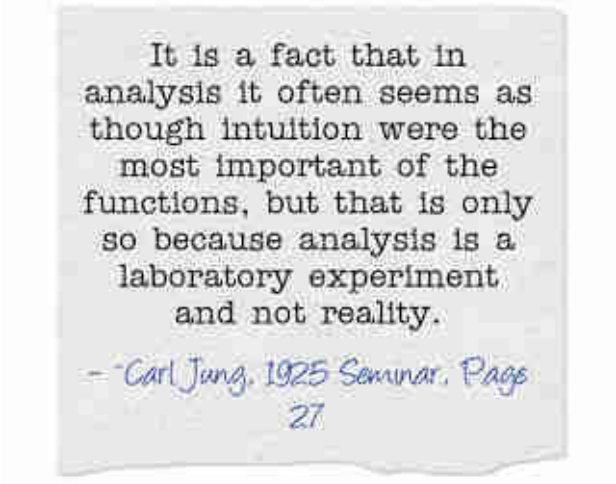
[8]


It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.
- Carl Jung, 1925 Seminar, Page 27

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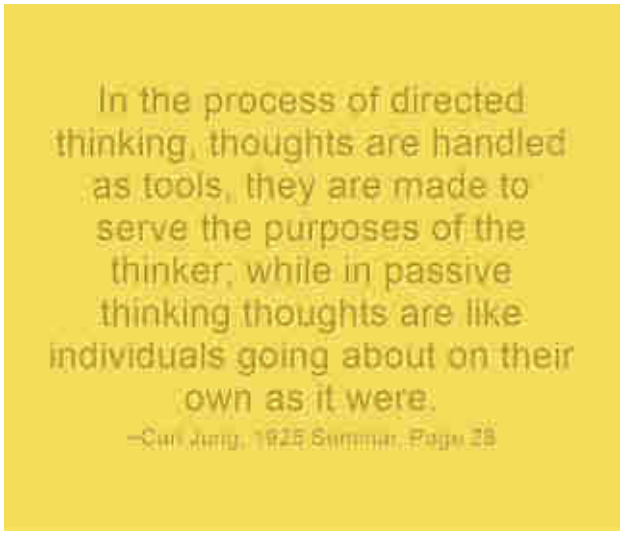
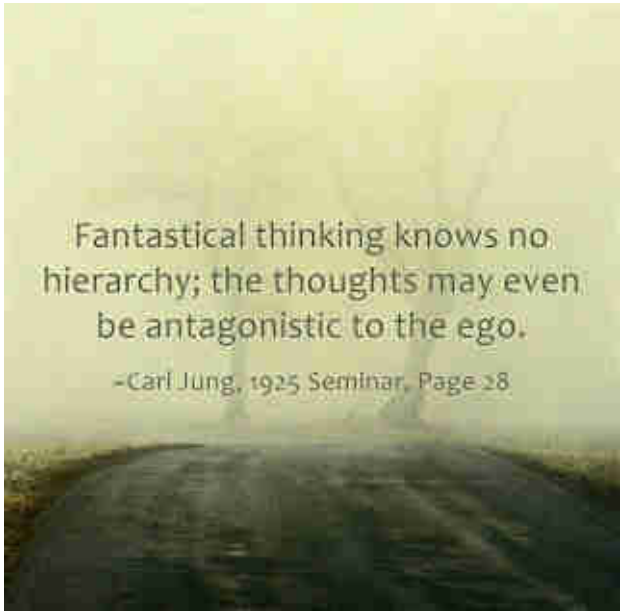
[9]


In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.
–Carl Jung, 1925 Seminar, Page 28

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

[10]


Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.
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[11]

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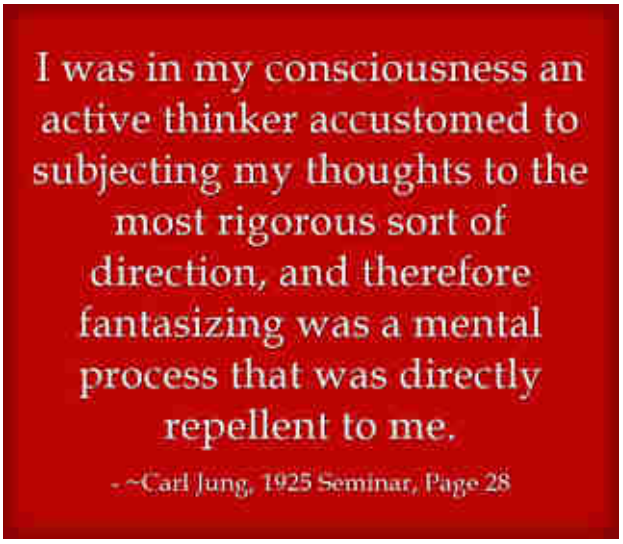
I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.
- ~Carl Jung, 1925 Seminar, Page 28

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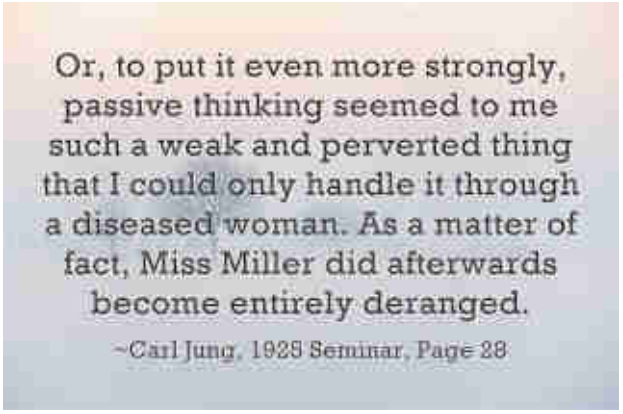
[12]


Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.
~Carl Jung, 1925 Seminar, Page 28

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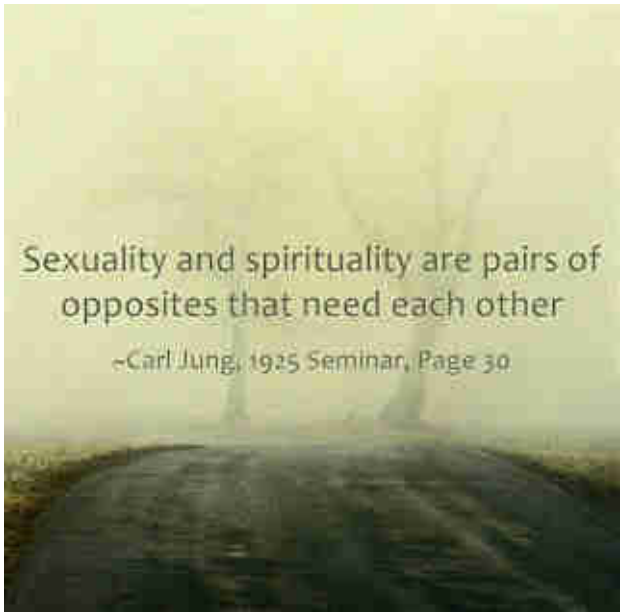
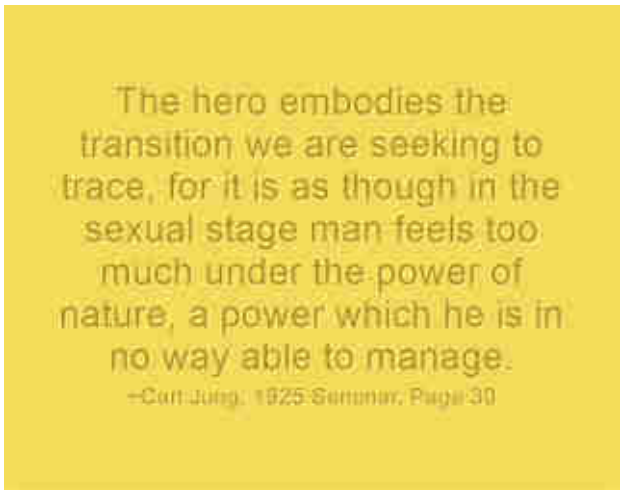
[13]



Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

[14]


The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.
~Carl Jung, 1925 Seminar, Page 30

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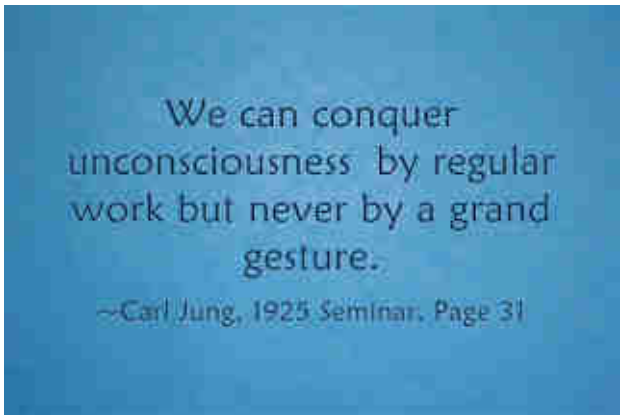
1870

[15]
The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.
--Carl Jung, 1925

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

[16]



We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

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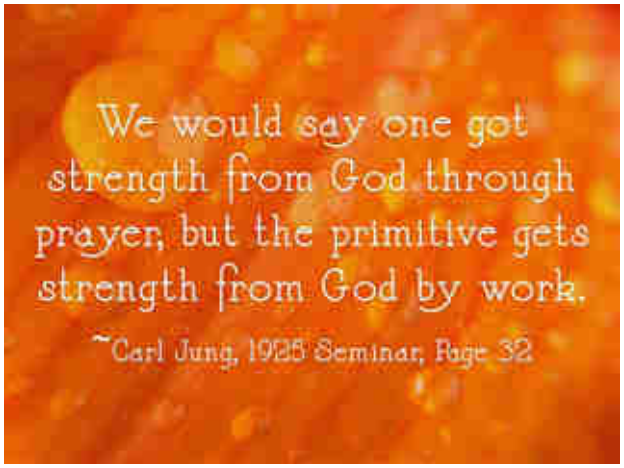
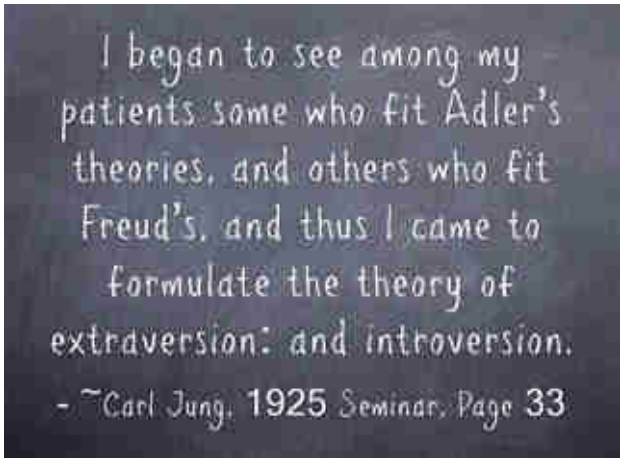
[17]


We would say one got strength from God through prayer, but the primitive gets strength from God by work.
~Carl Jung, 1925 Seminar, Page 32

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

[18]


I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.
- ~Carl Jung, 1925 Seminar, Page 33

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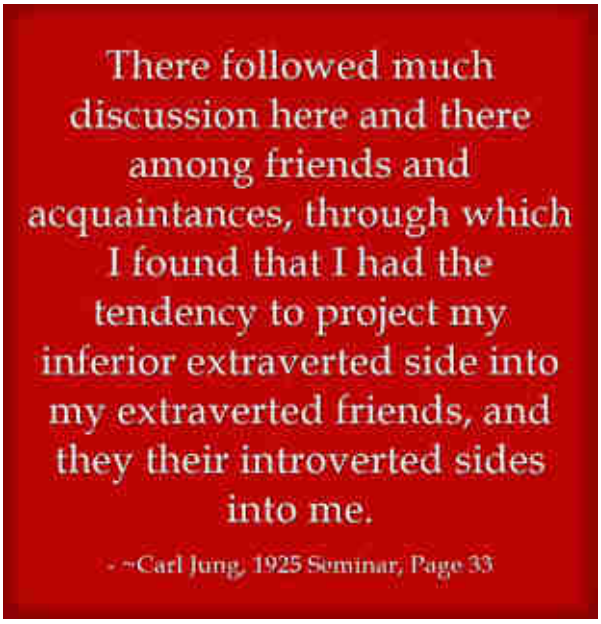
[19] 
There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.
- ~Carl Jung, 1925 Seminar, Page 33

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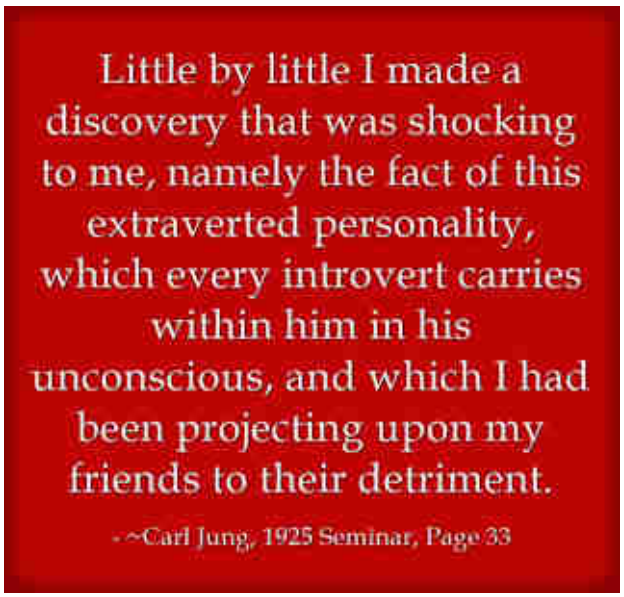
Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.
- ~Carl Jung, 1925 Seminar, Page 33

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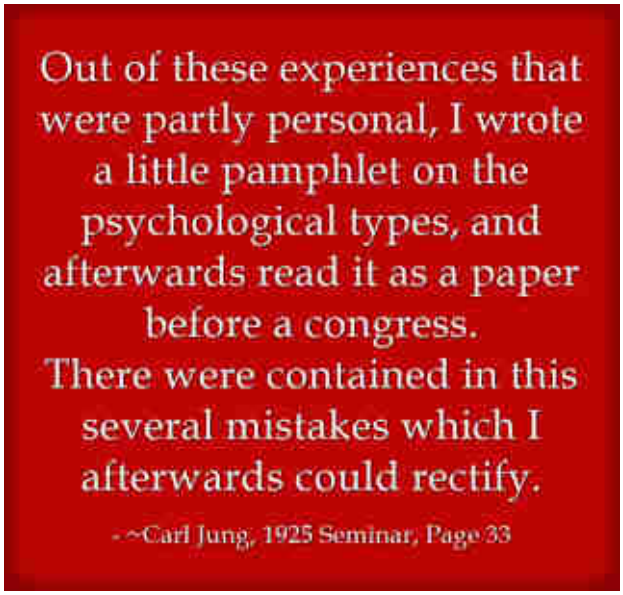
Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.
There were contained in this several mistakes which I afterwards could rectify.
~Carl Jung, 1925 Seminar, Page 33

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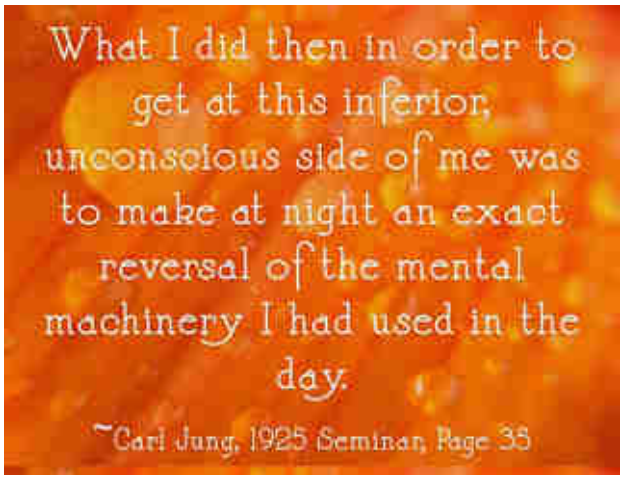
[22]


What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.
~Carl Jung, 1925 Seminar, Page 35

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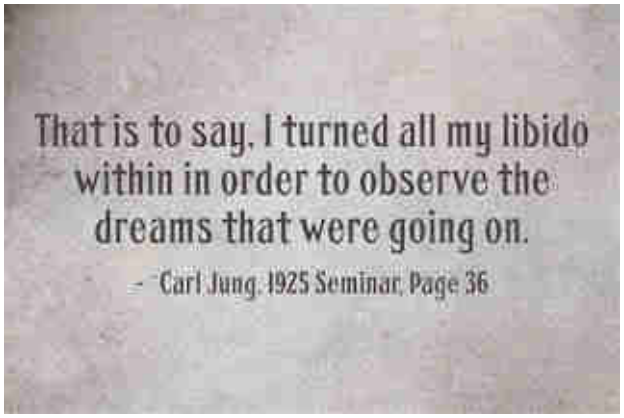
That is to say, I turned all my libido within in order to observe the dreams that were going on.
- Carl Jung, 1925 Seminar, Page 36

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

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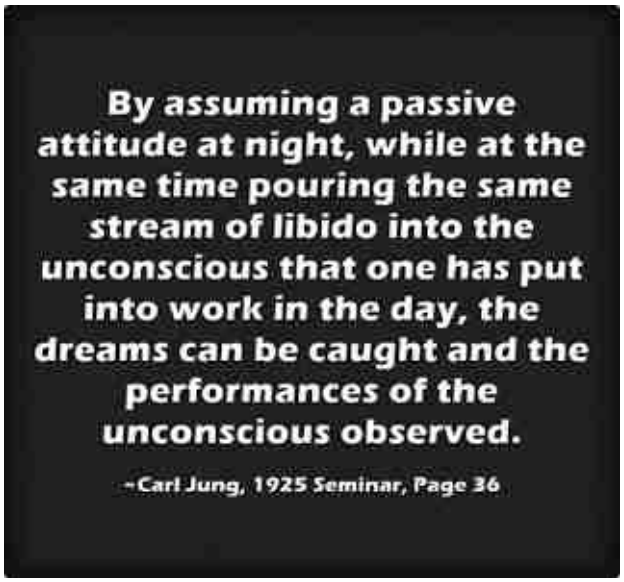
By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.
-Carl Jung, 1925 Seminar, Page 36

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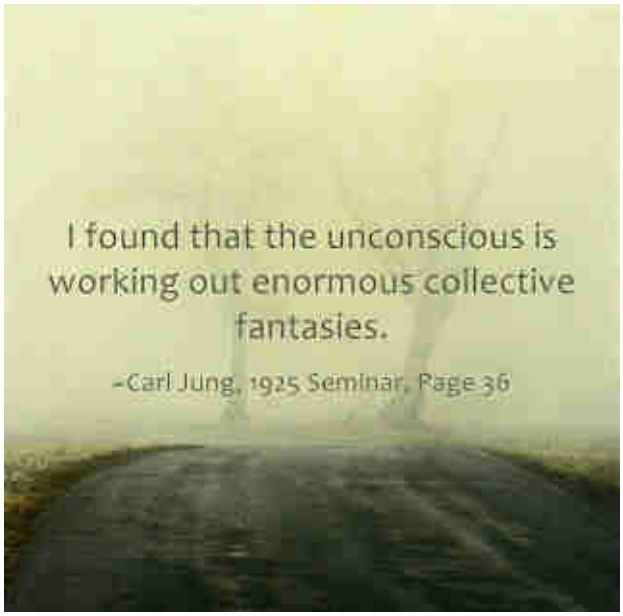

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

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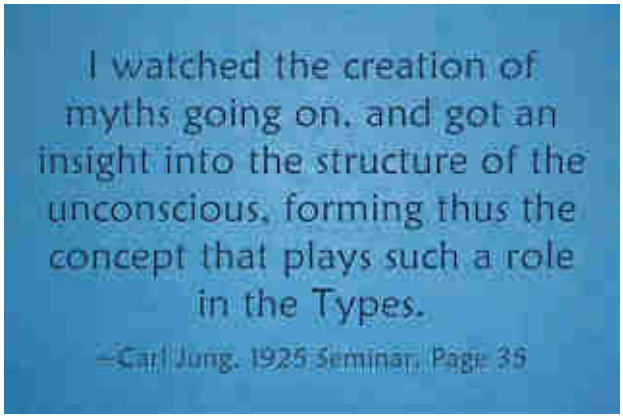
I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.
-Carl Jung, 1925 Seminar, Page 35

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Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://4.bp.blogspot.com/-ACRwh8Wqpmc/VqVCCShwdtI/AAAAAAAAaa0/d_4jVD9_ShQ/s1600/aaa.jpg
2. http://3.bp.blogspot.com/-83KPBRtbw7g/VqVCB2bT0jI/AAAAAAAAaaw/Mr_MC6lFWks/s1600/bbb.jpg
3. http://4.bp.blogspot.com/-oJS3EvB0R4E/VqVCB5T2oOI/AAAAAAAAaa4/Z3EdF-haBDE/s1600/ccc.jpg
4. http://2.bp.blogspot.com/-bbQmKM-OT4E/VqVCCoJtOKI/AAAAAAAAaa8/f87tgImCXYI/s1600/ddd.jpg
5. http://4.bp.blogspot.com/-SzNf1giZU2A/VqVCDMMQBMI/AAAAAAAAabE/JBifwXWQTu0/s1600/eee.jpg
6. http://3.bp.blogspot.com/-DOTI3Uzj6oI/VqVCDNRKTEI/AAAAAAAAabI/eZJ53zzcPHI/s1600/fff.jpg
7. http://4.bp.blogspot.com/-P0i2cBRuOLc/VqVCDmJGboI/AAAAAAAAabQ/YNnjjQtVWJ0/s1600/ggg.jpg
8. http://4.bp.blogspot.com/-vuUkvER958A/VqVCENw-LqI/AAAAAAAAabg/qMVVqaDtXdE/s1600/hhh.jpg
9. http://4.bp.blogspot.com/-3OfCJyTc3IU/VqVCD-3TooI/AAAAAAAAabU/GGR-j_IaIKY/s1600/iii.jpg
10. http://2.bp.blogspot.com/-ooiGDZF-hJY/VqVCEZrXOPI/AAAAAAAAabk/-dtIexzpHc4/s1600/jjj.jpg
11. http://2.bp.blogspot.com/-xIPjv4oorQg/VqVCEiBMH3I/AAAAAAAAabs/q31jgMbPHtY/s1600/kkk.jpg
12. http://3.bp.blogspot.com/-94HRvQa0j6g/VqVCFHiSYpI/AAAAAAAAab8/OgMcVA645lg/s1600/lll.jpg
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17. http://4.bp.blogspot.com/-_s05ql7ECRE/VqVCGERU8UI/AAAAAAAAacY/9QKt-VPGuCg/s1600/qqq.jpg
18. http://2.bp.blogspot.com/-Tv51izOBfsI/VqVCGfEmEMI/AAAAAAAAacc/WfDL-tsE-dQ/s1600/rrr.jpg
19. http://1.bp.blogspot.com/-z4z3isD6QNY/VqVCGqXtIAI/AAAAAAAAaco/HqVa8-WSNI4/s1600/sss.jpg
20. http://1.bp.blogspot.com/-P8hXHQDhDsU/VqVCHYAtpZI/AAAAAAAAadA/sDqGkWN3Y4I/s1600/ttt.jpg
21. http://1.bp.blogspot.com/-u3OjicXgUyo/VqVCHb9YPQI/AAAAAAAAac8/7tzjwMVZ_1k/s1600/uuu.jpg
22. http://3.bp.blogspot.com/-vIClN-LdEhY/VqVCHmzMx2I/AAAAAAAAadE/3yUuMuJ08UA/s1600/vvv.jpg
23. http://1.bp.blogspot.com/-IBJBP0zFJAE/VqVCHO7DGJI/AAAAAAAAadI/ZkO3M26boAQ/s1600/www.jpg
24. http://1.bp.blogspot.com/-0i8guRq1Hm8/VqVCIENYTdI/AAAAAAAAadQ/7LWQOQ0f3Qs/s1600/xxx.jpg
25. http://4.bp.blogspot.com/-weWw8VJrz8c/VqVCIY9IWbI/AAAAAAAAadc/wa8eGPPjrJA/s1600/yyy.jpg
26. http://4.bp.blogspot.com/-Fqd5eA52uag/VqVCIpM5JBI/AAAAAAAAadk/7h0Tw9-sNsg/s1600/zzz.jpg

Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. **(2016-01-25 06:57)**

[1]

To Michael A . Ledeen

Dear Mr. Ledeen, 19 January 1961

I gather from your letter that your immediate wish is to have some suggestions for your forthcoming sermon on the problem of Job.

As you yourself realize, one hour is hardly enough to deal with such a big problem satisfactorily.

I would suggest a reduction of your programme, namely that you deal with its important aspect.

It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh.

The two are Love and Fear, which presuppose an apparently irreconcilable contradiction.

Yet such an opposition must be expected wherever we are confronted with an immense energy.

There is no dynamic manifestation without a corresponding initial tension which provided the necessary energy.

If we suppose the deity to be a dynamic phenomenon in our experience, its origin must be an opposition or a paradox.

Job obviously is confronted with this problem and he even expresses his conviction that God will help him against God.

As the monotheistic tendency always tries to postulate or to construct an anthropomorphic unity of the God-image, it is strange and painful to us to admit a paradoxical or a contradictory God-image.

If we try to realize what the full acceptance of such an image means, we will soon discover why most people

are afraid of it.

This problem is so difficult that its discussion will fill an hour easily.

This in spite of the fact that it is an old truth.

I was quite interested to learn from your letter that my ideas have appealed to you.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 623

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

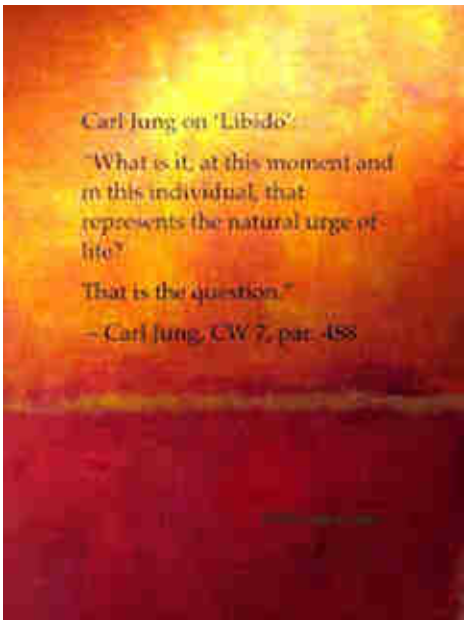
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://3.bp.blogspot.com/-EInEkU3tRfs/VqX_Xhr4rAI/AAAAAAAAaeI/mGnlH9yrMSk/s1600/7fear.jpg

Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life?
(2016-01-25 16:15)

[1] 
Carl Jung on 'Libido':
"What is it, at this moment and
in this individual, that
represents the natural urge of
life?
That is the question."
– Carl Jung, CW 7, par. 488

What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question.

That question neither science, nor worldly wisdom, nor religion, nor the best of advice can resolve for him.

The resolution can come solely from absolutely impartial observation of those psychological germs of life which are born of the natural collaboration of the conscious and the unconscious on the one hand
and of the individual and the collective on the other.

Where do we find these germs of life?

One man seeks them in the conscious, another in the unconscious.

But the conscious is only one side, and the unconscious is only its reverse.

We should never forget that dreams are the compensators of consciousness.

If it were not so, we would have to regard them as a source of knowledge superior to consciousness: we should then be degraded to the mental level of fortune tellers and would be obliged to accept all the futility of superstition, or else, following vulgar opinion, deny any value at all to dreams. Carl Jung, CW 7, Page 290.

Carl Jung across the web:

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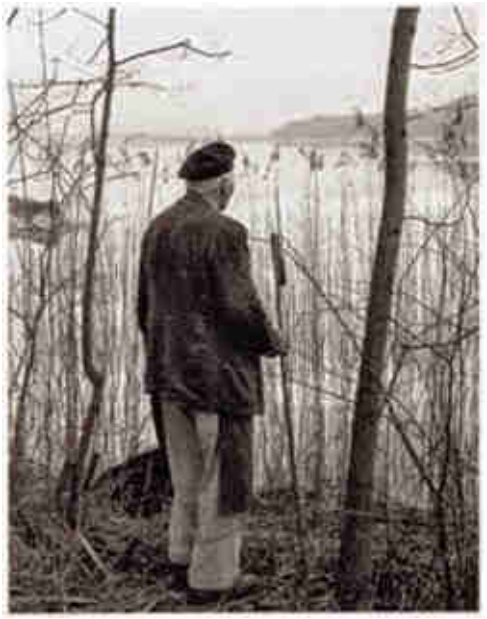
Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last. ˜British Medical Journal (2016-01-25 17:40)

[1] 

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist.

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"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last."

This view meets with my approval. Carl Jung, CW 18, Page 664

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Carl Jung on “Atheist” and “Atheism.” Anthology (2016-01-26 06:50)

[1]

"Materialistic atheism with its utopian chimeras
forms the religion of all those rationalistic movements
which delegate the freedom of personality
to the masses and thereby extinguish it."
Carl Jung

1882

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for "bowels" simply means contents, and in "the Unknowable One,"

Nietzsche surely refers to the unknown god who, he said, was dead. It is a funny thing, however, that throughout the whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead.

He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too dangerous to be mentioned.

So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo.

You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence.

It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist.

So Nietzsche's God exists somewhere and has contents but he must be careful not to mention them.

That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters.

Thev have the saving that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three.

And why?

Because a man who hates God will think of him much oftener than a man" who loves God.

So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and after him.

You see that explains a great deal of Zarathustra, which is a highly moral book.

If anybody should try to live that teaching, he would have astonishing experiences.

He would certainly feel himself to be a better Christian than all those before him.

He could buy a halo for his own private use and make himself the first and only saint of his private church.

It is true of course that we use that expression "the bowels of ... "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below.

But to the Christian era the unconscious was by no means below; it was a fiery and luminous heaven above.

All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,' but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 72– 73.

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be.

In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could produce something by saying it is.

As Kant said, that word is is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it.

If you say you possess a hundred dollars, they don't necessarily exist.

But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites shmv that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition
of man.

And because it has occurred everywhere, it always comes back again in one form or another.

If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation.

So when Nietzsche declares that God is dead, instantly he begins to transform.

With that declaration he is no longer a Christian, he is an atheist or it doesn't matter what.

He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change.

Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement.

1884

And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things.

Also one can say it is the original mother.

Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god.

And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us.

We are caught in those powers.

If you don't want to be caught in them, then don't make such declarations; it is exceedingly foolish to make them, because you thus provoke the unconscious.

Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever.

But I tell you it does make a difference in reality, only you won't connect it with things.

You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed.

As he did not realize, for instance, that thinking is a most exhausting creative process.

He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, ": but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."'

That is generally so; we don't connect psychological and physical conditions.

You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it.

The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman.

And what is the best proof that he does not realize it? Carl Jung, Nietzsche's Zarathustra Seminar, Pages 54-55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it.

That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism.

I should not call atheists serious: they don't see that they are still theists in denying God.

I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine.

Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible.

And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us.

For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed
by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds.

That is the attitude of very intelligent people.

They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn't exist.

Even if he doesn't believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over
the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism.

Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche's Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them.

They may be atheists but you know what an atheist is: simply a man who is outside instead of inside the church walls.

Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don't believe that you are God.

That is the only difference: an atheist is just as Catholic as those within the walls.

So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011

Unfortunately enough, it is the common fate; even the atheist who is always shouting up to God, "I don't believe that you exist!"-even such a man is already on the way to lose the church entirely.

1886

You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church. . Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011.

Now, since a man's spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image
was a spirit who required man's spirit.

This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness.

The important thing is what he talks about, not whether he agrees with it or not.

The other definition of God therefore asserts: "God is spirit."

The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that peculiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a peculiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy

Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead.

The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus."

In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians.

The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist.

He was of too positive a nature to tolerate the urban neurosis of atheism.

It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation.*

Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the same belief or fear, submission or devotion which a God would demand from man.

Anything despotic and inescapable is in this sense "God," and it becomes absolute unless, by an ethical decision freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible.

If this psychic position proves to be absolutely effective, it surely deserves to be named a "God," and what is more, a spiritual God, since it sprang from the freedom of ethical decision and therefore from the mind.

Man is free to decide whether "God" shall be a "spirit" or a natural phenomenon like the craving of a mor-

phine addict, and hence whether "God" shall act as a beneficent or a destructive force.
Carl Jung, CW 11, Pages 85-86

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In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion.

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves "atheists" or "agnostics," people dissatisfied with the Christian tradition are not being merely negative. In many cases it is easy to observe the phenomenon
of the "compensating God," as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined.

Speaking for myself, the question whether God exists or not is futile.

I am sufficiently convinced of the effects man has always attributed to a divine being.

If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts.

When people say that they believe in the existence of God, it has never impressed me in the least.

Either I know a thing and then I don't need to believe it; or I believe it because I am not sure that I know it.

I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Page 706-707

Carl Jung across the web:

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Carl Jung on "The Shadow" **(2016-01-26 11:20)**

[1]

The Shadow

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the

conflict of which he is so painfully aware.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism.
Psychological Types (1921). CW 6: P.III

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.
The Integration of the Personality. (1939)

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man’s perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration.
"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.
"Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of

complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is.
"Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness ?

Die Anima als Schicksalsproblem des Mannes (1963) Foreward by C.G. Jung. In CW 18 261

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality.
Psychology and Alchemy (1944). CW 12. P.74

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.
"The Postwar Psychic Problems of the Germans" (1945) *Written 1945.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

It is the face of our own shadow that glowers at us across the Iron Curtain.
Man and His Symbols. In CW 18: P.85

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.
"The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.
"Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

1892

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow.
Depth Psychology and a New Ethic. (1949). In CW 18. P.17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge.
Aion (1951). CW 9, Part II: P.14

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.
"Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality.
"Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist.
"A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional resuppositions.

"Psychotherapist or the Clergy" (1932). In CW 11: Psychology and Religion: West and East.

Carl Jung across the web:

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1. http://2.bp.blogspot.com/-bUwqd0EU78U/VqeOZ9daVXI/AAAAAAAAafI/ZzSJo_qlJPE/s1600/7shadow.jpg

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Carl Jung: I had to think of my American visitors who fly over in six hours and are still in America for several days, without noticing it. **(2016-01-27 06:04)**

[1]

To Roger Lass

Dear Mr. Lass, 11 February 1961

1894

It seems to me-to judge from your expose-that you have a correct idea of my leading thoughts.

Only, in par. 6, I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

I find that this "choice" is in many cases rather a fate than a voluntary decision.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice.

They are, as a matter of fact, dominants up to a certain point.

That is the reason why one is confronted with an archetype, because we cannot undo it by merely making it conscious.

It has to be taken into account and that is the main task of any prolonged analysis.

The deviation from the dominants causes a certain dissociation, i.e., a loss of vitality, what the primitives call "a loss of soul."

The primitive has a very keen realization in this respect.

I would mention the story of a primitive Negro who had been invited to be driven in a car.

After half an h our he asked the people to stop.

He stepped out and stretched himself on the ground.

They asked him whether he was sick, and he said "no," he felt all right, but he had just to wait for his soul that had remained behind, as they went too fast for it.

I had to think of my American visitors who fly over in six hours and are still in America for several days, without noticing it.

Your expose is perfectly clear otherwise and it can serve you well in your further investigations.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 625-626

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1. http://3.bp.blogspot.com/-_q2WGGMV6-0/VqiV17Ds0-I/AAAAAAAAafY/4ig2iGT8w3E/s1600/5swiss%2Bletter.jpg

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Carl Jung: Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings. (2016-01-28 06:00)

[1]

Anonymous

Dear Sir, 14 February 1961

It is very difficult to answer your question.

I should give you the same answer as Shri Ramana Maharshj, but I see too much the difficulty of the practical application.

1896

If you want to do something useful, it only can be there where you live, where you know the people and circumstances.

In nosing around among them you will find a possibility to help.

It is certain that you will find one, but not rarely the unconscious blindfolds you, because it does not want you to find an application of your energies to external circumstances.

The reason for such a resistance lies in the fact that you need some reconstruction in yourself which you would gladly apply to others.

Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings.

Thus, if you should find no obvious possibility, it means that you have to cultivate your own garden first.

It is like water in a valley.

It cannot flow and it stagnates, but if you have a lake on a hill you cannot keep it from overflowing.

It may be that you need to raise your own level.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 626-627

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1. http://2.bp.blogspot.com/-OVlGLljNCug/VqnmO05Ay4I/AAAAAAAAafs/jAEErKfwOLQ/s1600/3perfection.jpg

Carl Jung: But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. **(2016-01-28 06:55)**

[1]

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh.

The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.

The God needs all this for his genesis.

But when he has been created and hastens away into unending space, we need the gold of the sun.

We must regenerate ourselves.

But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below.

This is a great and dark mystery.

Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man.

But man must recognize his complicity in the act of evil.

He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Carl Jung across the web:

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1. http://3.bp.blogspot.com/-2yhu7XaLqiw/VqnzPg00lmI/AAAAAAAAaf8/YJZbIpYi_tE/s1600/4creation%2Bof%2Bgod%2Bred%2Bbook.jpg

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Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete.
(2016-01-28 14:48)

[1]

Nevertheless, we are beginning to feel the consequences of this atrophy of the human personality.

Everywhere one hears the cry for a Weltanschauung; everyone asks the meaning of life and the world.

There have been numerous attempts in our time to put the clock back and to indulge in a Weltanschauung of the old style—to wit, theosophy, or, as it is more palatably called, anthroposophy.

But if we do not want to develop backwards, a new Weltanschauung will have to abandon the superstition of its objective validity and admit that it is only a picture which we paint to please our minds, and not a magical name with which we can conjure up real things.

A Weltanschauung is made not for the world, but for ourselves.

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world.

Only when mirrored in our picture of the world can we see ourselves in the round.

Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Para 737.

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1. http://2.bp.blogspot.com/-PSQWuApNuYU/VqpiNQe2pBI/AAAAAAAAagM/eC58_SM4VEU/s1600/3step%2Bforth%2BCW%2B8.jpg

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Dr. Jung a victim of sexual assault as a boy. **(2016-01-28 15:23)**

[1]

1900

Actually-and I confess this to you with a struggle-I have a boundless admiration for you both as a man and a researcher, and I bear you no conscious grudge.

So the self-preservation complex does not come from there; it is rather that my veneration for you has something of the character of a "religious" crush.

Though it does not really bother me, I still feel it is disgusting and ridiculous because of its undeniable erotic undertone.

This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped. Carl Jung, Freud/Jung Letters Vol. 1, Page 95.

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1. http://2.bp.blogspot.com/-iqXfLrmJrkU/VqpqWfVMa9I/AAAAAAAAagc/H2w01zLlTIE/s1600/3assault.jpg

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Carl Jung: In reply to your question about levitation I myself have never observed the levitation of a living body. (2016-01-29 05:50)

[1]

To Walter Schaffner

Dear Herr Schaffner, 16 February 1961

In reply to your question about levitation I myself have never observed the levitation of a living body.

But apparently such things do happen.

On the other hand I have seen objects moving that were not directly touched and moreover under absolutely satisfactory scientific conditions.

One could describe these movements as levitation if one assumes that the objects moved by themselves.

But this does not seem to have been the case, since all the objects that apparently moved by themselves moved as though lifted, shaken, or thrown by a hand.

In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

These phenomena have nothing to do with the "will," since they occurred only when the medium was in a

trance and precisely not in control of his will.

They seem to fall into the category of poltergeist manifestations.

The experiments here mentioned were conducted in the Psychiatric Clinic at the Burghblzli in Zurich and not at the Federal Polytechnic.

Frankly, I see no connection between these phenomena and Ufos.

Unfortunately the latter phenomenon, if it exists at all, is complicated in the highest degree by fantasies and downright fraud.

I must caution you against people like Desmond Leslie and George Adamski.

Although I have been studying the Ufo phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of Ufos.

I cannot even say whether they exist or not.

Whether so-called levitation is in some way connected with antigravity is an unanswerable question.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 627-628

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1. http://1.bp.blogspot.com/-RQJLTf-MShw/Vqs1q5o5zDI/AAAAAAAAagw/JG4LZrmYSNg/s1600/4levitation.jpg

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Popular Carl Jung Quotations and Quotations attributed to but never uttered by Dr. Jung (2016-01-29 11:43)

[1]

Note: There is no documented evidence that Dr. Jung ever said: “Show me a sane man and I will cure him for you.”

Note: Dr. Jung did not say: “You meet your destiny on the road you take to avoid it.” This was actually said by Jean de La Fontaine, Book VIII, Fable 16.

Note Dr. Jung: did not say: “There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

Dr. Jung did not say: The privilege of a lifetime is being who you are.” The actual source is Joseph Campbell “A Joseph Campbell Companion: Reflections on the Art of Living.”

Note: There is no documented evidence that Dr. Jung ever said: "What you resist persists?"

Note: There is no documented evidence that Dr. Jung ever said: “Whatever is rejected from the self, appears in the world as an event.”

1904

Popular Dr. Jung Quotations with sources:

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, Memories Dreams and Reflections, Page 247.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Page 69.

Nobody, as long as he moves about among the chaotic currents of life, is without trouble.

The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung; Civilization in Transition; Page 587.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung, MDR, Page 277

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung; "Archetypes of the Collective Unconscious," vol. 9, pt. 1, Collected Works, ed. William McGuire (1959).

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation;

Footnote 2.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Pages 236-237.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, Memories Dreams and Reflections, Page 154.

Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Carl Jung, C.G. Jung Speaking, Pages 451-452.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

... the experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this

momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Carl Jung across the web:

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1. http://1.bp.blogspot.com/-wXCqXHoKegs/VquIaSUV6xI/AAAAAAAAahA/Mo9q09VeYyI/s1600/4carl.jpg

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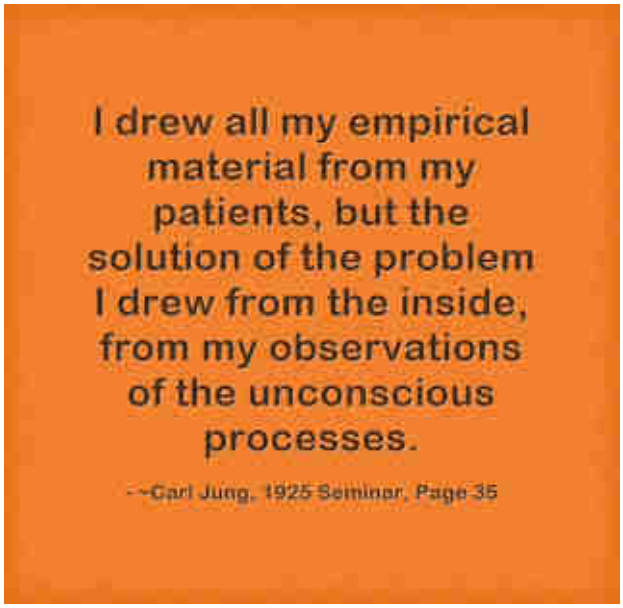
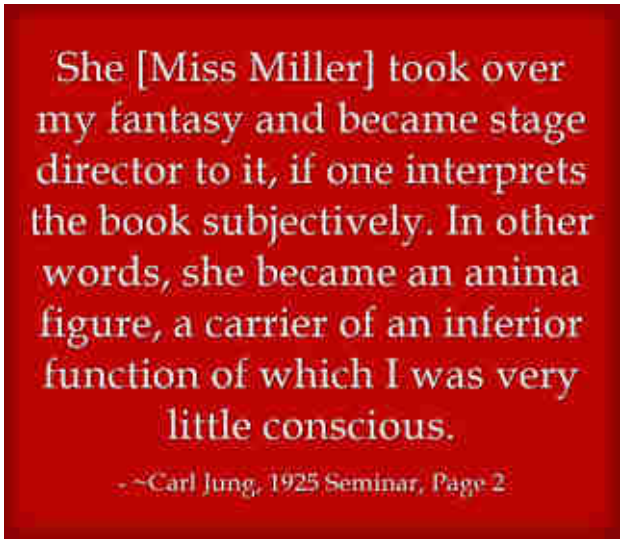
Some Carl Jung Quotations XVIII (2016-01-29 16:34)

[1]


I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.
- ~Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

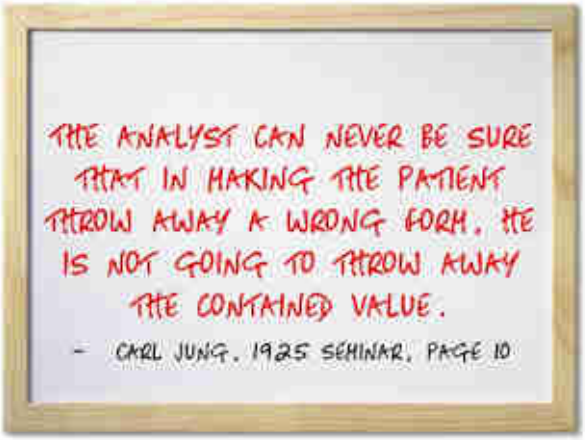
[2]


She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.
- ~Carl Jung, 1925 Seminar, Page 2

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

[3]

1908


THE ANALYST CAN NEVER BE SURE
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- CARL JUNG. 1925 SEMINAR. PAGE 10

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

[4]

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.
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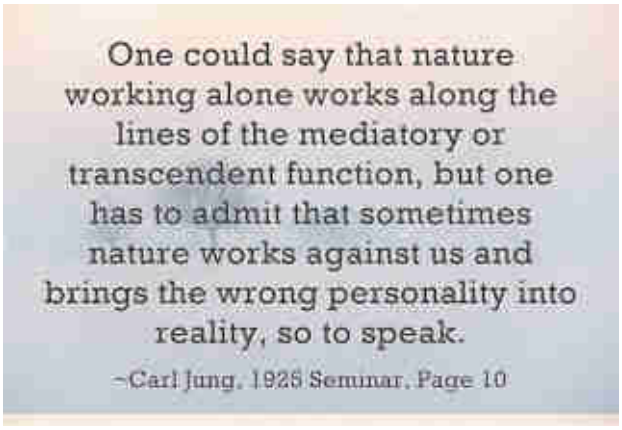
One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.
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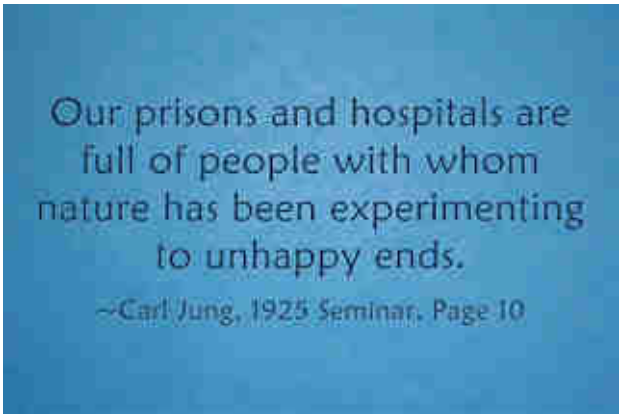
[6]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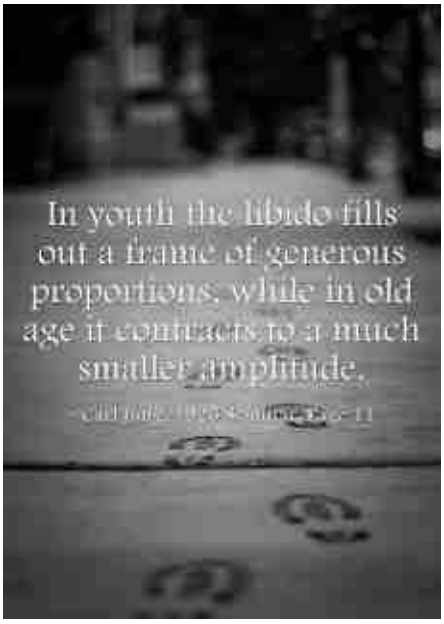
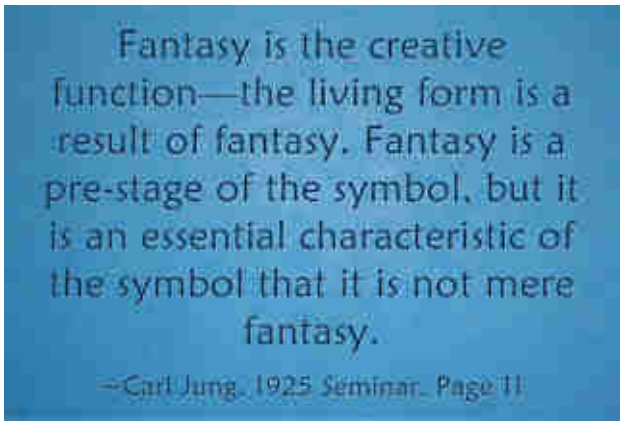
1910

[7] 

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

[8]


Fantasy is the creative
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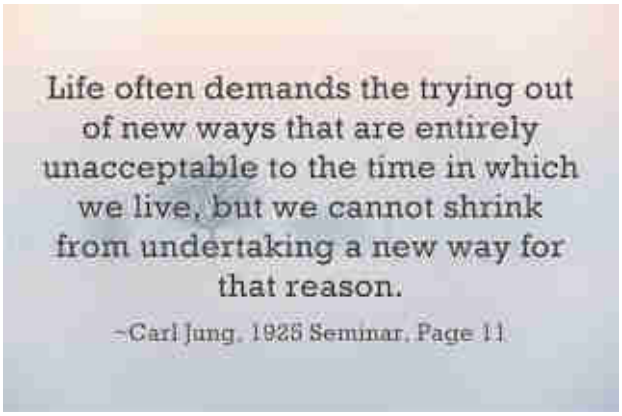
[9]


Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.
~Carl Jung, 1925 Seminar, Page 11

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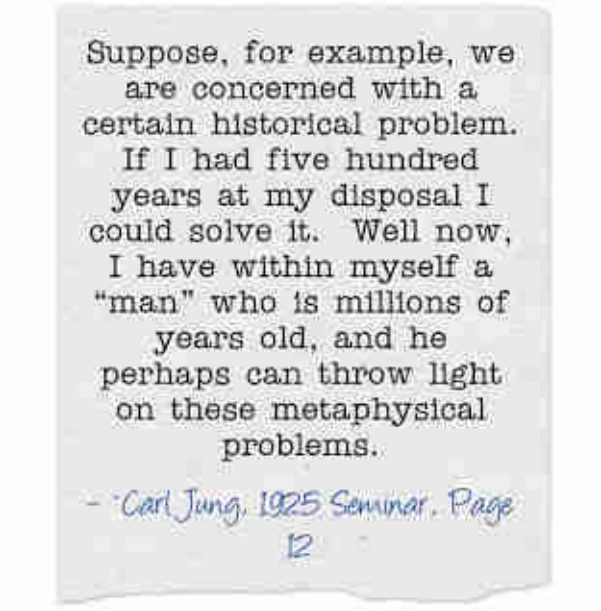
[10]


Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems.
- Carl Jung, 1925 Seminar, Page 12

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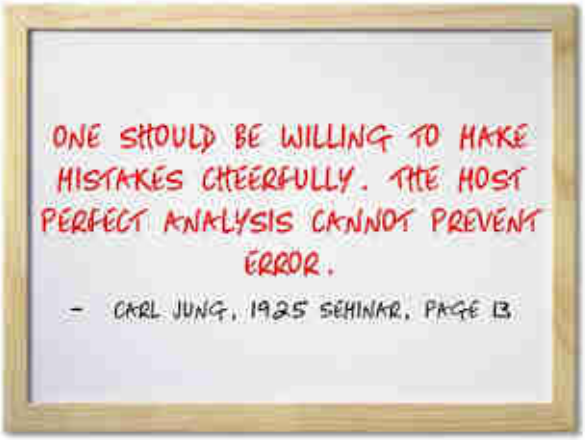
[11]

1912


ONE SHOULD BE WILLING TO MAKE MISTAKES CHEERFULLY. THE MOST PERFECT ANALYSIS CANNOT PREVENT ERROR.
- CARL JUNG, 1925 SEMINAR, PAGE 13

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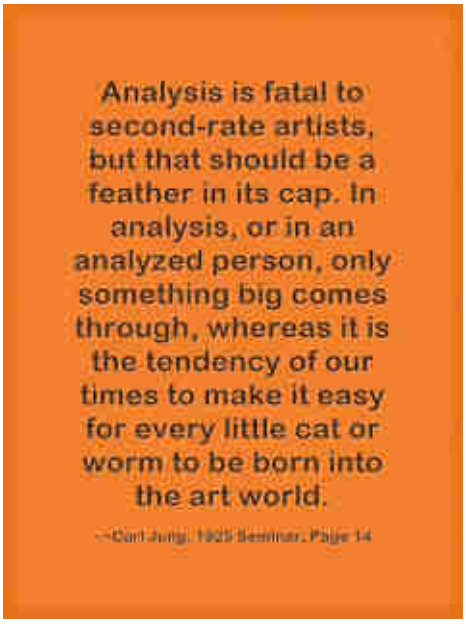
[12] 
Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.
--Carl Jung, 1925 Seminar, Page 14

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[13]
The author [Dr. Jung] shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."
– Sonu Shamdasani, Introduction 1925 Seminar, Page xi

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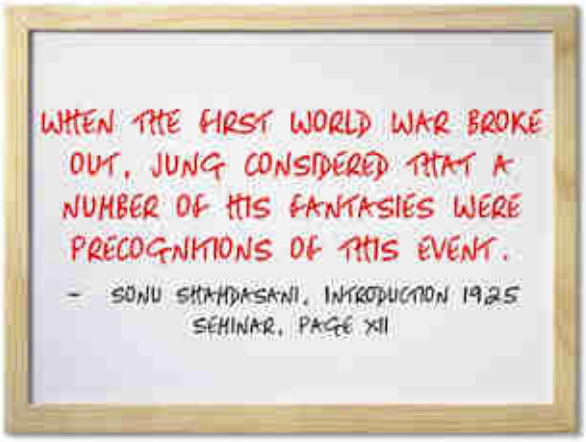
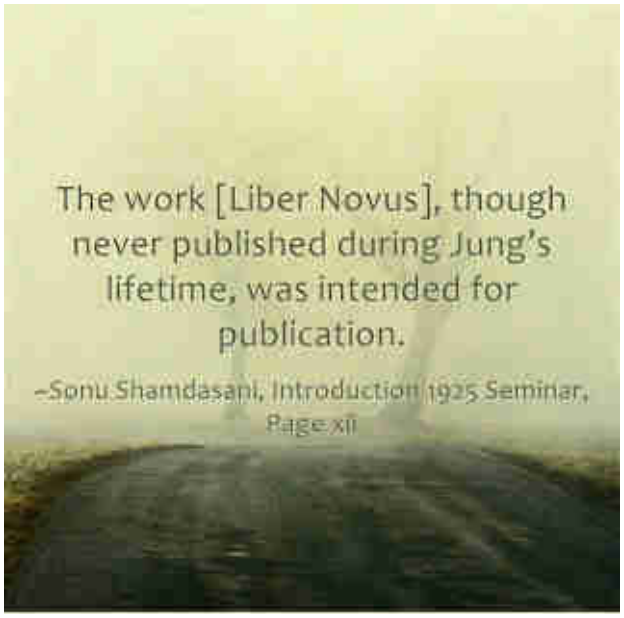
[14]


WHEN THE FIRST WORLD WAR BROKE OUT, JUNG CONSIDERED THAT A NUMBER OF HIS FANTASIES WERE PRECOGNITIONS OF THIS EVENT.
– SONU SHAMDASANI, INTRODUCTION 1925 SEMINAR, PAGE XII

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

[15]

1914


The work [Liber Novus], though never published during Jung's lifetime, was intended for publication.
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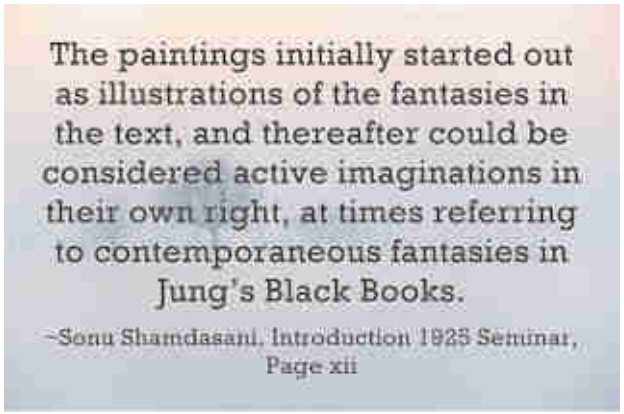
[16]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[17]

The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls.
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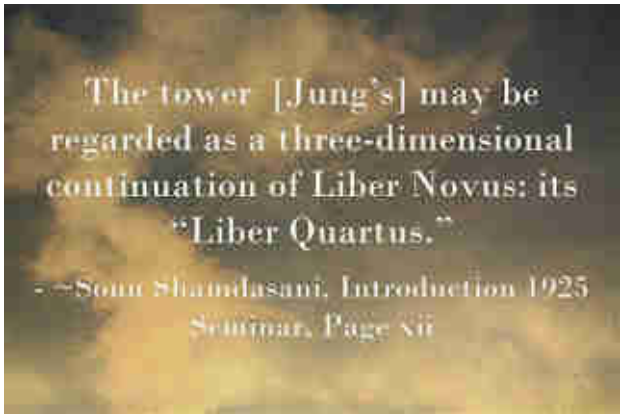
[18]


The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus."
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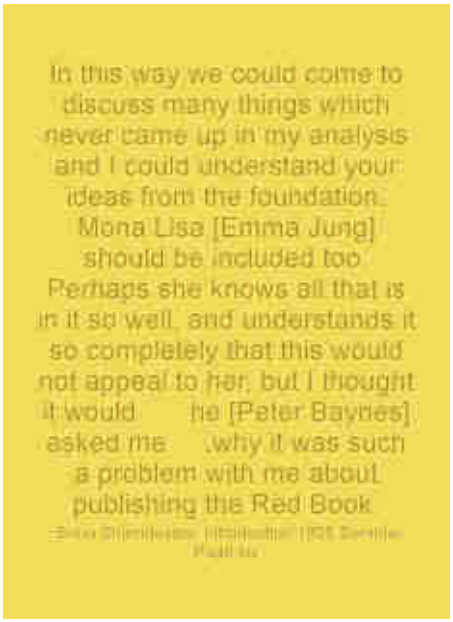
1916


In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would he [Peter Baynes] asked me .why it was such a problem with me about publishing the Red Book

[19]

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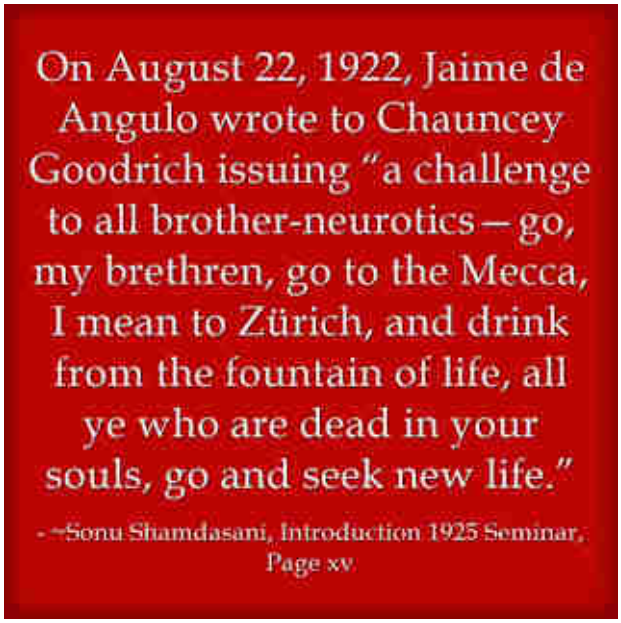
[20]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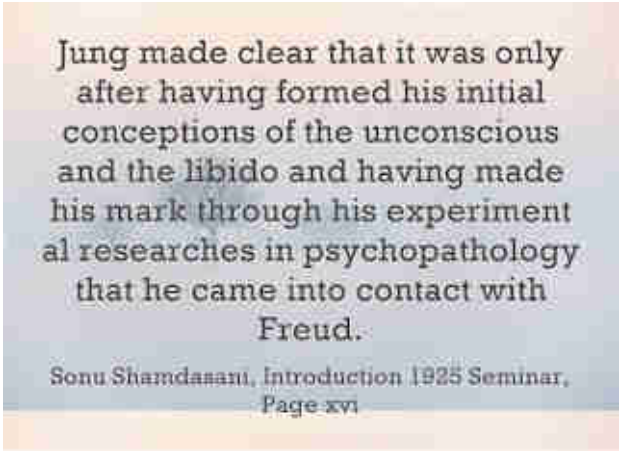
[21]


Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud.
Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

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[22]

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas." they were presented anonymously.
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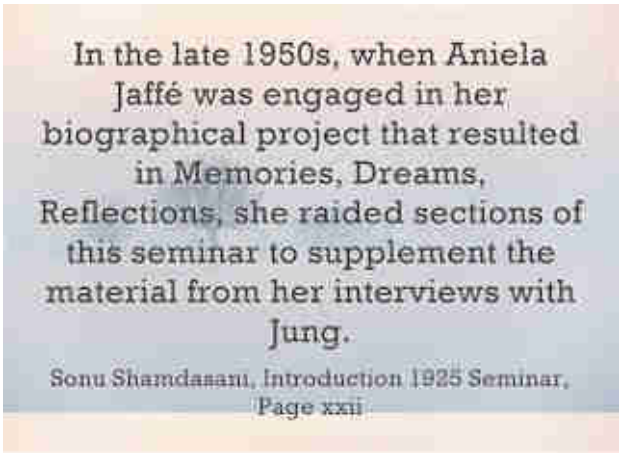
[23]

1918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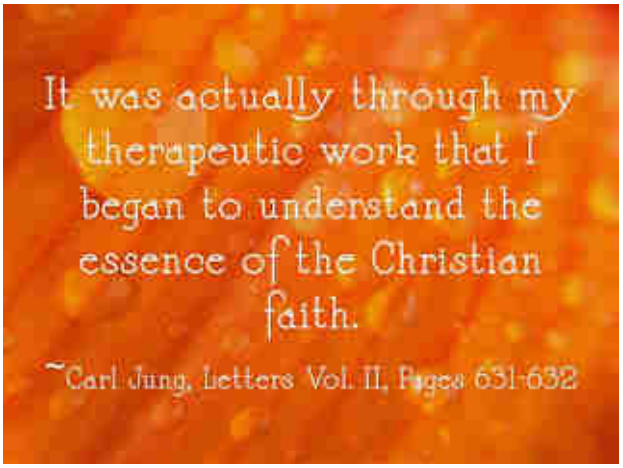
[24]


It was actually through my therapeutic work that I began to understand the essence of the Christian faith.
~Carl Jung, Letters Vol. II, Pages 631-632

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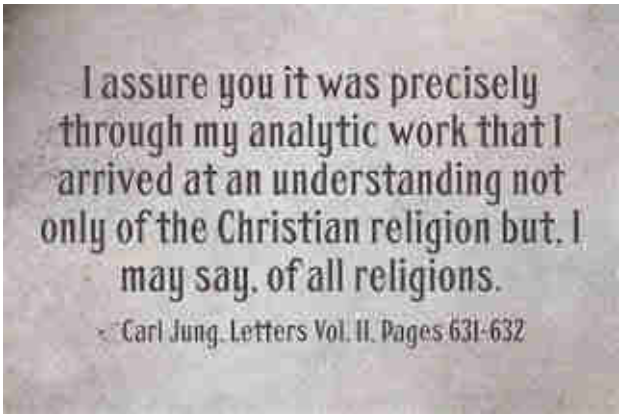
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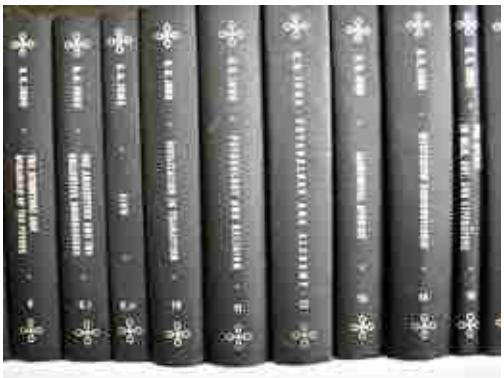
Carl Jung: I wouldn't wish any of my publications undone and I stand by everything I have said. (2016-01-30 05:32)

[1] 

To: G. Kruger

Dear Sir, 17 February 1961

Please excuse my delay in answering your letter.

1920

At my age I can no longer hurry.

I can answer it only with unsatisfactory brevity.

A detailed answer would go far beyond the framework of a letter.

I must therefore confine myself to your direct questions.

Your first question is: what do I regard as my specific contribution to modern psychology?

I consider it senseless to air my views in this matter.

I have set it all down in my books, and if anyone finds something commendable in them, he can form his own judgment.

Your second question is: how do I evaluate my works, and are they out of date, etc.?

To this I can only reply that every single book was written with all the responsibility I could muster, that I was honest, and have presented facts which in themselves are not out of date.

I wouldn't wish any of my publications undone and I stand by everything I have said.

Not being a philosopher, I have no general conception of the psyche.

I am an empiricist, as anyone can discover for himself if he takes the trouble to study my writings.

The many aspects I have worked out have naturally given rise to various changes in my formulations; these are not contradictory in themselves but are perfectly understandable if one knows the material.

Your third question concerns the use of foreign words.

You won't find any scientific study that is not obliged to make use of foreign words, not only in its technical terminology, where no equivalent concepts existed before, but also in its style, which for unavoidable reasons has to be a specialist language and is not meant to serve the aesthetic purposes of a literary presentation.

It is untrue that I and my pupils have no clue as to the meaning of modern art.

B ut there is no point in discussing our views because the psychological facts involved are still not understood by the public.

Nobody bothers to devote serious study to my contributions to scientific psychology.

The medical man lacks the time and training, and the philosophical or academic psychologist lacks practical knowledge of the material.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief.

He prefers simple childlike faith and backs out of every discussion.

Thus I stand isolated between the faculties and can only hope that someone seriously follows up this line of research, which until now has happened in only a very few cases.

The theologians who have come to grips with my ideas are Prof. Haendler and Prof. Hans Schar.

Both are Protestants.

In general, Catholic theologians are much more interested than the Protestant ones in the psychological approach.

There are a number of Anglo-Saxon publications, most of which, however, misunderstand the empirical viewpoint for lack of the necessary epistemological premises.

Klee's work is well known to me.

We psychotherapists can gain access to this kind of painting because for decades we have been familiar with the pictures our patients have produced of the contents of the unconscious, as I showed long ago in my essay on Picasso.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 628-630

1. http://1.bp.blogspot.com/-ShpOM6UwgPw/VqyDCIePS-I/AAAAAAAAakg/GO5ljzvPjj4/s1600/1collected%2Bworks%2Bletters.jpg

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Charles A. Lindbergh on Meeting Carl Jung (2016-01-31 05:54)

[1]

1922

[Introduction]: In the summer of 1959, Charles A. Lindbergh (1902-1974) and his wife Anne Morrow Lindbergh were spending their vacation in Switzerland.

They went to see Mrs. Lindbergh's publishers, Kurt and Helen Wolff, who were residing at that time in Zurich.

Kurt Wolff had persuaded Jung to work with Aniela Jaffe on the composition of his autobiography, and the Wolff's saw Jung from time to time in order to discuss the work in progress.

On August 2, the Wolffs invited the Lindberghs to go along with them on a visit to Jung at his Bollingen retreat. In a letter of December 11, 1968, to Helen Wolff, Lindbergh set down his recollection of the visit.

Jung had become interested in the phenomenon of flying saucers, or unidentified flying objects, in the early 1950's, had replied to written questions by Georg Gerster on the subject in 1954, and published his own book in 1958.

In a statement that Jung issued to United Press International in August 1958, after the report had been spread by the press that he believed the "Ufos" to be physically real, Jung stated:

"This report is altogether false. . . . I cannot commit myself on the question of the physical reality or unreality of the Ufos since I do not possess sufficient evidence either for or against. I therefore concern myself solely with the psychological aspect of the phenomenon. . . . "

[Charles A. Lindburgh] . . . I looked forward, especially, to the possibility of listening to Jung talk about "flying saucers," for I knew he was deeply interested in them.

I recall Jung talking about the depths of the lake at our side, and relating these depths to the human subconscious.

We were sitting together in a small room, you, Kurt, Jung, Anne, and I. Finally, the conversation shifted to "flying saucers."

I had expected a fascinating discussion about psychological aspects of the numerous and recurring flying saucer reports.

To my astonishment, I found that Jung accepted flying saucers as factual.

On the one hand, he didn't seem in the least interested in psychological aspects.

On the other, he didn't seem at all interested in factual information relating to the investigation of flying-saucer reports.

When I told Jung that the U

He asked me how I accounted for recent flying saucer reports in Europe—especially a series of sightings along an apparently straight line of flying-saucer flight.

He referred to Donald Keyhoe's book about flying saucers.

I told Jung that, while I had not seen Keyhoe in recent years, I had known him intimately many years ago.

(Keyhoe accompanied me, in another plane, when I made a three-month tour of the United States in the "Spirit of St. Louis," in 1927, under the auspices of the Daniel Guggenheim Fund for the Promotion of Aeronautics. He and I usually occupied the same suite of rooms at the hotels where I stopped.)

his book, cited alleged reports that the British De Havilland Comets which disintegrated in air had been reported hit by "unidentified flying objects."'

I said that I had been in close contact with the De Havilland Company and its engineers at the time, because Pan American Airways had on order and option a number of Comets, and I was a consultant to Pan American in this field.

I told him that the cause of disintegration was fuselage rupture resulting from fatigue and inadequate basic design, and that in my conferences with De Havilland personnel and other engineers concerned, no mention had ever been made of "unidentified flying objects."

I also mentioned to Jung the high-level Pentagon conference cited by Keyhoe, again in the early chapters of his book, to substantiate his claims about the reality of flying saucers. Keyhoe wrote that this conference had been called because of the alarm caused by flying saucers and their sightings, that it was highly secret, and that the officials attending the conference felt the situation was so alarming and serious that the information discussed should be withheld from public knowledge.

I told Jung I had been working closely with the Air Force, as a consultant, at the time, and that Pentagon officials were not alarmed by reports on flying saucers, but astonished at the stories they read about flying saucers in the newspapers.

The conference was called as a result of the plea, "For God's sake, somebody tell us what it's all about." It was not a secret conference.

So far as I could judge, Jung showed not the slightest interest in these facts.

I then described a discussion on flying-saucer reports I had carried on with General Spaatz (an old friend and Chief of the United States Air Force).

I had, laughingly, asked Spaatz how I could persuade one of my sons that the flying-saucer reports he had read in a Reader's Digest article were not true.

Spaatz, in his dryly humorous way, had replied: "Slim, don't you suppose that if there was anything true about this flying-saucer business, you and I would have heard about it by this time?"

To this, Jung replied: There are a great many things going on around this earth that you and General Spaatz don't know about.

Thereafter, I departed from the subject of flying saucers.

I can't believe that Jung was as uninterested in either psychological aspects or facts relating to flying saucers as the Bollingen meeting made it appear to me.

I wonder if there wasn't some reason that day for his not wanting to talk about the subject, even though I can't explain in my own mind what it would be.

I was fascinated by Jung.

One intuitively feels the elements of mysticism and greatness about him—even though they may have been mixed, at times, with elements of charlatanism.

I liked Anne's not unadmiring description of Jung as "an old wizard."

In the highest sense, he seemed like that to me in the wizard setting of lakeside Bollingen.

And in this instance, the "Old Wizard" just didn't open his mind to me on the subject of flying saucers.

It was a great experience for us, that visit with you and Kurt to Bollingen, one Anne and I are deeply grateful for and will never forget.

Jung was such an extraordinary man, surely one of our time's great geniuses.

My admiration and respect for him remain, and I continue to find tremendous stimulation in his writings; but I approach his statements and conclusions with even greater caution than in the past.

I realize I have used the term "fact" loosely, as though the physical and psychological could be completely separated, as though the real and the intangible have no relationship in essence.

In a sense, every concept forms its own reality, and with this sense in mind, I think a more interesting discussion might have taken place with Jung. Charles Lindbergh, C.G. Jung: Interviews and Encounters, Pages 406-409

Carl Jung across the web:

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2.2 February

Carl Jung answers: "can we assume that individual consciousness continues after death?" (2016-02-01 06:36)

[1]

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer.

To put it briefly, it's a question of conscious immortality.

This is a question our Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it's as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware

of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is
absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India.

For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

1928

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end.

The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship.

That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from experience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily preserved for eternity.

But we can assume with great probability that something of our psyche goes on existing.

Whether this part is in itself conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness.

But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare.

For instance, a soldier is shot in the head in combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now

really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis.

Here again we have to depend on dreams that give us a few hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean.

[Two members of the audience then relate examples of the transmigration of souls.]

Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it.

Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

Carl Jung across the web:

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1. http://1.bp.blogspot.com/-s3iXp7LFfDA/Vq80vp2LcBI/AAAAAAAAalA/C94TyzkiuXk/s1600/7death.jpg

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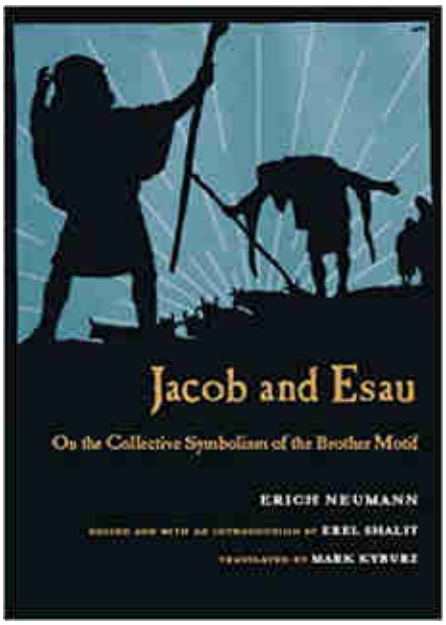
A new Book by Erich Neumann: Jacob & Esau: On the Collective Symbolism of the Brother Motif (2016-02-01 14:59)

[1] 

In 1934, Erich Neumann, considered by many to have been Carl Gustav Jung's foremost disciple, sent Jung a handwritten note: "I will pursue your suggestion of elaborating on the 'Symbolic Contributions' to the Jacob-Esau problem . . . The great difficulty is the rather depressing impossibility of a publication." Now, eighty years later, in Jacob and Esau: On the Collective Symbolism of the Brother Motif, his important work is finally published.

In this newly discovered manuscript, Neumann sowed the seeds of his later works. It provides a window into his original thinking and creative writing regarding the biblical subject of Jacob and Esau and the application of the brother motif to analytical psychology.

[2]

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2. http://www.amazon.com/Jacob-Esau-Collective-Symbolism-Brother-ebook/dp/B01B99T5VK/ref=sr_1_8?s=books&ie=UTF8&qid=1454292522&sr=1-8&keywords=erich+neumann

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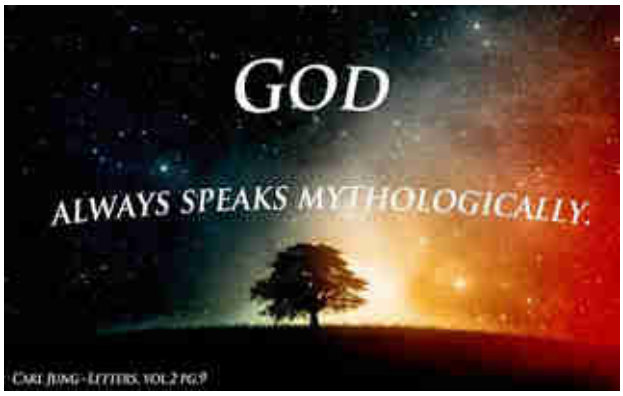
Carl Jung: Strictly speaking, a myth is a historical document. **(2016-02-02 05:54)**

[1]



Question 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth.

Strictly speaking, a myth is a historical document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

1934

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 400o B.C.

What preceded it?

Total darkness.

We just don't know.

And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that's all.

I will give you only one example.

As you know, Christ's genealogical table in the New Testament consists of 3 x 14 names.'

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God's son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn't be found, some invented ones were added—there had to be 14 of them.'

Well, in the case of God's son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy."

Here, then, we have one such trace [of Egyptian influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth.

This is one of the finest examples of mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon being as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue.

Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

1936

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption. Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-373.

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1. http://2.bp.blogspot.com/-BMKZpWgCRgk/VrB8gIvJZOI/AAAAAAAAamg/5PxLNOtv78o/s1600/1myth.jpg

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Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon, (2016-02-03 05:34)

[1]

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages

in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic.

In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche.

QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

1938

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen.

Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it! Carl Jng, C.G. Jung: Interviews and Encounters, Pages 374-375.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/-xbUt1RwnVhw/VrHJcI-h6RI/AAAAAAAAamw/UmEzFFISWbc/s1600/6%2BBut%2Bif%2Bthe%2Bliving.jpg

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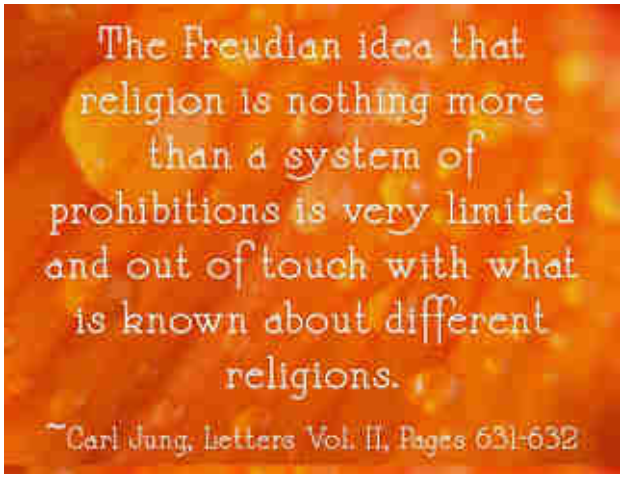
Some Carl Jung Quotations XIX **(2016-02-03 16:43)**

[1]


The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.
~Carl Jung, Letters Vol. II, Pages 631-632

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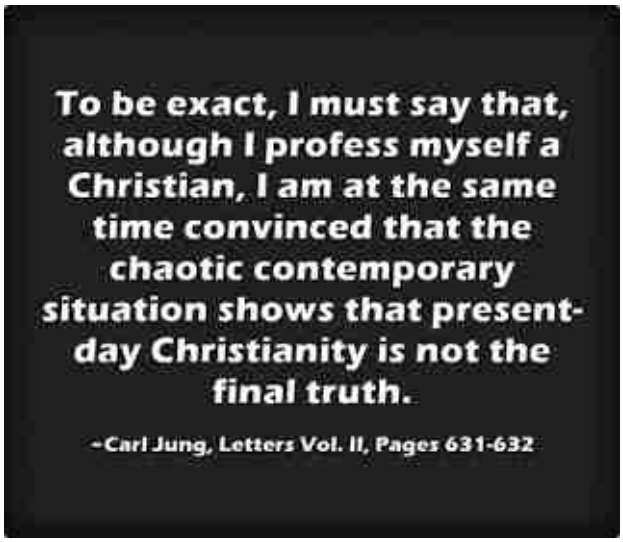
[2]


To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.
~Carl Jung, Letters Vol. II, Pages 631-632

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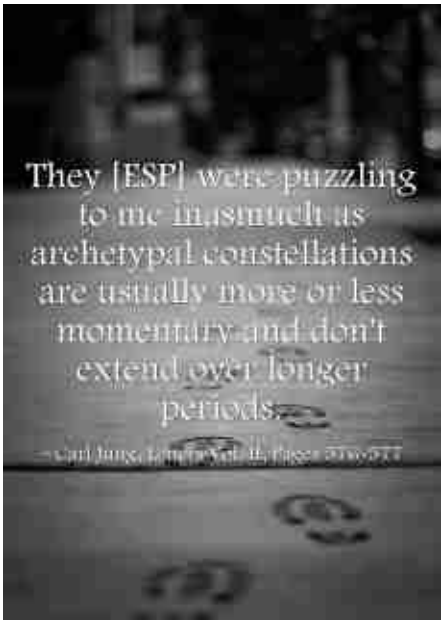
1940

[3] 
They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.

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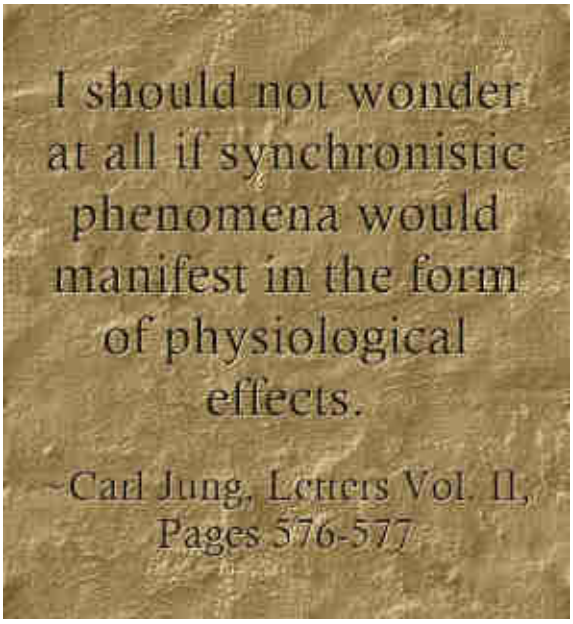
[4] 
I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects.
~Carl Jung, Letters Vol. II, Pages 576-577

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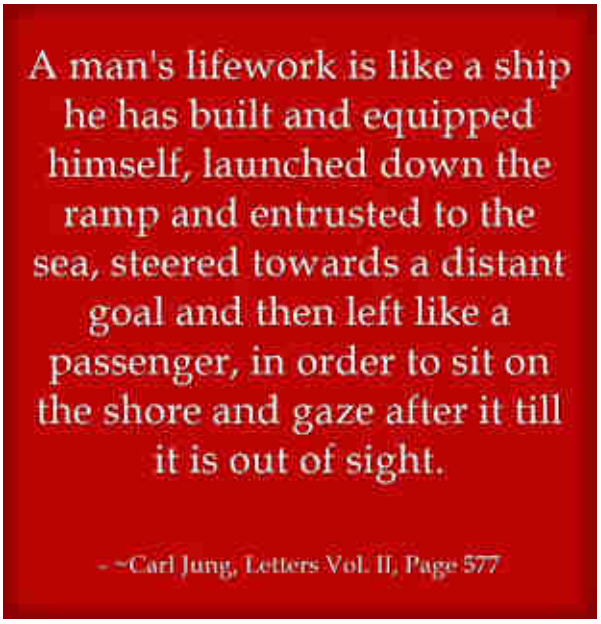
[5] 
A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.
~Carl Jung, Letters Vol. II, Page 577

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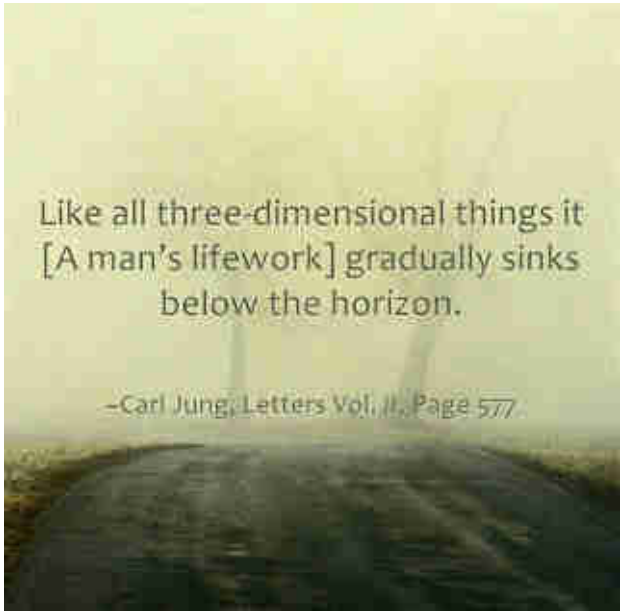
C.G. Jung Letters Vol. II, Page 577

[6]


Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon.
~Carl Jung, Letters Vol. II, Page 577

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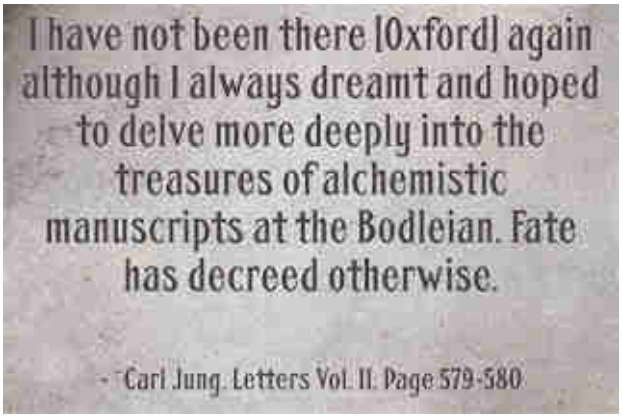
[7]

1942


I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise.
- Carl Jung, Letters Vol. II, Page 579-580

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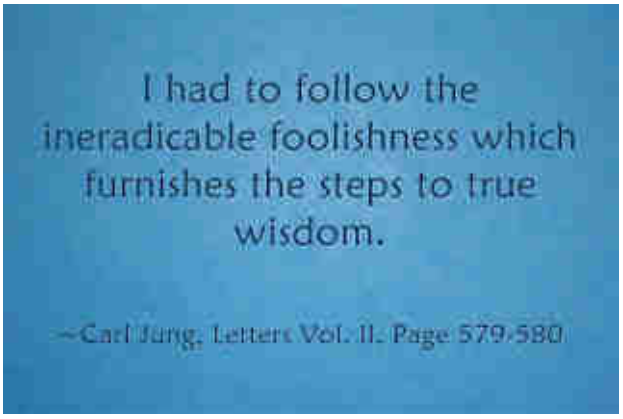
[8]


I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.
~Carl Jung, Letters Vol. II, Page 579-580

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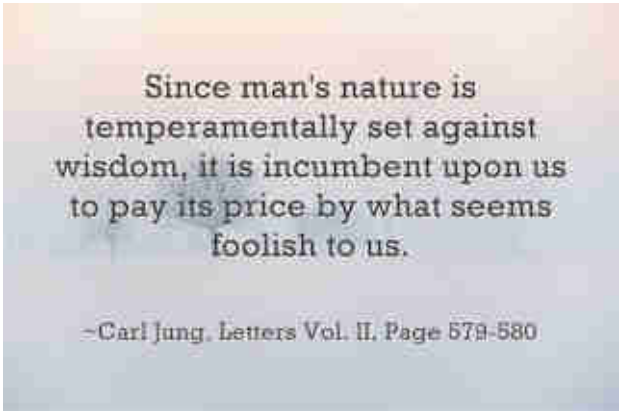
[9]


Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.
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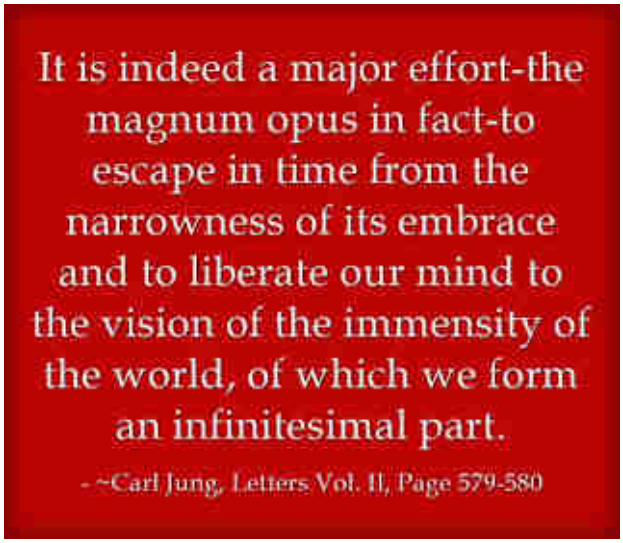
[10]


It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.
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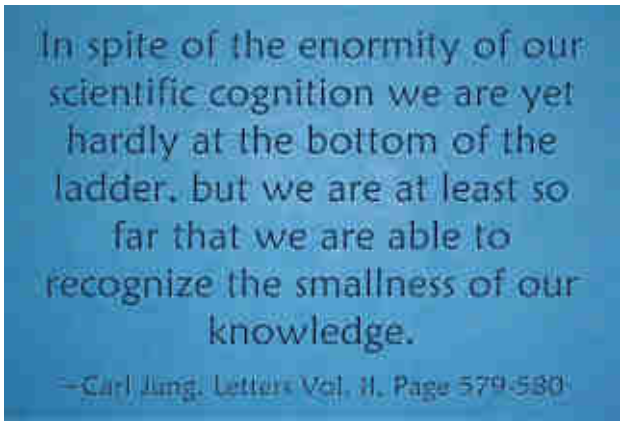
[11]


In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder. but we are at least so far that we are able to recognize the smallness of our knowledge.
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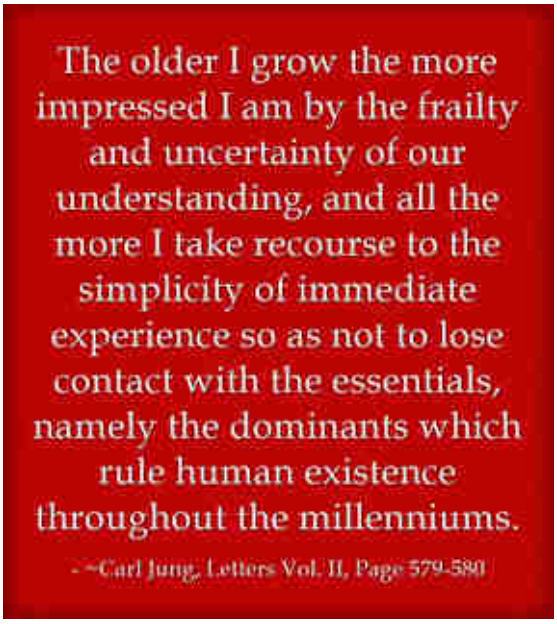
1944

[12] 
The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.
- ~Carl Jung, Letters Vol. II, Page 579-580

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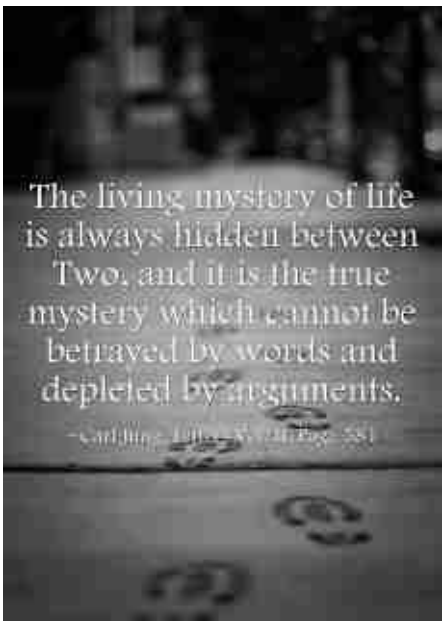
[13] 
The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

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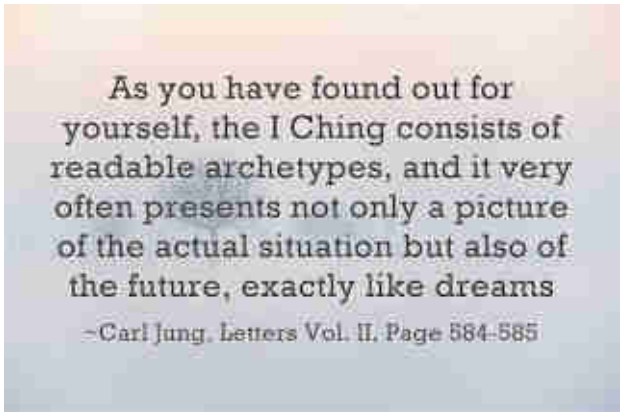
[14]


As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams
~Carl Jung, Letters Vol. II, Page 584-585

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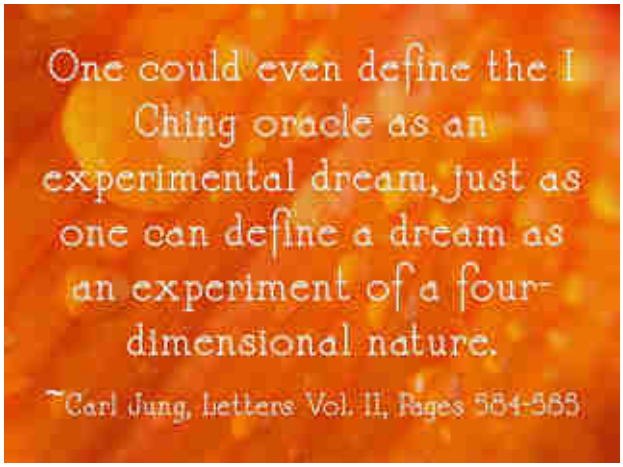
[15]


One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.
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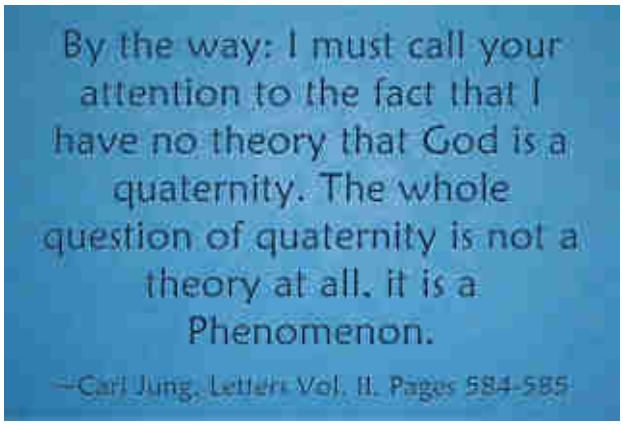
[16]


By the way: I must call your attention to the fact that I have no theory that God is a quaternity. The whole question of quaternity is not a theory at all. it is a Phenomenon.
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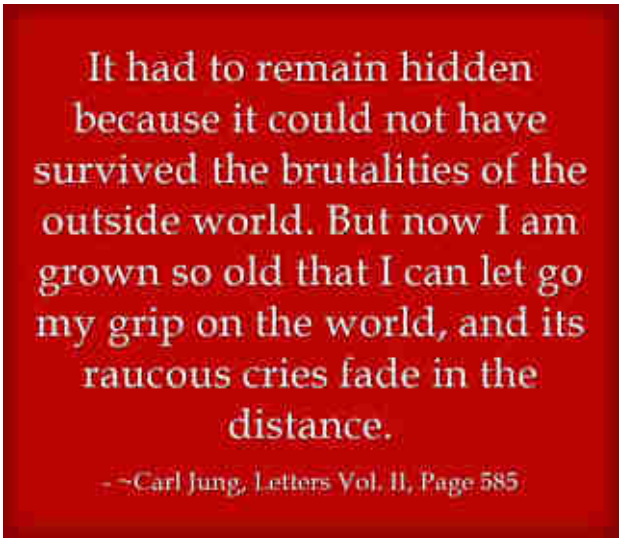
1946

[17]


It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.
- ~Carl Jung, Letters Vol. II, Page 585

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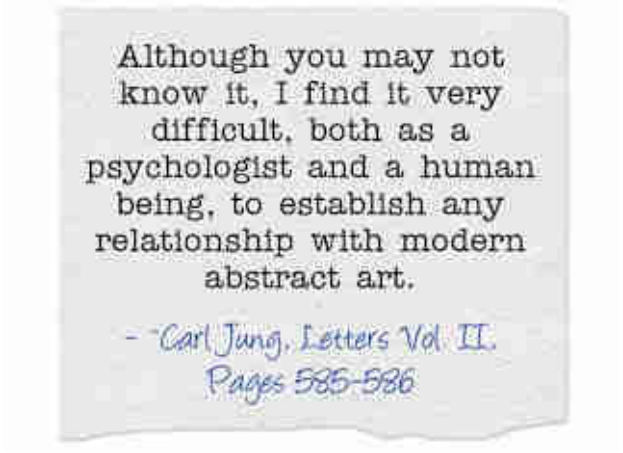
[18]


Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.
- Carl Jung, Letters Vol. II. Pages 585-586

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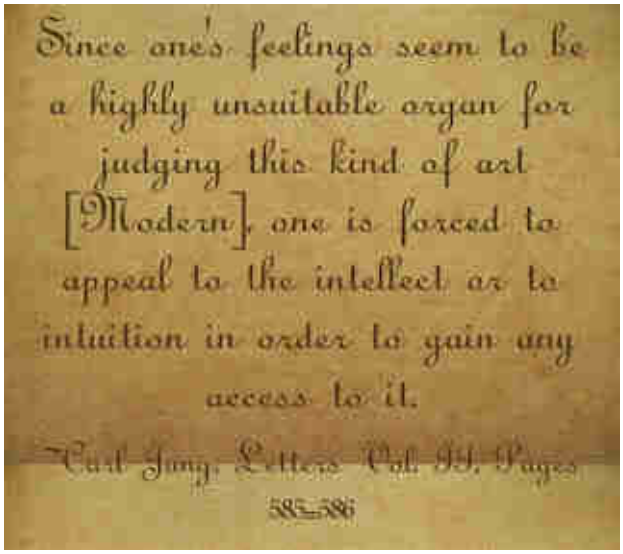
[19]


Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it.
~Carl Jung, Letters Vol. II, Pages 585-586

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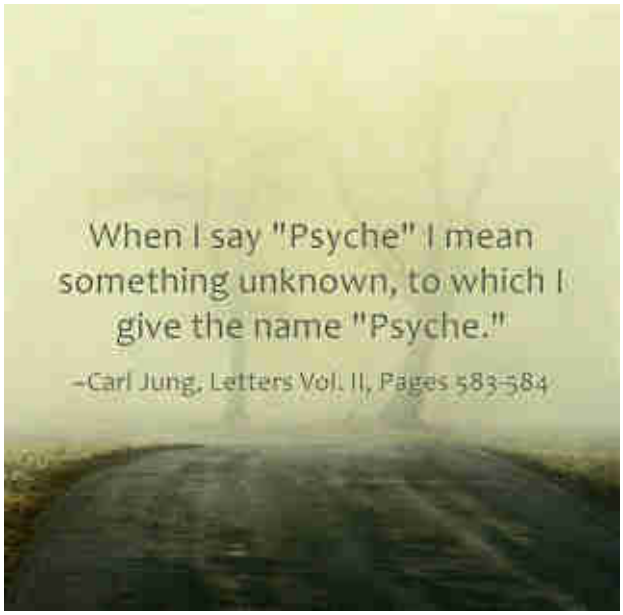
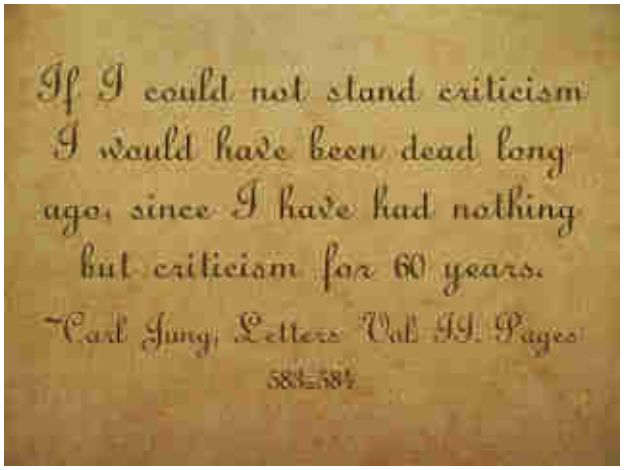
[20]



When I say "Psyche" I mean something unknown, to which I give the name "Psyche." Carl Jung, Letters Vol. II, Pages 583-584

[21]

1948


If I could not stand criticism
I would have been dead long
ago, since I have had nothing
but criticism for 60 years.
~Carl Jung, Letters Vol II. Pages
583-584

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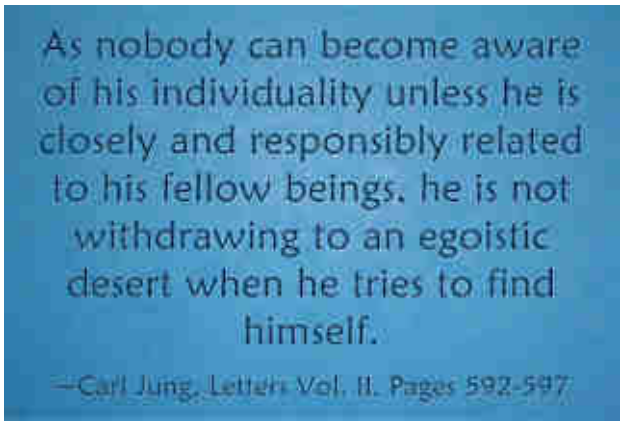
[22]


As nobody can become aware
of his individuality unless he is
closely and responsibly related
to his fellow beings, he is not
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desert when he tries to find
himself.
~Carl Jung, Letters Vol. II. Pages 592-597

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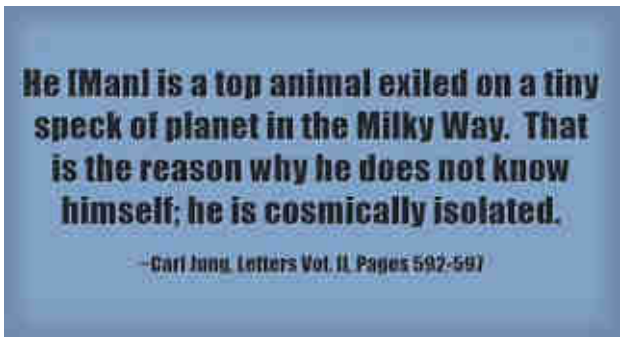
[23]


He [Man] is a top animal exiled on a tiny
speck of planet in the Milky Way. That
is the reason why he does not know
himself; he is cosmically isolated.
~Carl Jung, Letters Vol. II. Pages 592-597

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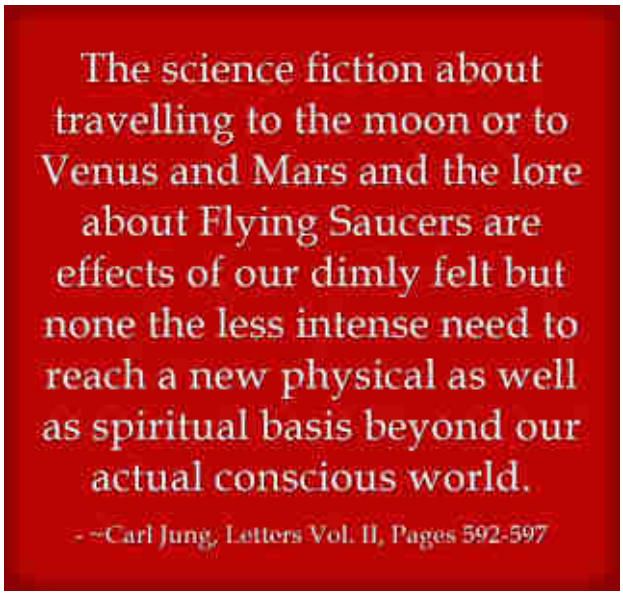
1949

[24]


The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.
- ~Carl Jung, Letters Vol. II, Pages 592-597

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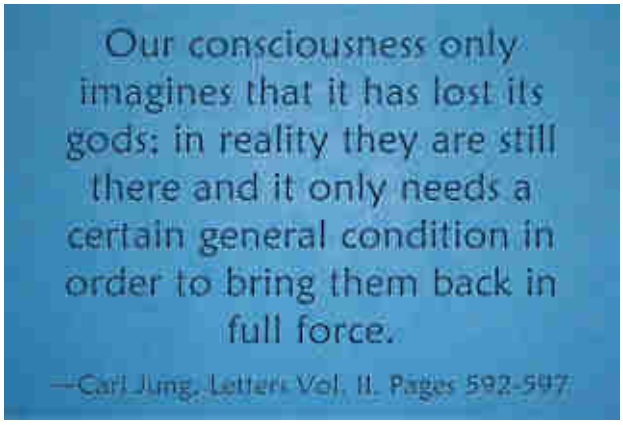
[25]


Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.
—Carl Jung, Letters Vol. II, Pages 592-597

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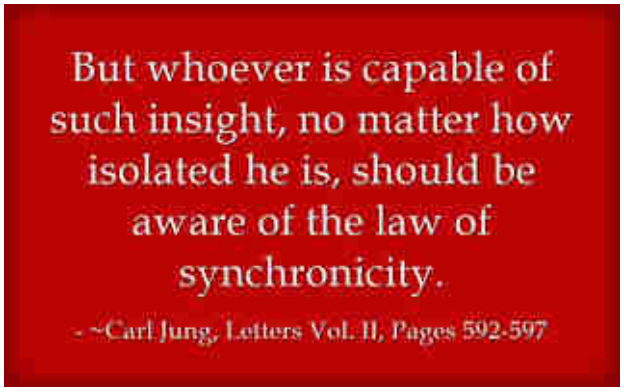
[26]

1950


But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.
- ~Carl Jung, Letters Vol. II, Pages 592-597

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. http://1.bp.blogspot.com/-5ydP_RoTIA8/VrJh42WvamI/AAAAAAAAanE/ktrfd5qVbwY/s1600/aaa.jpg
2. http://2.bp.blogspot.com/-TsNU9NWMzqA/VrJh5DCBxvI/AAAAAAAAanM/fGGSAss3faU/s1600/bbb.jpg
3. http://2.bp.blogspot.com/-5Az2gpHdGGs/VrJh5Pbzs4I/AAAAAAAAanI/0jkOzF0p0E8/s1600/ccc.jpg
4. http://2.bp.blogspot.com/-piC6Fc8zQWU/VrJh65Lum9I/AAAAAAAAanQ/di0MdTG624E/s1600/ddd.jpg
5. http://1.bp.blogspot.com/-vKFOp6g26NY/VrJh7fvFCKI/AAAAAAAAanU/hob-AbFyPi4/s1600/eee.jpg
6. http://3.bp.blogspot.com/-a5NV9dGogF8/VrJh7QyCU2I/AAAAAAAAanY/t-uAV9Q9Exo/s1600/fff.jpg
7. http://2.bp.blogspot.com/-x43LS5MmKE0/VrJh8CJio0I/AAAAAAAAanc/o0EnkHKq0SI/s1600/ggg.jpg
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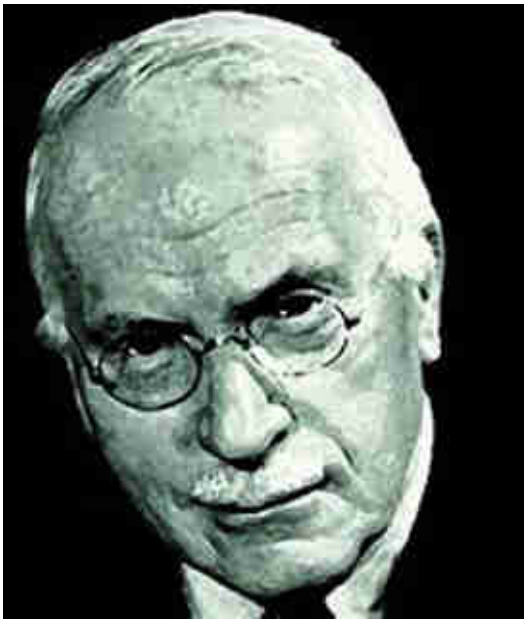
Carl Jung response to: Will you not answer a few questions about the most important accusations against you, (2016-02-04 05:21)

[1] 

[Carl Jung response to: Will you not answer a few questions about the most important accusations against you,]

ON THE ATTACK IN THE "SATURDAY REVIEW OF LITERATURE"

In 1948 the Bollingen Foundation, which had been formed three years earlier, donated funds at the request of the Library of Congress to establish an annual prize in poetry. The Library named it the Bollingen Prize in Poetry and designated the Fellows in American Letters of the Library as its jury of award. In February 1949 the Library announced that the first annual award had been made, on the recommendation of the Fellows, to Ezra Pound. Pound at that time was under indictment for treason, being charged with propagandistic activities in support of the enemy during the War; and, having been judged insane by a medical board, he had been confined in a government mental hospital.

At first, the reactions to the award were relatively mild, but in June, a poet and critic, Robert Hillyer, published

two articles in the Saturday Review of Literature that arbitrarily dragged Jung into the controversy, through the Foundation's interest in his work, and presented him as a Nazi and anti-Semite and part of a conspiracy to prepare for "a new authoritarianism." The affair has been well documented in a booklet, The Case Against "The Saturday Review of Literature," published by the magazine Poetry (Chicago), in October 1949.

Carol Baumann, an American pupil of Jung's residing in Switzerland, felt that it was "high time that Jung's own voice be heard, and I therefore asked for an interview." It was published in the Bulletin of the Analytical Psychology Club of New York (a mimeographed private publication), December 1949.

Carol Baumann: (Dr. Jung received me in his garden at Kusnacht, and we sat at a round stone table in the shade of a circle of great trees. I had already sent Dr. Jung a list of the quotations which had been cited against him, and he glanced through these again.)

Dr. Jung: When people have jumped to false conclusions they often prefer to cling to their prejudices. There is little use in answering people who wish to misunderstand, for they are
not interested in ascertaining the objective truth.

Dr. Baumann: Yes, but many readers are mystified by the general uproar. Will you not answer a few questions about the most important accusations against you, to make your viewpoint clear to those who are really interested in learning the truth?

Carl Jung: It must be clear to anyone who has read any of my books that I never have been a Nazi sympathizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation,
or rearrangement of what I have written can alter the record of my true point of view.

Nearly every one of these passages has been tampered with, either by malice or by ignorance.

Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge of anti-Semitism.

Let us take the most important misquotation (SRL, June i) : "The Jew is a relative nomad, never has had and never will have his own culture. . . . The Aryan unconscious is a higher unconscious than the Jewish."

It is significant that when the full context is read, these phrases acquire exactly the opposite meaning from that attributed to them by the "researchers."

These mistranslated phrases have been taken from a paper entitled "On the Present Situation of Psychotherapy," which appeared in the Zentralblatt fur Psychotherapie (Vol. 7, Nos. 1 and 2).

An extensive presentation of the main points in this paper has been printed in a thirty two page article by Dr. Ernest Harms: "Carl Gustav Jung—Defender of Freud and the Jews" (Psychiatric Quarterly,
April, 1946).'

In order to evaluate the meaning of these questionable phrases, I will give you the whole paragraph in which they appear:

"In consequence of their more than twice as ancient culture, they (the Jews) are vastly more conscious of human weaknesses and inferiorities and therefore much less vulnerable in this respect than we are ourselves.

They also owe to the experience of ancient culture the ability to live consciously in benevolent, friendly and

tolerant neighborhood with their own defects, while we are still too young to have no illusions about ourselves. . . . The Jew, as a member of a race whose culture is about 3,000 years old, like the educated Chinese, is psychologically conscious in wider areas than we are. . . .

The Jew, as relatively a nomad, never has produced, and presumably never will produce a culture of his own since all his instincts and gifts require a more or less civilized host-people for their development.

Therefore, the Jewish race as a whole has, according to my experience, an unconscious which can only conditionally be compared to the Aryan.

Aside from certain creative individuals, the average Jew is already much too conscious and differentiated to be pregnant with the tensions of the unborn future.

The Aryan unconscious has a higher potential than the Jewish; that is the advantage and the disadvantage of a youthfulness not yet fully estranged from barbarism."

Since this article was to be printed in Germany (in 1934) I had to write in a somewhat veiled manner, but to anyone in his senses the meaning should be clear.

I had to help these people. It had to be made clear that I, an Aryan outside Germany, stood for a scientific approach to psychotherapy.

That was the point!

I cannot see anything in the least anti-Semitic in this statement.

It is simply an appraisal of certain psychological differences in background, and in point of fact it is complimentary to the Jews to point out that they are in general more conscious and differentiated than the average Aryan, who has remained close to barbarism!

And it is an historical fact that the Jews have shown a remarkable ability to become carriers of the cultures in all lands where they have spread.

This shows a high degree of civilization, and such adaptability is a matter for admiration.

Some people show a funny kind of resentment when one speaks of differences in psychology—but one must admit that different nationalities and different races have different outlooks and different psychologies.

Take the difference between the French and the English, or for that matter, between the English and the Americans!

There is a marked difference in psychology everywhere.

Only an idiot can not see it.

It is too ridiculous to be so hypersensitive about such things.

They are facts of experience not to be ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-195

1954

Carol Baumann: What can you say about the quotation: "The American presents to us a strange picture: a European with Negro mannerisms and an Indian soul"?

Carl Jung: This must be taken from a popular interview back in 1930 or thereabouts.

The psychology of the unconscious does not lend itself to popular treatment.

It is too easily misunderstood—all the more so when journalists try to make a sensational splash.

Such an isolated bald statement naturally reads like blatant nonsense to anyone familiar with the workings of the unconscious mind.

Before one can make any sense out of such a statement one needs to know how we can be influenced through the unconscious.

I can just as well speak of the primitive contents of the European unconscious.

There is no critical slur in these things. Indeed, for a wide awake person, the primitive contents may often prove to be a source of renewal.

The American unconscious is highly interesting, because it contains more varied elements and has a higher tension, owing to the melting-pot and the transplantation to a primitive soil, which caused a break in the traditional background of the Europeans who became Americans. On the other hand,

Americans are in a way more highly civilized than Europeans, and on the other hand their wellspring of life energy reaches greater depths.

The American unconscious contains an immense number of possibilities.

I cannot pretend to have attained a comprehensive view of it, and even that view which I have can not be compressed into a few sentences for an interview.

Carol Baumann: Mr. Hillyer claims that in 1936 you said that "Hitler's new order in Germany seemed to offer the only hope of Europe."'

Dr. Jung: Many Americans asked me what I thought about Hitler and his ideas, in the autumn of 1936, and I always expressed concern for the future of Europe.

It is not true that I ever admired Hitler. However, in the early years, before the power devil finally took the upper hand with Hitler, he brought about many reforms and to a certain extent served the German people constructively.

I may have said something of this kind as well as talking of the dangers ahead, which I had already written about.

If I state an historical fact people immediately jump to the conclusion that that implies admiration!

The mockery of it!

My whole life work is based on the psychology of the individual, and his responsibility both to himself and his

milieu.

Mass movements swallow individuals wholesale, and an individual who thus loses his identity has lost his soul.

Such a widespread phenomenon has well-nigh destroyed our civilization, and the danger is by no means over yet!

Hitler became the mouthpiece of all the undercurrents seething in the German people.

This fact was aptly expressed by the oft-repeated phrase that Hitler followed his intuition with the false "assurance and accuracy of a sleepwalker"—until he came to the edge of the precipice from which there was no escape. In my paper on "Wotan"' I described how the wind god of old provided a very apt picture of the force which seized on the German people, stirring up the long-buried barbaric past.

I wrote this article in 1936 as a warning for those who could understand its implications.

When the unconscious of a whole people is stirred to such an extent, and there is no conscious and responsible leader to canalize the released forces, then the devil takes hold and the destructive forces rush headlong to their final destruction, but only after half destroying the world around them.

That is the tragedy.

Anyone who takes the trouble to read what I wrote both before and during the war will find my real views concerning mass psychology and its dangers, but my warning voice was not heard.

Carol Baumann: Can you say anything about the work of your Jewish followers?

Dr. Jung: There is plenty of evidence of their friendly collaboration with me.

Dr. Gerhard Adler, in London, has continually defended me against the accusation of anti-Semitism.

Dr. Ernest Harms, in America, as I already mentioned, painstakingly wrote up the true history of my connection with the Zentralblatt.

He, incidentally, studied with both Freud and myself, but does not count himself as belonging to either school.

Dr. Erich Neumann, of Tel Aviv, has written several books based on his study of my psychological views.

There are many others I might mention, and, as you know, there is a large group of Jewish pupils here in Zurich.

Carol Baumann: The fact that you accepted the editorship of the Zentralblatt far Psychotherapie and the honorary chairmanship of the International Society for Psychotherapy, in 1933, has greatly influenced Americans against you. Could you say something about this?

Dr. Jung: An objective review of the facts concerning this critical period in the history of European psychotherapy, and the motives which led me to try to save an international scientific organization of physicians, has been written by Dr. Harms, as I just said.

I can add little to what he has written.

1956

However, I may sum up that when I, as a Swiss, accepted this position it was my aim to preserve a spirit of scientific cooperation among all European doctors in face of the Nazi anti-Semitism then first raising its head.

It was impossible to fight the Nazi intolerance openly without endangering the position of all German doctors, and of German Jewish doctors in particular.

But I did what I could as quietly as possible, and succeeded in getting a special paragraph adopted by the international society, whereby German Jewish physicians (who were barred from membership in the
German branch society) could individually become members of the international organization.

Thus they were able to become full members with equal rights.

Later, when through the influence of the Nazis, Dr. M.H. Goring (a cousin of Hermann Goring) became co-editor of the Zentralblatt, and other Nazi doctors were foisted upon us (in 1936 and '37) my position gradually became untenable.

During this fateful time the Nazis played double with my name.

On the one hand, my name was placed on their black list on account of various things I had written which they could not swallow, as, for instance, my lecture on the "Theory of Complexes," held in Bad Nauheim in May 1934, in which I paid tribute to Freud.

Still later, my Swiss publisher received news that my books were banned and destroyed.

On the other hand, the Nazis were only too pleased to publicize my name, as a Swiss feather in their caps, in an effort to prop their waning reputation in the eyes of the world.

Many false and conflicting rumors were circulated about me: that I was anti-Semitic, that I was a Jew, that I was Hitler's doctor, etc., etc.

The fact that my name became associated with Goring's on the Zentralblatt editorial board naturally put me in an increasingly false position, especially when he printed his famous pronouncement about Mein Kampf.

This was inserted in the Zentralblatt without my consent, and I had not laid eyes on the manuscript before it appeared in print.

Of course this statement represented the point of view of the German society only, never of the international society as a whole.

Since the Zentralblatt was published inside of Germany, the Nazis enforced their influence whenever they could.

The task which I had accepted, namely the preservation Alf a non-political international society, finally became too heavy a burden and in fact an impossible undertaking.

In the meantime, I attempted to do my duty in this respect as any other decent man would have done in my place.

Several times I wanted to withdraw and I attempted to resign, but at the urgent request of the English and Dutch representatives, who begged me "for the sake of the whole organization to stay on,"

I stayed on. You cannot quit people when they are in a hole.

It has helped many people that I stuck to my post.

One can say it was a foolish idealism which caused me to stand by, but it seemed to me unfair to all the people clinging to me to leave them in the lurch.

My standpoint was: I'm not a rat which runs from a sinking ship; and so I did not actually resign until the end of 1939, when the war began and I could be of no further use.

Then all international communications were disrupted.

I have never desired to get involved in political events, but as a troubled Swiss onlooker and a conscientious psychological observer, I have naturally had certain reactions to the disturbing events of the time we live in.

I might add that in 1941 I delivered a lecture before a meeting of Swiss psychotherapists entitled "Psychotherapy Today"' in which I condemned the totalitarian state at a time when the victorious
panzer divisions were barely sixty-five miles away, and I knew the Nazis planned to make short work of me when and if they crossed the Swiss border. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-200.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: OSS Secret Agent 488 **(2016-02-04 17:07)**

[1]

[Carl Jung's letter to Allen W. Dulles]

To: Allen W. Dulles

My dear Dulles 11 February 1945

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda began to interest me.

German propaganda tries inevitably to hollow out a moral hole with the hope of an eventual collapse.

A better propaganda appeals to the moral strength and not to the feebleness of the enemy.

As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower's proclamations to the German people.

These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.

Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.

They fill up the hole of moral inferiority, which is infinitely better propaganda than destructive insinuations.

General Eisenhower certainly should be congratulated.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: Interview on Radio Berlin in 1933 (2016-02-05 05:56)

AN INTERVIEW ON RADIO BERLIN

On June 21, 1933, Jung accepted the presidency of the Oberstaatliche Arztliche Gesellschaft fur Psychotherapie (International Medical Society for Psychotherapy), which united national societies in Denmark, Germany, Great Britain, Holland, Sweden, and Switzerland and had its headquarters in Zurich.

Though Jewish and other anti-Nazi members had been expelled ,from the German national society, Jung as president enabled them to become members of the International Society.

Thus has Jung's leadership been defended by his followers, while his adversaries have attacked his participation in a Society that had links with Nazi Germany.

The issue has been, and still is, warmly debated.

A document of the time is an interview with Jung by Dr. Adolf Weizsacker, a German neurologist and psychiatrist who had previously been his pupil.

It was recorded and broadcast by Radio Berlin on June 26, 1933.

1960

On the same date Jung began a seminar on dreams, given to a group of analytical psychologists in Berlin, which continued for five days. Its members included at least four analysts who subsequently left Nazi Germany; Gerhard Adler, who settled in London; and James Kirsch, Hilde Silber (Kirsch), and Max Zeller, who settled in Los Angeles, California.

A transcript of the lectures that Jung gave in the seminar and of the radio interview has long been extant in mimeographed form.

Today we have particular pleasure in welcoming to our studio the most progressive psychologist of modern times, Dr. Carl Gustav Jung of Zurich. Dr. Jung is at present in Berlin giving a course of lectures, and he has kindly expressed his willingness to answer a number of questions bearing on contemporary problems.

From this you will see that there is a school of modern psychology which is fundamentally constructive.

We all know very well that psychology and analysis for their own sakes have rightly become suspect nowadays.

We are tired of this continual probing and breaking down along intellectual lines, and it is fortunate for us that there is one psychologist who approaches the human psyche in an entirely different way from the other well known psychologies or psychotherapies, especially Freudian psychoanalysis.

Dr. Jung comes from a Protestant parsonage in Basel.

That is important.

It puts his whole approach to man on a different footing from that of Freud and Adler.

The crucial thing about this psychology is that Dr. Jung does not tear to pieces and destroy the immediacy of our psychic life, the creative element which has always played the decisive role in the history of the German mind, but approaches it with deep reverence and does not devalue it, letting himself be guided in the practical treatment of conflicts or neuroses by the positive and constructive forces which lie dormant in the unconscious psychic life of every man and can be awakened.

Hence his psychology is not intellectual but is imbued with vision; it seeks to strengthen the positive forces in man and does not stop at triumphantly laying bare the negative elements, since that brings nothing
really new into the life of the individual or of the community.

Permit me now, Dr. Jung, to put a number of questions to you and to ask you to answer them, which you can as a Swiss, with a certain detachment, and as a psychologist, with great experience of the human psyche.

I would like to ask you, first, whether there is in your psychological experience a decisive difference between the psychic situation of the Germans and that of Western Europeans and wherein this difference consists?

The fact of the matter is that we are at the moment surrounded by the deepest misunderstandings, and it would interest us to hear, quite briefly, what you think might be the cause of these misunderstandings,
and whether the differences between our nature and theirs are so great as to make these misunderstandings comprehensible to us.

Dr. Jung: There is indeed an enormous difference between the psychic attitude of the Germans and that of

Western Europeans.

The nationalism that Western Europeans know seems to them a kind of chauvinism, and they cannot understand how it is that in Germany it has become a nation-building force, because nationalism for them still means their own brand of chauvinism.

This peculiarity of the Germans can be explained only by the youthfulness of the German nation.

Their enthusiasm for the reconstruction of the German community remains incomprehensible to Western Europeans because this necessity no longer exists for them in the same degree, since they achieved national unity in earlier centuries and in other forms.

Question: Yes, and now I would like to ask a second question which is extraordinarily important for us, because the new turn of events in Germany is being led by the younger generation.
How do you explain the assurance of German youth in pursuit of their visionary goal, and what is the significance of the fact that the older generation cannot quite rid themselves of a kind of reserve even though they would very much like simply to affirm what is happening? What in your view should be done in order to bridge over this hopeless gulf between the generations, which deepens still further the cleavage in our German nationhood? What is the cause of it all?

Dr. Jung: The assurance of German youth in pursuit of their goal seems something quite natural to me.

In times of tremendous movement and change it is only to be expected that youth will seize the helm, because they alone have the daring and drive and sense of adventure.

After all, it's their future that's at stake.

It is their venture and their experiment.

The older generation naturally takes a back place and they should possess enough experience of life to be able to go along with this necessary course of events.

They too had their time, once.

The gulf between the older and younger generation is due precisely to the fact that the older generation did not go along with the times and, instead of foreseeing it, was overtaken by the storm of a new epoch.

But that is not by any means specific of the Germans.

It is something you can observe in all countries at the present time.

The older generation have immense difficulty in finding their way about in a new world.

Political changes go hand in hand with all sorts of other changes in art, philosophy, in our religious views.

Everywhere the wind of change is blowing.

And I come very much into contact with people of the older generation who have confessed to me that they have little real understanding of the new time and the utmost difficulty in finding their way about.

1962

Many of them even turn directly to me for advice for with a little psychology one can understand these things.

With a little psychological knowledge, too, it would have been possible to foresee the changes.

But the older generation has, I am bound to say, committed the unforgivable , mistake of overlooking the real man in favor of an abstract idea of man.

This error hangs together with the false intellectualism that characterized the whole nineteenth century.

Question: Thank you, Dr. Jung. We have now heard something of your attitude to the more general problems of the situation as a whole. I would like now to ask some more specific questions about your psychology. What in your view is the position of psychology in general at the present day? What is its task in such a time of activity?

Dr. Jung: It is just because we live in an active and responsible time that we need more consciousness and self-reflection.

In a time like ours, when tremendous political and social movements are afoot, I as a psychologist am very often turned to, as I have said, by people who feel the need for psychic orientation.

This need reflects a sound instinct.

When general confusion reigns, as it does in Europe today, when there is a widespread splintering of opinions, there instinctively arises in us a need for a common Weltanschauung I would say, which allows us to take a unitary view of things and discern the inner meaning of the whole movement.

If we do not succeed in getting this view, it may easily happen that we are as it were unconsciously swept along by events.

For mass movements have the peculiarity of overpowering the individual by mass suggestion and making him unconscious.

The political or social movement gains nothing by this when it has swarms of hypnotized camp followers.

On the contrary there is the danger of equally great disillusion on awaking from the hypnosis.

It is therefore of the greatest value for mass movements to possess adherents who follow not from unconscious compulsion but from conscious conviction.

But this conscious conviction can be based only on a Weltanschauung.

Question: And you think, if I understand you correctly, that such a Weltanschauung can in certain cases best be acquired with the help of psychology—your psychology—so that people can stand firm inwardly in order to work successfully and surely in the outer world, because otherwise their unconscious impulses, moods, and I don't know what, can obtrude themselves in their outward activities.
You see, the fact is that in Germany today psychology is suspect in many quarters precisely because it is concerned with the self-development of the so-called individual, and so they suspect this
famous parlor individualism or individualism deluxe of belonging to an age which is now really over for us. So I would like to ask you: How, just at the present time, when the collective forces of the whole community have taken the lead in molding our way of life, how are we to assess the efforts of psychology in the practical role it would have to play for the whole of life and the whole community?

Dr. Jung: The self-development of the individual is especially necessary in our time.

When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose.

Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement.

As Hitler said recently, the leader must be able to be alone and must have the courage to go his own way.

But if he doesn't know himself, how is he to lead others?

That is why, the true leader is always one who has the courage to be himself, and can look not only others in the eye but above all himself.

Now I come to something quite specific. What difference—though I have already stressed this a little at the beginning—what difference is there between a psychology like yours, imbued with vision, and the psychologies of Freud and Adler, which are built entirely on an intellectual basis?

Dr. Jung: It is, you see, one of the finest privileges of the German mind to let the whole of creation, in all its inexhaustible diversity, work upon it without preconceptions.

But with Freud as well as with Adler a particular individual standpoint—for instance, sexuality or the striving for power—is set up as a critique against the totality of the phenomenal world.

In this way a part of the phenomenon is isolated from the whole and broken down into smaller and smaller fragments, until the sense that dwells only in the whole is distorted into nonsense, and the beauty that is proper only to the whole is reduced to absurdity.

I could never take kindly to this hostility to life.

Question: I am particularly grateful to you, Dr. Jung, for that answer I think it will act on many of us like a liberation. In conclusion, I still have a question that is of particular concern to us today, and that is the question of leadership. From your psychological experience, have you anything to say about the idea of personal leadership and of a leading elite that is now acknowledged in Germany, in contradistinction
to an elected government dependent on the opinion of the masses as evolved in Western Europe?

Dr. Jung: Today we are living in a time of barbarian invasions, but they take place inwardly in the psyche of the people.

It is a breaking of the nations.

Times of mass movement are always times of leadership.

Every movement culminates organically in a leader, who embodies in his whole being the meaning and purpose of the popular movement.

He is an incarnation of the nation's psyche and its mouthpiece.

He is the spearhead of the phalanx of the whole people in motion.

1964

The need of the whole always calls forth a leader, regardless the form a state may take.

Only in times of aimless quiescence does the aimless conversation of parliamentary deliberations drone on, which always demonstrates the absence of a stirring in the depths or of a definite emergency;
even the most peaceable government in Europe, the Swiss Bundesrat, is in times of emergency invested with extraordinary powers, democracy or no democracy.

It is perfectly natural that a leader should stand at the head of an elite, which in earlier centuries was formed by the nobility.

The nobility belies the law of the nature in the blood and exclusiveness of the race. Western Europe doesn't understand the special psychic emergency of the young German nation because it does not find itself in the same situation either historically or psychologically.

Commentator: Thank you, Dr. Jung, for answering these questions so readily, and also for the gist of your answers, which will surely be of the greatest import for many of our listeners. The fact is that we are living today in a phase of reconstruction where everything depends on inwardly consolidating what has been achieved and building it into the psyche of the individual. For this purpose we need, if I may express
my personal opinion, leaders like you, who really know something about the psyche, the German psyche, and whose psychology is not just intellectual chatter but a living knowledge of human beings.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 59-66

Footnotes:

1. Jung's statements and speeches as president of the Society and its various international congresses and editor of its organ, Zentralblatt fur Psychotherapie and ihre Grenzgebiete (Leipzig), are printed in
an appendix to CW 10.

For historical accounts, see Ernest Harms, "Carl Gustav Jung—Defender of Freud and the Jews," Psychiatric Quarterly (Utica, N.Y.), April 2946, and Aniela Jaffe, "C. G. Jung and National Socialism," in her From the Life and Work of C. G. Jung, tr. R.F.C. Hull (New York, 1971).

Also see Jung's letter to James Kirsch, 26 May 1934, in Letters, ed. Adler, vol. r, and below, "On the Attack in the Saturday Review of Literature," pp. 192ff.

2. For a firsthand account of the seminar by another of its members and a discussion of Jung's "dim view of the new government and the prospects for Germany" during that visit to Berlin, see Barbara Hannah, Jung: His Life and Work (New York, 1976), PP. 209-21 3.

[1]

Carl Jung across the web:

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1. https://1.bp.blogspot.com/-2erqz_Lby8w/VrRxd7zvr7I/AAAAAAAAapc/uZyguewL_Ek/s1600/6%2BBerlin%2BInterview.jpg

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Carl Jung: The pilgrim's way is spiked with thorns everywhere, (2016-02-05 16:25)

[1]

1966

To the Rev. John A. Sanford

Dear Mr. Sanford, 10 March 1961

Thank you very much for kindly sending me your sermon.

I have read it with interest and pleasure.

It is a historical event, as you are so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard if you are only humble enough.

The example you give is very beautiful and meaningful, as it shows the benevolent intention and the meaningful allusion to a continuation of our existence-two important postulates of the Christian creed.

The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants.

Even if confession is a relatively poor version of the cura the Catholic Church knows at least the function of the directeur de conscience, a highly i mportant function which is unknown to the Protestants.

I admire your courage and sincerely hope that you will not become too unpopular for mentioning a topic so heartily hated and despised by most of the theologians.

This is so at least over here.

There are only single individuals who risk the fight for survival.

The pilgrim's way is spiked with thorns everywhere, even if he is a good Christian, or just therefore.

My best wishes!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 630

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1. https://2.bp.blogspot.com/-U46VsE93Sk/VrUE6aV4qsI/AAAAAAAAapw/GVQojFXs5rU/s1600/2samfprd.jpg

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Carl Jung: THREE VERSIONS OF A PRESS CONFERENCE IN VIENNA (2016-02-06 06:11)

[1]

Jung was invited to lecture at the prestigious Kulturbund, in Vienna, on February 22, 1928, and a day or two earlier he was interviewed—simultaneously, it appears—by several representatives of the Vienna press.

On February 21, different reports appeared in as many newspapers, and three of them are given here.

Though certain themes recur in each article, the reporters seized on different aspects of Jung's comments and expressed them in different terms.

The reports are complementary, each supplying details the others lack, but it is doubtful whether any of them reproduced Jung's actual words.

The Kulturbund was a cultural society that sponsored lectures by many European writers, scientists, and political figures, and the invitation to lecture had come from its executive vice-president, Jolande Jacobi (189o-1973).

In 1938, after the Nazi occupation of Austria, Dr. Jacobi emigrated to Zurich, became a leading pupil of Jung, and was one of the founders of the C. G. Jung Institute.

I. THE REALM OF THE UNCONSCIOUS

Dr. Jung: Coming back to Vienna again after some eighteen years' absence' is coming back to the city from which the fame of Sigmund Freud has radiated into the world.

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.

Vienna also means for me re-encountering a doctor whose theories have very close and important connections and affinities with my own system.

I mean Dr. Bernhard Aschner, whose Konstitutionslehre and Humoralpathologie have a psychic analogue in my system of psychoanalysis.

In the nineteenth century, the century of technology and exact science, we strayed very far from the intuition of earlier periods in history.

Purely intellectualistic, analytical, atomistic, and mechanistic thinking has, in my opinion, landed us in a cul de sac, since analysis also requires synthesis and intuition.

The humoral pathology of Aschner, who, incidentally, has rediscovered medical techniques based predominantly on intuition through his translation of Paracelsus, is for me a proof that the most important insights into body and mind can be gained by ways that are not purely rationalistic.

It is difficult for me to outline the special features of my teachings in a few words.

For me the essential thing is the investigation of the unconscious.

Whereas Freud holds that in order to cure the neuroses, all as you know he derives from sexual roots, it is sufficient to make the unconscious conscious, I maintain that it is necessary to coordinate with consciousness the activities streaming out of the matrix of the unconscious.

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them.

In the case of a neurotic businessman, for example, I might be able to show that his neurosis due to his unfulfilled artistic inclinations.

By examining his dreams, I shall now find out what his special gift is, and the most satisfying cures can be obtained if you can get the neurotic businessman—to stick to this example—to write poems, paint pictures, or compose songs.

It maybe that artistically speaking these works are completely worthless, but for their creator they have an immense subjective value.

Developing fantasy means perfecting our humanity.

In this connection I regard religious ideas as of the most importance, by which I do not, of course, mean any particular creed.

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.

1969

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

My travels into the interior of Africa and to New Mexico gave me an opportunity to make a thorough study of the manifestations of the unconscious among primitive peoples.

I was able to convince myself that religious ideas are inborn in them, and that religions should not be regarded in any sense as neurotic products, as is now asserted in certain quarters.

I still remember two natives with whom I climbed a mountain ten thousand feet high in East Africa.

During the night they were trembling with fear, and when I asked the cause of their agitation, one of them answered: "Everything is full of spirits."

On Wednesday evening I am going to speak in the Kulturbund on "The Structure of the Psyche."'

I shall discuss the nature of thinking, feeling, of sensation and intuition, of the will, of instinct, and of the fantasies arising out of the unconscious.

I hope this will lead to some conclusions about the cure of neurosis.

When you consider that various forms of neurosis, especially fatigue neuroses in big cities, are steadily increasing, and remember what a burden of painful feelings, how much unhappiness, how many suicides the neuroses have on their conscience, you will begin to appreciate the value of combatting them.

2. IN QUEST OF THE SECOND EGO

It is my opinion that sex does not play the all-powerful role in psychic life that Freud and his followers attribute to it.

Sex is after all only a glandular product, and it would be wrong to describe the brain as a mere appendage of the sex glands.

In my conception of dreams and their significance for the sick psyche I am not at one with Freud, either.

As you know, the great Viennese investigator calls the dream a wish-fulfilment.

Wishes that in the waking state were for some reason or other repressed into the pit of the subconscious are supposed, in his view, to find their way back into consciousness in the dream and to determine the content of the dream-images.

In my view the dream is a compensation, a completion of the waking state.

Suppose I am in a disagreeable situation and ought to worry about it. In the waking state for some reason or other I don't, and then I will worry about it in the sleeping state.

My dream will be this worrying I didn't do.

The doctor curing a neurosis according to Freud's method tries to dig up the wishes and tendencies buried in the subconscious of the patient and to bring them into the clear light of consciousness in order to destroy them.

1970

My method is different.

The repressed tendencies that are made conscious should not be destroyed but, on the contrary, should be developed further.

An example will make this clear.

In everyone some kind of artist is hiding.

Among, savage peoples this is evident from the fact that the warrior decks his spear with feathers or paints his shield.

In our mechanized world this urge for artistic creation is by the one-sideded work of the day and is very often the cause of psychic disturbances.

The forgotten Artist must be fetched up again from the darkness of the subconscious, and a path cleared for the urge for artistic expression—no matter how worthless the paintings and poems may be that are produced in this way.

My friend the great English writer H. G. Wells has drawn a wonderful picture of this state of affairs in a novel.

The hero of his story Christina Alberta's Father' is a petty businessman, completely imprisoned in his prosaic surroundings and his business.

But in his few leisure hours another ego gradually emerges from his subconscious.

He fancies he is the re-embodiment of the Babylonian ruler Sargon I, the reincarnation of the king of kings.

Some kind of Sargon, in various disguises, is hiding in everyone of us.

The fact that he cannot get out of the subconscious and is unable to develop himself is often the cause of severe psychic disturbances.

The unconscious search, by people who are imprisoned in our narrow machine-world, for the other ego, for completion, is also the reason for their flight back to the primitive.

One need only remember the tremendous enthusiasm for ancient Egypt at the time when the tomb of Tutankhamen was discovered.

Thirty or forty years ago the tomb would have been a matter of interest only for a few hundred scholars, and would have left the public at large, who still found everything Egyptian distasteful, completely indifferent.

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do.

All this is still more evident in America.

There American millionairesses marry Indian chieftains.

That’s just it.

We are, in a sense, cultural cripples.

3. BACK TO THE JOYS OF THE GOLDEN AGO

The world had become impoverished in beauty, and people harked back to the Romans, to their nature-bound thinking, reminding themselves of those distant ages when every bush harbored a shrine, when those most marvellous figures of fantasy, the gods, were nothing other than perfect human beings.

After this epoch, the Renaissance, they began remembering the ancient Greeks, Rousseau preached the return to Nature, and the classicists (among them Schiller) the return to the sun of Homer.

And in our century we want to go still further back into the past in our hounded age there rise up before our wistful eyes epochs when man communed with clouds and sun, wind and tempest, the
Golden Age of humanity, as it is still sporadically reflected in the primitive, becoming more radiant the further we climb exploringly the genealogical tree of the present races, back to the ancient Egyptians and Babylonians, to the Biblical tribes and their forebears.

It is not for nothing that the recent excavations in Egypt and Mesopotamia have aroused such interest, it is not by chance that our civilization was so ready for Negro songs and dances.

We all, long to go home to the joys of the Golden Age, which let us be natural, graceful, and conscious of our strength, delivered from the bane of our time, the neuroses.

The aetiology of the neuroses is the great divide between my theory and that of Sigmund Freud, from whom I parted company some fifteen years ago because of this opposition.

My sojourns among the natives of East Africa and the Pueblo Indians of New Mexico proved to me that the causes of neurosis do not necessarily lie in the repression of the sexual instinct; the repression of any other primary instinct, say of hunger, can produce it just as well.

Freud’s way and mine also diverge very widely in the matter of dream interpretation.

Whereas he will always look for sexual causes, I trace the origin of dreams back to age-old mythological influences.

Deriving from our remotest ancestors, there slumber in all of us subconscious memories which awaken at night and seek to compensate the false attitude modern man has towards nature.

A schizophrenic in my clinic once explained to me that there was a tube in the sun from which it blew out the wind.

Many years later a papyrus was discovered that told the scientific world for the first time of an age-old myth about the wind from the sun tube, a myth that had not only been recorded in the ancient
papyrus but also inherited from generation to generation in the deepest layers of the conscious mind.

Then, in a single case, the enchained fantasy was allowed to burst forth, at first in inexplicable form.

1972

What fell below the threshold of consciousness during the day both in our own lives and those of our ancestors awakens in dreams to posthumous reality.

Proper education is the best safeguard against psychic illness in its manifold forms, which we call neuroses.

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.

If that doesn't help, try to awaken the hidden artist who slumbers in every man.

Give him a chance to bring to light the pictures he carries unpainted within himself, to free, the unwritten poems he has shut up inside him, and yet another source of psychic disturbances is removed.

Even though the work he produces will hardly ever amount to anything technically and artistically, it has helped to cleanse and release his psyche.

The play of fantasy is also helped by religion, an indispensable auxiliary for the psychologist.

Catholicism in particular, with its ceremonial and liturgy, gives fantasy a priceless support, for which reason I have found in my practice that believing Catholics suffer less from neurosis and are easier
to cure than Protestants and Jews,

For the need of religion, for its validity as a primary instinct of mankind, there are abundant proofs reaching back to the dawn of time.

Then it was part of man's unconscious, now it is part of his conscious, psychic diet; to it the doctor must turn when he tries to lead the patient back to himself, to rid him of all the psychic trash that has been pumped into him, to leave more room for the free play of fantasy, to cultivate his open and hidden talents, to make him more balanced, to guide him by the great saying of the Greek poet: Become what
you are.

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.

Out of the many cultural cripples one-sided cerebral thinking has produced, the psychoanalyst who approaches them not merely as medical specimens but as human beings should be able to bring them closer to nature, make them more natural, as nature wanted them to be and as they faced life thousands of years ago.

If the gifts we are endowed with break down before the tasks of life, if they wither away or run riot, we have only our flight from nature to blame, from the Golden Age of our furthest ancestors that returns to us
only in dreams, a flight that leads to suppressed naturalness and to oppressive over-civilization of the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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1. https://4.bp.blogspot.com/-TlU9WK7Mddg/VrXGf88KhmI/AAAAAAAAaqA/OJwvvyKYrAU/s1600/6%2BVienna.jpg

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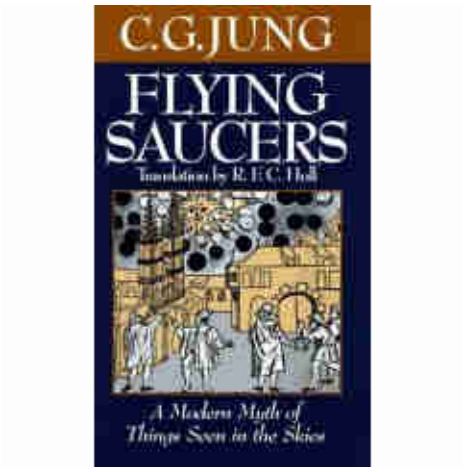
Carl Jung: Have you ever met any people who have seen Ufos (2016-02-07 06:05)

[1] 

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

Dr. Jung: I actually do know of four cases of people who have seen Ufos or said they did.

They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thoroughly real.

1974

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn't, although he carried his camera with him, "as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband's attention to them and he saw them too.

The spheres or discs gleamed like silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 389-391

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Carl Jung on the Second Half of Life. **(2016-02-07 11:50)**

[1]

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from everything he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don't; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want."

1976

The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don't know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead.

What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever.

Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before.

Therefore I strongly advocate schools for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 106-108.
Carl Jung across the web:

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1978

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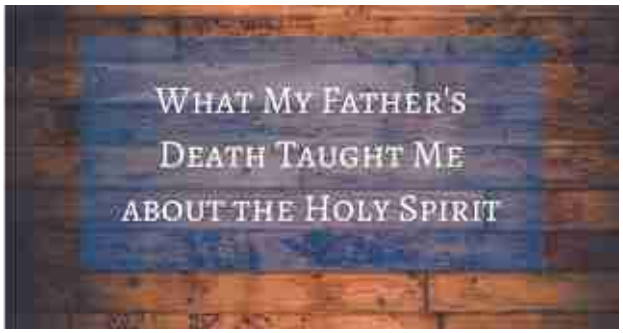
Carl Jung answers Can I help the spirit of my dead father... (2016-02-08 06:00)

[1]



QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stomach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability.

That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's striving towards a goal.

Yes, but that still doesn't prove anything.

It's like when you have a patient who says, I simply must have a fine car, or else. So you tell him,

Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn't make him immortal.

He has that need, but you can find many people who don't admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years

playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious.

That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure somewhere which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently.

Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 383-386.

Carl Jung across the web:

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1. https://4.bp.blogspot.com/-QcQ28iihjM8/VrhnBUulumI/AAAAAAAAaq0/YE8eJ8i0-nY/s1600/6%2BFather%2527s%2BDead%2BSpirit.png

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Carl Jung answers is a connection between dual predestination and synchronicity (2016-02-09 06:05)

[1]

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?

1982

What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity.

Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination.

Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite.

The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin.

He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible.

Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 387-380.

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1. https://2.bp.blogspot.com/-1csQEbAvNvg/Vrm5kxzdM4I/AAAAAAAAarI/u-yvwXQVpnM/s1600/8%2Bconnection.jpg

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Esther Harding: Indeed all during his [Jung] illness, he told us, ideas were flooding up, even in his delirium, **(2016-02-10 05:50)**

[1]

DOCTORS ON HOLIDAY ON THE RIGI By Dr. Esther Harding

Introduction: The founding of the C. G. Jung Institute in April 1948 brought many of Jung's friends and pupils to Zurich. (For Jung's address on the occasion, see CW 18, pars. 1129ff.)

In June, for the first time since before the War, Esther Harding (see above, p. 25) and her friend and colleague Eleanor Bertine, traveled from New York. Dr. Bertine (1887-1968), American by origin and training, shared with Dr. Harding the leadership of the Jungian movement in the eastern United States.

After returning from abroad, her Report from Zurich was brought out as a pamphlet by the Analytical Psychology Club of New York, 1948.

It dealt chiefly with the organization of the Institute, but a more personal excerpt under the above title was included in Memories and Perspectives Marking the Centennial of C. G. Jung's Birth (published privately by the Club, 1975), and this version is printed here.

Dr. Harding's journal entries for her visit at the same time are given afterward.

Dr. Esther Harding: We arrived in Switzerland at the very height of rose-time.

I think I never saw so many roses in my life, garden roses and climbing roses, wild roses and tame.

One thing that strikes an American abroad, as a lot of you know, is that literally every inch of land is used, either fertilized for grazing or agriculture, or allocated to timber production, or else made into the ubiquitous gardens

by which every peasant's cottage, as well as every mansion, is surrounded.

All the villages looked like blooming rose-gardens.

We well remembered, on this return, the majesty of the mountains, but we had almost forgotten the quaint loveliness of every little hamlet.

For us, of course, the country round about Kusnacht was filled with memories of steps and stages on the inner way which had been accomplished there.

It was under a particular tree that heavy thoughts had clustered like ripe fruit, yon forest had been a place of darkness of spirit, but clarification had come while swinging down the steep hill above the village just as twilight was falling.

All the sounds, too, brought repercussions from the past, the thrice-repeated ding-dong, ding-dong, ding-dong announcing train time at the station, the splash of the little lake boats pulling up to a stop just under our window, the chimes of half a dozen churches ringing the quarter hour from near at hand and from across the lake.

All were so utterly familiar, so unchanged by all the violence of the intervening years.

But the goal for which we had made the pilgrimage was, of course, to see Dr. Jung.

So we were delighted to get a call bright and early the morning after our arrival giving us an appointment for the following morning.

He had explained previously that he could no longer carry the burden of people's personal problems, but that he would be glad to talk with us about anything else we wished.

We found him looking older, of course, for the twelve years since we had been there; his hair was snow white, but he appeared well and more full of ideas and of mental vitality than ever.

He had so much to give that he seemed actually to need to give it.

Physically, we were told, he readily gets over-tired and then he goes rapidly downhill.

His illness has left him with only a small reserve, and he has to live within rather rigid limits.

But within those limits, he is magnificent.

Talking did not seem to tire him, and he poured out treasures lavishly, from what seemed to be an inexhaustible fund of wisdom.

He said that he had thought old age would be a rather dull time of decrease and inaction, but actually it was most exciting. "You just sit quietly in one place and absolutely everything comes right to your door-step!"

The hard digging and delving that he has done all his life in pioneering this new way into the psyche seems now to be bearing fruit in the form of a great wealth of spontaneous ideas.

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to

evaluate and record.

His literary output is enormous.

At present he is engaged in redoing Psychology of the Unconscious, writing another book on alchemy and one on the Self.

And of course he gives a lot of time to the Institute and to the working out of all the myriad details connected with getting it well started.

And finally, he is continually visited by scholars interested in psychology and all the numerous fields which touch upon it, men and women who bring their special points of view to him and seek something of his integrating wisdom.

So, in spite of physical limitations, he is an immensely hard worker.

He said that, a while ago when he had gone off to the mountains for a much-needed rest and vacation, he had made up his mind that he had done his bit and had about come to the end of his assignment.

So he wasn't going to have any more ideas, please.

But that very night the conception of the central theme of the book on the Self forced itself upon him, and there was nothing for it but to set to work on another big undertaking.

Dr. Jung was, as he put it, "not quite pessimistic" about the inevitability of the destruction of our civilization.

He found some indications—quite slight clues, to be sure—in the dreams of all sorts of people and in the particular way that certain things have happened, which suggest that this moment, with its upheaval and disorder, may be truly the transition to a new order, as we have all been hoping for so long.

He said that the uprush of brutality, which he had observed so generally in dreams of Germans before the War, was giving way to constructive symbols of a new phase.

One rather interesting astrological fact, he noted, is that the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below.

This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

Of course he made no claim to be a prophet, but merely an observer of whatever indications there might be.

At the end of the morning, Dr. Jung proposed that we join him for a long week-end trip, Thursday to Monday, on the Rigi.

We had heard that he was planning a holiday and would be out of town for about a week, which we naturally took as our bad luck, never dreaming of such a windfall as this.

He knew of a charming little inn recently built on a saddle just below the summit of the mountain, and said he would ask Miss Schmid to engage the rooms for us all. Mrs. Jung had hoped to go but couldn't manage it just

then.

Miss Wolff would try to get up by Saturday night.

So Thursday morning we met Dr. Jung at the railroad station.

He was carrying a fat and heavy briefcase which held the manuscript of the book he had brought along to work on.

That did not look much like a holiday to us, but fortunately it was never opened all the time we were there.

The mountain and talk claimed every minute.

Each morning, right after breakfast, we all fared forth for a tramp.

The Rigi is a fairly domesticated mountain, at least a cogwheel railroad runs up to the top from each side, and there are many trails crisscrossing the slopes, where they are not too steep.

Dr. Jung, needlessly apologetic, set the pace slow enough for us to keep up without having had a chance to get into training beforehand.

For actually he was able to do as much as we cared to.

There were benches placed here and there at particularly beautiful spots where we could sit down and divide our attention about evenly between the view and the talk.

As you may remember, the Rigi rears steeply above Lucerne across from the sharp peaks of Pilatus, with the gem-like chain of lakes of the Vierwaldstdttersee strung out at its feet. In the distance, across lower snow ranges, tower the giants of the Bernese Oberland.

Wherever you look, your eye is caught and held by something you want to be able always to remember.

Dr. Jung pointed to the sheer face of a cliff, asking, "Do you see that door ?"

We looked hard and could see nothing but unbroken rock.

Then he pointed out the line of a ledge and above it the faintest bit of roughness. It was the door of a cave in the cliff, one of many made by the Swiss army as a means of defending the mountains when they momently expected invasion.

The plan was to abandon the northern plain, where Zurich is located, and to retire into the mountains and fight there to the last ditch.

The Swiss meant it, too, and that spirit was probably what saved them.

After lunch, and there is no problem in getting all you want to eat and drink in Switzerland if you can pay for it, there was time for a little rest, then we came together again for tea and another walk, then dinner and more talk until far into the night.

And such talk!

1988

Dr. Jung was in top form, and the conversation ranged over everything conceivable, from the sublime to the ridiculous, from samples of his inimitable Rabelaisian wit to the meaning of faith.

He told us about his experiences under threat of invasion during the war, about the visit of Churchill to Switzerland, which was like a triumphal procession, and the talks he had had with —or perhaps I should rather say had heard from—him.

Dr. Jung spoke of the United States and its overwhelming job of world leadership.

I said that this had not been sought or wanted by our country, and I questioned whether we wereready to carry such a responsibility.

His answer was that the United States must not stay immature now, or it will be at the peril of the whole world.

"Only you have the power, you must take the responsibility that goes with it."

He thought it most necessary that we be firm with Russia or Russia will certainly control Europe.

Like all the other Europeans I talked with, including some who had previously been far from pro-American, he was immensely appreciative of the Marshall Plan, and hoped that we would be firm and definite about laying down conditions for its operation.

I asked whether that would not bring everybody down on us, with the accusation that we were using dollars to dominate the world.

He agreed that it would, but said that such was the inevitable price of power.

"You cannot at once hold power and avoid criticism, for what you don't do, if not for what you do."

He thought we would have to accept that fact and go ahead, for the European countries could not agree among themselves.

There was too much long and bitter history dividing them.

In these long hours in the mountains, Dr. Jung reminisced about his own past experiences, his trips to Africa and to India, the long anxiety during the period of Hitler's domination.

And then, one morning, sitting in an outdoor terrace cafe looking over the deep valley with its emerald green lake and on to the snow peaks beyond, he took us to the mountains of the mind, as he told us of his latest idea of the psyche.

This is the basis of his new book on the Self and will be the culmination of his life's work, the final great step in integration of a career outstandingly devoted to the integrative processes, both in knowledge and in life.

He has found a symbol of the psychic structure which joins into an organic unity everything from the mineral world through the animal, the unconscious and ordinary consciousness up to the Anthropos, which is quality-less and so, like the old Uroboros, touches the primordial condition of Chaos with its forces constituting matter, from which the whole cycle springs again.

It all was most suggestive and exciting, but too much to take in at one telling.

Though he drew diagrams to elucidate his thought, I admit to a feeling rather like my reaction many years ago when I first contacted his work through Psychology of the Unconscious.

It was: "There speaks the master. I do not understand, but, please God, I shall before I die."

The elaboration of these new ideas will, I think, bring some light to the dim inter-region between psyche and body, as well as that between psychology and physics.

Anyway we felt that the companion with whom we sat waiting for the drinks to be brought on that mountain terrace had himself given us a drink from the cup of pure genius.

Of course the days on the Rigi were the high point of the trip.

It is impossible to be with Dr. Jung without a constant sense that the inner world of the unconscious is a vital fact, ever-present in the room.

The habitual directness of his connection with the actual libido of the moment is more like that of the animal than of the usual man of today.

One feels that he has fully completed the cycle from the experience of blind instinct through ego-consciousness and back to a broad conscious relation to the powerful but mysterious tides of the unconscious.

His talk moves back and forth from the obvious facts and events of the outer world to the subtle and irrational manifestations of another to which he grants an exactly equal validity and weight.

That this is no mere lip service, no mere intellectual point of view, is shown in the freeing effect he produces upon practically everybody, not too congealed by the fear that this man may somehow be going to crack up his well-tailored persona and reveal matters too disturbing to be welcome.

But, though Dr. Jung's talk is rich in references to experiences which are ordinarily explained by a priori interpretations from the realms of mysticism or superstition, he is utterly sure-footed in keeping to the line that differentiates the facts which you experience—the observed data—from what you think about them and the names you call them by.

He himself is frequently thinking about them, rescuing them from the scrapheap of mere fantasy and superstition and seeking an explanation for them consonant with the findings of modern psychology.

Certainly he does not hesitate to incur the criticism, once seriously levelled against him by a psychologist at the New School, to the effect that "Jung is more concerned with religious phenomena than is compatible with scientific respectability!"

He even strayed so far into "scientific disrespectability" as to tell us about a magician whom he knows personally and who has talked freely to him.

The man is a Swiss peasant who lives up in the hills above Bollingen, conscientiously practicing his profession.

He trusted Dr. Jung, and told him willingly many stories of his successes with magic, producing in evidence a

drawer full of testimonials and letters of appreciation from "grateful patients."

He even brought out his greatest treasure, a book of spells for making magic in the name of Baldur, or of Venus, or of other thoroughly pagan gods.

This little volume, believe it or not, he claimed had been presented to him by a monk!

Apparently these invocations of highly questionable powers had not disturbed the peace of mind of the good friar in the least. Indeed magic flourishes, very much as of yore in out-of-the-way places in Switzerland.

And not only there, one might add. I have been repeatedly asked since our return,

How does Dr. Jung really feel about the campaign against him as a Nazi sympathizer?

That question cannot be answered quite simply, even if I could be sure of interpreting his reaction correctly, for the reply would have to depend upon the level of consciousness with which the interrogation was concerned.

On the surface level it is deeply painful to him to have his name associated with the unspeakable horrors perpetrated with deliberate intent by the German government.

Such vilification as he has received, and even the simple lack of understanding it implies, of all he has stood for in his entire life and work, cannot fail to hurt a man of his sensibility.

But on another plane, it just does not touch him.

While there are undoubtedly some venomous motives at work, the whole attack can also be regarded as on more manifestation of the fact that he stirs the unconscious to such an extent that he is inevitably mythlogized as god or devil.

He has had that experience before many times, and takes it in his stride as a part of life, a phenomenon to be accepted, rather than an offense to be personally resented.

Indeed, Dr. Jung has a deep realization that, to be complete, the very godhead must include the devil, and human beings must accordingly find an adjustment to that fact and not just childishly reiterate that it oughtn't to be.

So, with respect to the attacks against himself, he pulls up his collar and goes about his business, without getting unduly involved.

But to get on with my story.

Saturday Miss Wolff arrived with her little dog.

Though badly hampered by rheumatism, from which she has been a great sufferer, she gamely came along Sunday morning when we climbed to the pinnacle of the Rigi.

Mrs. Jung, who had expected to get up that evening, was delayed by the death and funeral of a long-standing member of the Zurich Club, whom some of you will undoubtedly remember, Herr Dr. Schlegel.

Dr. Jung asked us to stay over until Tuesday in order to see her, but we had a dinner engagement with friends

who had come to Zurich from southern Switzerland for a visit with us, so we had to leave before she arrived, greatly to our regret. Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

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1. https://4.bp.blogspot.com/-Xkpvy1CksTc/VrsHT7Yoq9I/AAAAAAAAarc/cJaD0jAUymo/s1600/6%2BEsther.jpg

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Carl Jung and a personal God and the concept of a divine impersonal principle (2016-02-10 10:19)

[1]

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

1992

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions.

He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite.

Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 388-389.

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Carl Jung answers a series of questions (2016-02-11 05:33)

[1]

AT THE BASEL PSYCHOLOGY CLUB

On November i , 1958, Jung visited a small study group of the Psychologische Gesellschaft in Basel and answered a series of written questions, besides other questions spoken from the audience.
The event was tape-recorded and transcribed, and it is first published here, in translation. Square brackets indicate lacunae in the text or conjectural readings.

Dr. Jung: I would like to thank you for crediting me with the ability to say something sensible in spite of my advanced years.

This cannot be taken entirely for granted since I tend for the most part to be very absent-minded.

Concentrating on your difficult questions might thus end in the fiasco of my getting lost in some train of thought.

So I beg you to call me to order if it seems to you that I am wandering off somewhere into the blue.

QUESTION I:

What is the criterion that indicates whether an archetypal dream or a vision should make an obligatory demand on an individual, or be evaluated only as an expression of a general contemporary event which the dreamer has picked up and which does not address him as an individual human being?

Dr. Jung: The desired criterion here is whether the dreamer feels numinously addressed by the dream.

If not, then it doesn't concern him—and it doesn't concern me either.

At most it could initiate a theoretical bandying about of words, which of course is futile.

QUESTION 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event

either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth.

Strictly speaking, a myth is a historical document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 4000 B.C.

What preceded it?

Total darkness.

We just don’t know.

And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God’s son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn’t be found, some invented ones were added—there had to be 14 of them.’

Well, in the case of God's son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy."

Here, then, we have one such trace [of Egyptian influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth.

This is one of the finest examples of mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon being as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

1996

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue.

Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption.

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages

in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of

Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic.

In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche.

QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen.

Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it!

1998

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer.

To put it briefly, it's a question of conscious immortality.

This is a question our Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it's as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no

extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India.

For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end.

The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship.

That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from ex-

perience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily preserved for eternity.

But we can assume with great probability that something of our psyche goes on existing.

Whether this part is in itself conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which

by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness.

But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare.

For instance, a soldier is shot in the head in combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis.

Here again we have to depend on dreams that give us a few hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her

previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean.

[Two members of the audience then relate examples of the transmigration of souls.]

Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it.

Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero!

2004

QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stomach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability.

That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that

doesn’t prove he’ll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche’s striving towards a goal.

Yes, but that still doesn’t prove anything.

It’s like when you have a patient who says, I simply must have a fine car, or else. So you tell him,

Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn’t make him immortal.

He has that need, but you can find many people who don’t admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious.

That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that’s going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure somewhere which didn’t belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently.

2006

Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics!

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity.

Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally

meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination.

Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite.

The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin.

He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible.

Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

2008

That is a divine attribute, only gods have it, or demons, but not men.

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions.

He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite.

Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty.

But naturally one cannot form any such ideas of which it could seriously be said that they must be so, because their object is one which we cannot know unless we were God himself, and in so far as we are "God" we are speaking of our unconscious, being ourselves unconscious to the extent we are "God."

Thus it is that all the statements we make about God are statements about the unconscious.

It is local, it is universal, it is the One, it is the Many or the All, it is personal and impersonal because the unconscious appears to us in all these forms.

One feels personally addressed by the unconscious—or one doesn't.

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

I actually do know of four cases of people who have seen Ufos or said they did.

They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thoroughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn't, although he carried his camera with him, "as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband's attention to them and he saw them too.

The spheres or discs gleamed like silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology.

It is said that people who make the least fuss about these things are the most likely to see a Ufo.

A former patient, now an analyst living in the southwest of America, also observed a silvery object in the sky for about four minutes, after which it vanished at great speed.

She described it as "web-like" and as though sprayed with aluminum, so that one could make out its web-like structure.

She evidently wanted to convey that the object was lighter than metal.

Not for a moment did she doubt that it was real—it was like seeing a bus passing—with no connection whatever with any kind of psychology, so that one is absolutely flummoxed and thinks these people must have seen something real.

I have not concerned myself at all with the question of whether these things can be real and if so how.

Ufos in dreams should be treated like any other dream image, they play exactly the same role.

QUESTION' I0: Can our preoccupation with psychology and with Ufos be traced back to a decline of the belief in God, as though this left a void which the unconscious had to fill?

Yes, we feel uneasy and dissatisfied and insecure and now under modern political conditions we are naturally afraid also.

And naturally we ask, What is the matter with man's psychology?

We cannot make anyone else responsible for what is happening in the world except man.

2010

There lies the great danger: why is man as he is?

In our world miracles do not happen any more, and we feel that something simply must happen which will provide an answer or show a way out.

So now these Ufos are appearing in the skies.

Although they have always been observed" they didn't signify anything.

Now, suddenly, they seem to portend something because that something has been projected on them—a hope, an expectation.

What sort of expectation you can see from the literature: it is of course the expectation of a savior.

But that is only one aspect.

There is another aspect, a mythological one.

The Ufo can be a ship of death, which means that ships of death are coming to fetch the living or to bring souls.

Either these souls will fall into birth, or many people are going to die and will be fetched by fleets of these ships of death."

These are important archetypal ideas, because they can also be predictions.

If an atomic war were to break out, an infinite multitude of souls would be carried away from the earth.

How one is to explain the Ufos in individual cases, I cannot say.

It depends on the circumstances, on a dream, or on the person concerned.

There is indeed a void in individuals now that we are beginning to discover that our belief in metaphysical explanations has grown enfeebled.

In the Middle Ages the Ufos would have been taken for divine manifestations, but we must say with Goethe: "For all our wisdom, Tegel still is haunted." Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-391

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://2.bp.blogspot.com/-BgPj3DjqxP8/VrxVL3RG_6I/AAAAAAAAasE/Z0gejCEIdsQ/s1600/6%2BBasel%2BSeminar.jpg

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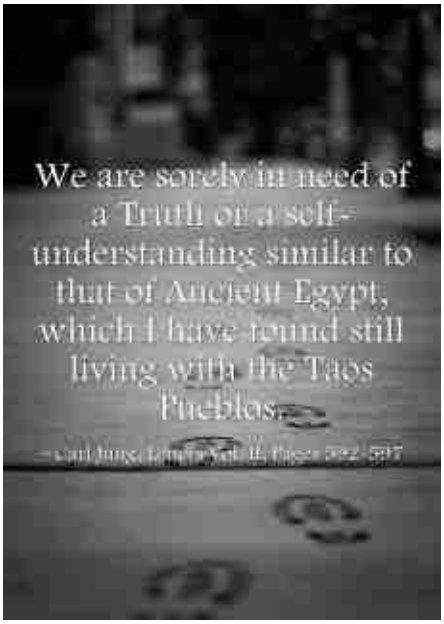
Some Carl Jung Quotations XX (2016-02-11 10:38)

[1] 
We are sorely in need of
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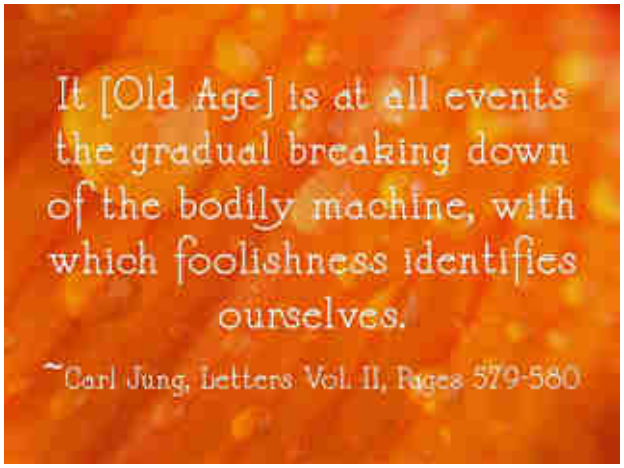
[2]

2012


It [Old Age] is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.
~Carl Jung, Letters Vol. II, Pages 579-580

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[3]

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval.
—Carl Jung citing British Medical Journal. CW 18. Page 664

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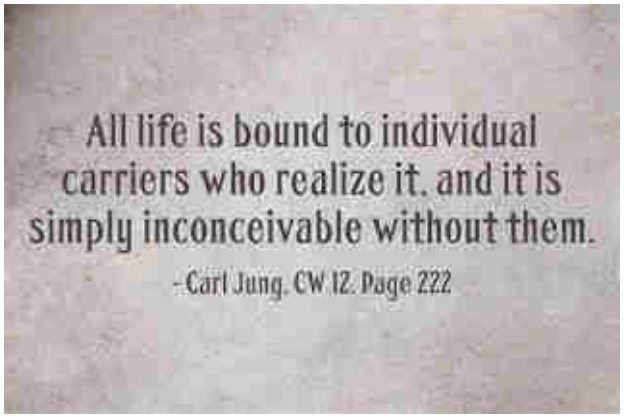
[4]


All life is bound to individual carriers who realize it, and it is simply inconceivable without them.
-Carl Jung, CW 12. Page 222

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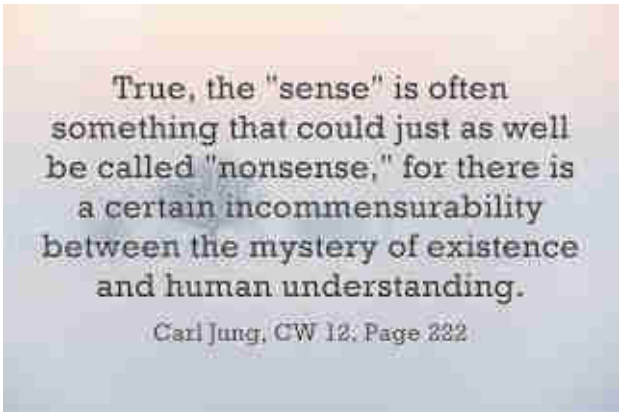
[5]


True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.
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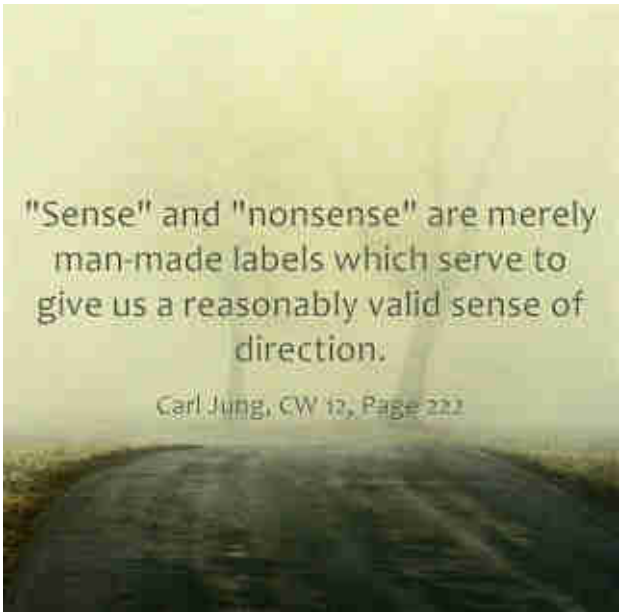
[6]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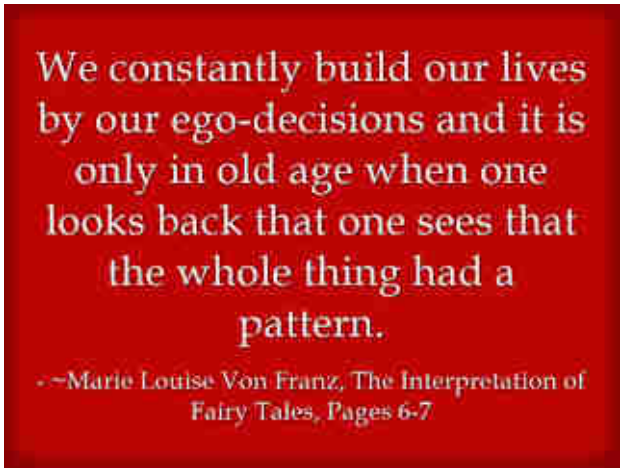
[7]

2014


We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.
- ~Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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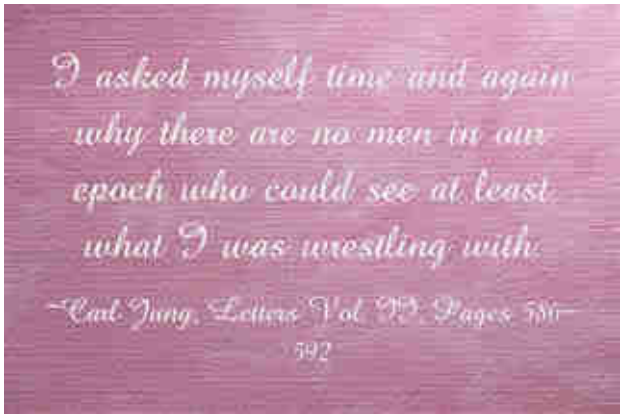
[8]


I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.
~Carl Jung, Letters Vol. II, Pages 586-592

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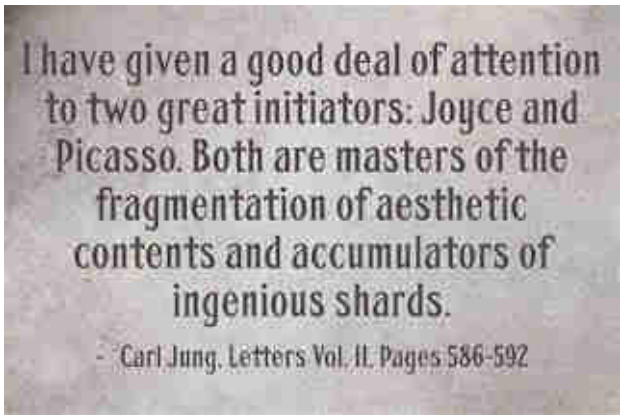
[9]


I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.
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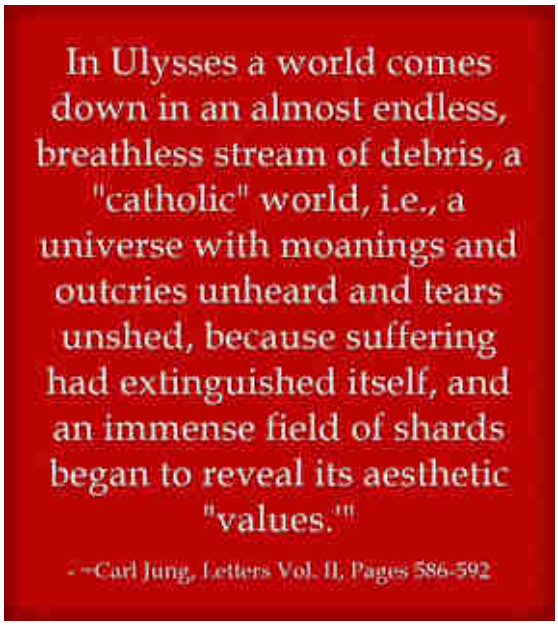
[10] 
In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"
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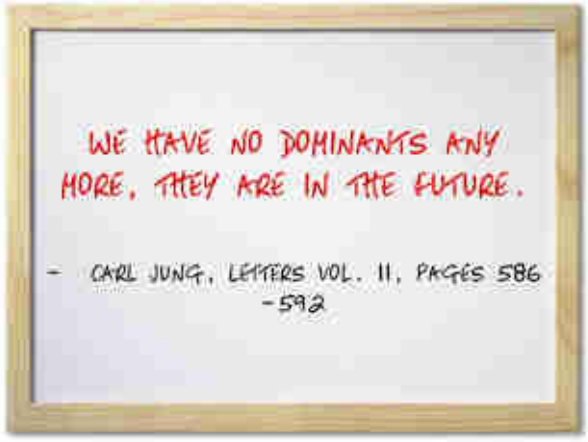
[11]



We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Pages 586-592

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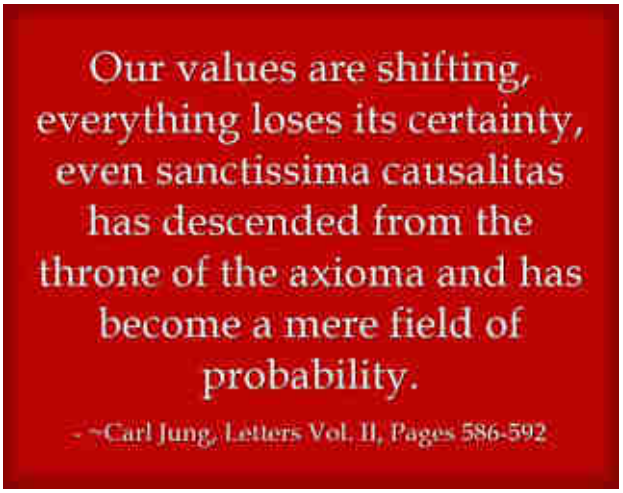
[12]

2016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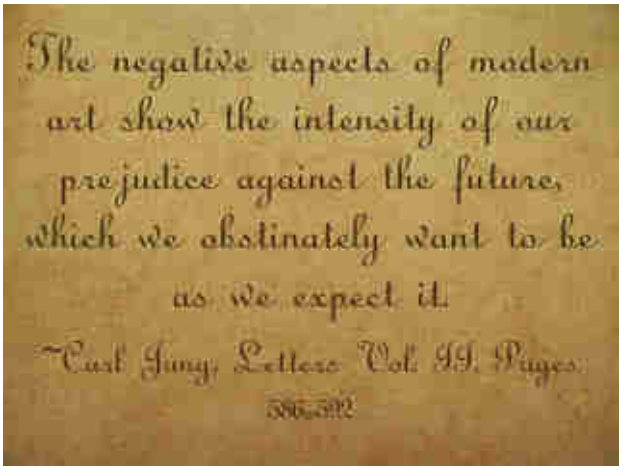
[13]

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

[14]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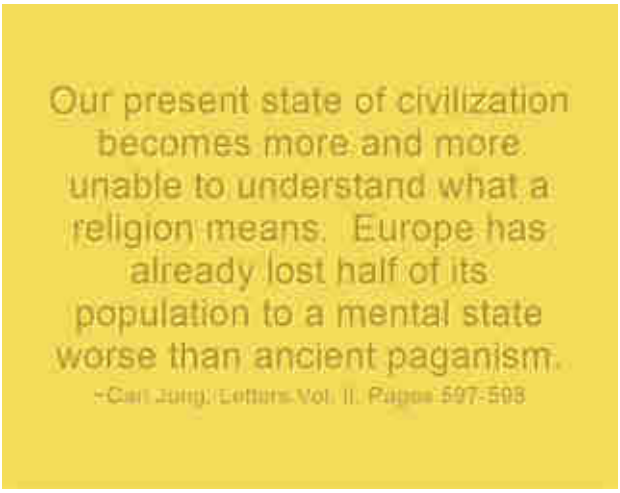
Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.
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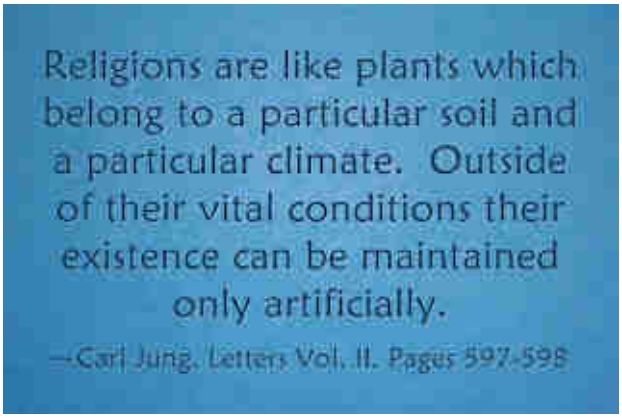
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[17]

2018

Despite their powers of imagination, children often observe things much more accurately than grown-ups.
~Carl Jung, Letters Vol. II, Pages 598-599

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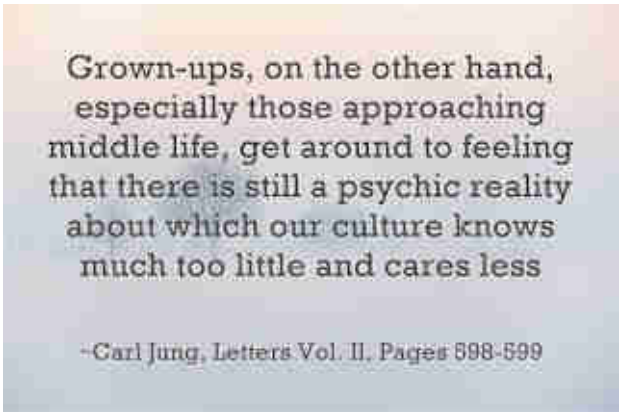
[18]

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Pages 598-599

[19]


Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less
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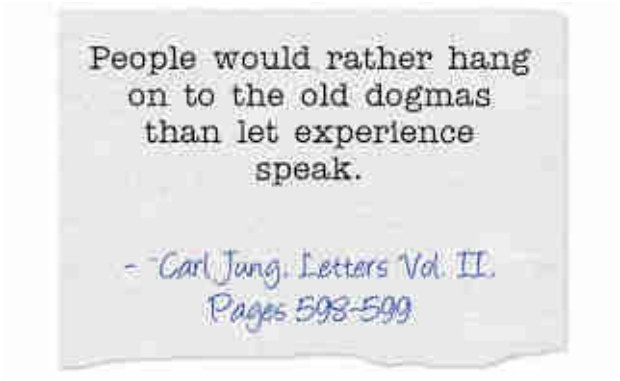
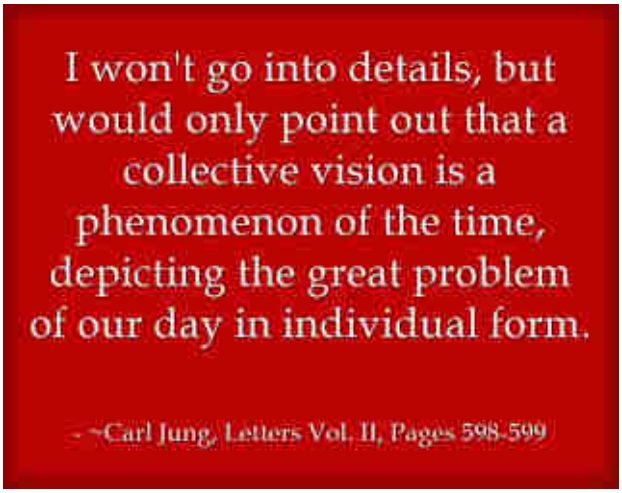
[20]



People would rather hang on to the old dogmas than let experience speak. Carl Jung, Letters Vol. II, Pages 598-599

[21]


I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.
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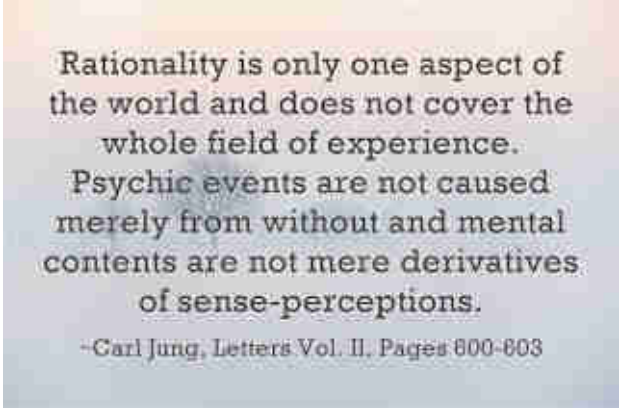
2020

[22]


Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.
-Carl Jung, Letters Vol. II, Pages 600-603

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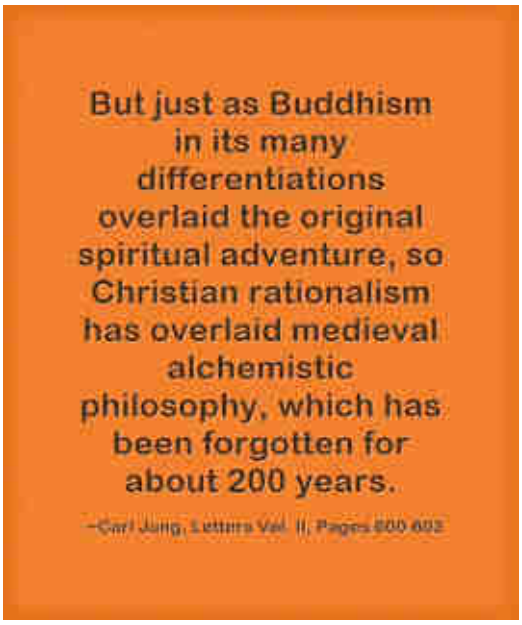
[23]


But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

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[24]
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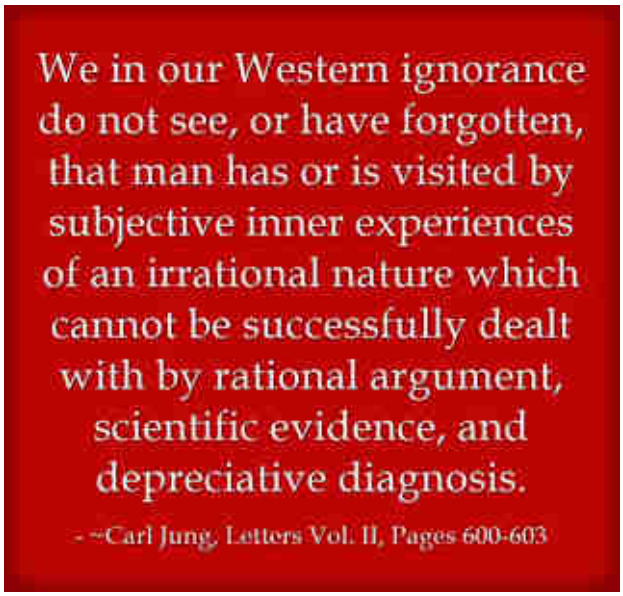
[25]


We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.
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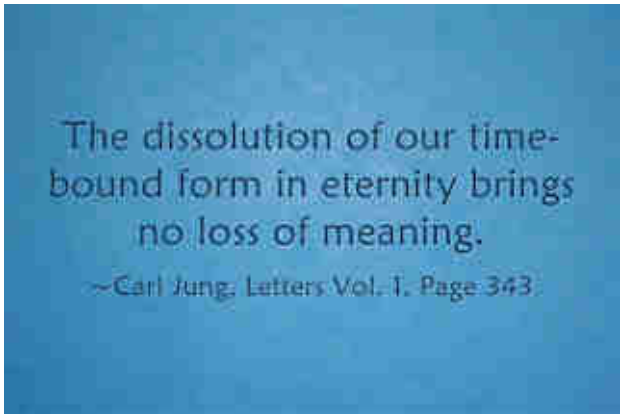
[26]

2022



The dissolution of our time-bound form in eternity brings no loss of meaning. Carl Jung, Letters Vol. 1, Page 343.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://1.bp.blogspot.com/-ehL3bMFh32M/VryXMdH7jyI/AAAAAAAAasc/xOoqsvez7ss/s1600/aaa.jpg
2. https://1.bp.blogspot.com/-ubekquLph-Y/VryXMJg3_WI/AAAAAAAAasU/yzNEZiwKi0w/s1600/bbb.jpg
3. https://2.bp.blogspot.com/-GOWAb6uPPVo/VryXMOwK6MI/AAAAAAAAasY/zZjdxxZSB8c/s1600/ccc.jpg
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Victoria Ocampo pays Jung a visit. **(2016-02-12 06:17)**

[1]

[Victoria Ocampo pays Jung a visit.]

Introduction: The distinguished Argentine writer, publisher, and translator Victoria Ocampo had apparently not met Jung before the encounter with him, in 1934, that she describes in this extract from an article in La Nacion (Buenos Aires), March 5, 1936.

Earlier, however, she had arranged to have Jung's Psychological Types translated into Spanish by Ram6n Gomez de la Serna; it was published in Buenos Aires late in 1934, and for it Jung had written a special foreword, dated October 1934 (included in CW 6).

Jung, for his part, was acquainted with Victoria Ocampo's personality through numerous references to her in letters written to him by Count Hermann Keyserling, who, in a letter in November 1929, described a "strangely intense and at the same time unreal relationship" that had developed between them during his travels in South America.

Some of Jung's letters to Keyserling that discuss the relationship are published in Letters, edited by Gerhard Adler, vol. 1, Dec. 20, 1929, April 23, 1931, and August 13, 1931. (The first part of Victoria Ocampo's 1936 article discussed ideas provoked by Psychological Types. The entire article was collected in Domingos en Hyde Park, 1936, a volume in Ocampo's Testimonios.)

Victoria Ocampo: In October of 1934, on my return from Rome to Paris, I made a detour and stopped in Zurich to see the author of Psychological Types.

It was pouring rain that afternoon when in Kusnacht my taxi dropped me, armed with an umbrella, and disarmed by contradictory emotions, before Dr. Jung's door.

Was it because of the long hours on the train, the sudden change of temperature, the rain, the proximity of the great man? I don't know.

The fact is that I was aware of the growth and development within me of one of those inferiority complexes which make us feel and play the role of the idiot to perfection.

It was in this unhappy state that I, my umbrella, and my emotions, entered the house of the famous Swiss psychiatrist.

But my umbrella—whose fate I envied at that moment—remained in the vestibule while we (my emotions and I) had to go up a staircase.

We were requested to wait in a small study, its walls lined with books.

This interval was providential.

On several shelves, I suddenly perceived, lined up in a tight row, a regiment of detective novels.

The arrival of the dove with the olive branch could not have produced in Noah's heart greater delight than this discovery did in mine.

To me it also announced "Land!"

"Homo sum!" I thought.

In Dr. Jung's house they (he or his family) also read those completely silly stories that were read in mine or yours, and which relax you like a yawn.

I finally recovered my nerve.

True, I know through experience the weakness of certain princes of the mind for detective novels; my library, rich in this type of literature, has repeatedly been sacked by such people.

But despite this, I did not expect to find Edgar Wallace in the home of the most eminent professor of the University of Zurich.

I was enchanted.

Completely comforted, a few minutes later I entered Dr. Jung's office.

I immediately notice that he is tall, very tall.

But, strangely, my eyes, which I raise to his, do not learn from his face anything but an expression of power and intelligence which suffuses it; an intelligence which comes at me like an enormous elephant, blotting out all else.

An elephantine intelligence!

It is my feeling that that great intelligence which sees everything does not see me, that it is going to knock me down and flatten me out.

Instinctively I tend to avoid him and to throw things at him.

He catches them one by one, with that extreme, incredible adroitness of elephants … (whether it is a matter of tearing up a tree trunk or catching a cube of sugar).

And so we start our conversation.

Suddenly he says something which I still ponder and which I believe is, of the entire interview, most worthy of repeating.

When I ask him whether he would not like to deliver some lectures in Argentina, he answers: "What for?

They could not be interested.

They would not understand.

Because they are Latins? Because they are Catholics ?"

I wished I might have immediately been given a long lecture to explain what he meant; but patients were waiting for him, with God knows what burden of complexes.

Jung accompanied me to the vestibule (where I picked up my umbrella, which I no longer envied).

His two dogs did not leave his side, and jostling them, we all went down the stairs.

One was an extravert, the other an introvert, the master of the house told me, laughing.

I did not have to ask which one was which.

As he himself confessed, Psychological Types, which I recommend to my friends both known and unknown, "is the result of almost twenty years' work in the field of practical psychology."

Huxley says that when we read Jung's books, we feel that his intuitive understanding of the human being is as profound as Dostoevsky's.

For myself, I confess that a work like Psychological Types stirred me as deeply as the Brothers Karamazov. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 82-84

[2]

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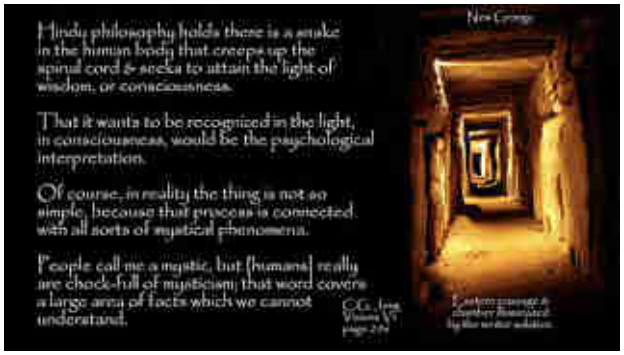
Carl Jung: People call me a mystic, but [humans] really are chock-full of mysticism;... (2016-02-12 10:53)

[1]


Hindu philosophy holds there is a snake in the human body that creeps up the spinal cord & seeks to attain the light of wisdom, or consciousness.
That it wants to be recognized in the light, in consciousness, would be the psychological interpretation.
Of course, in reality the thing is not so simple, because that process is connected with all sorts of mystical phenomena.
People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand.
C.G. Jung

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Carl Jung has a Visit from a young Quaker (2016-02-13 05:49)

[1]

2028

A VISIT FROM A YOUNG QUAKER

Introduction: George H. Hogle, from Utah, went to see Jung at his Bollingen retreat during the summer of 1947.

He wrote up his recollection of the meeting for a memorial booklet prepared by the Analytical Psychology Club of San Francisco in 1961, and he later added more details of the conversation in a letter.

Following Jung's advice, Hogle became an analysand of the psychotherapist Frances G. Wickes, in New York.

Previously, he had worked in Wall Street, and subsequently he earned an M.D. degree at Columbia-Presbyterian and underwent psychiatric and analytical training in London.

He is now clinical assistant professor of psychiatry at Stanford University, in Palo Alto, California, and a Jungian analyst.

While training for foreign relief work with the American Friends Service Committee in Philadelphia during 1946, I met several Quakers who were also interested in Jungian psychology.

George H. Hogle: I had recently discovered medicine and now was searching for some connection between psychology and religion.

The experience of trying to help heal the wounds of war in Germany a year later sharpened my search.

During the summer of 1947, while on holiday in Zurich, I telephoned Dr. Jung's office on an impulse—here was the man who could give me the answers, I thought, not realizing it might take me several years.

His secretary informed me that he did not see people while on holiday at a hideout (Bollingen) at the other end of the lake, but since she was in touch with him she would ask him anyway.

To my delight and her surprise, the next day I was given an appointment.

After I had walked through the woods to what looked like a little fairy-tale castle by the side of the lake, the great wooden door was opened to my knock by the huge old hired man, smoking a pipe and with an ax in his hand. In lame German I asked for Herr Doctor, and in idiomatic English he introduced himself—not the dignified professor

I had expected.

As we stood on the beautiful shore, he put me somewhat at ease, chatting about building his hideaway.

My hesitance and inhibitions were replaced soon after by the conviction that here was a very fallible, rigid old man, as we got into an enormously heated argument about the international situation.

I had told him that I was working with the Quakers in Germany to rebuild the bridges of friendship between enemies and that the next big job, I felt, was already looming on the horizon; namely, to reach out across the Iron Curtain and make some kind of friendship with the Russians.

I felt that the Friends' approach would lessen tensions and be an example of mutual brotherhood.

He snickered, or something like that, and said he would not advise it; it would be quite impossible to work with the Russians or reach them, you could not trust them, they had broken their agreements many times.

I replied, so had we, which was, of course, not mentioned in the Western press, and that somehow we needed to get beyond that.

But he simply was adamant.

Finally, he patted me on the shoulder and, with a big smile, said, "Well, we don't have to agree about everything."

Having helped me realize he was quite human and that it was safe to show some feeling, he escorted me up to an elegant Swiss tea, which we shared with Emma Jung.

They inquired at length about the situation in Germany, no doubt the reason he was willing to see a non-German coming recently out of that country.

I knew nothing of the controversy regarding his questionable sympathies for the Germans, but certainly at that time I got no impression that he had ever been warm in any way toward Nazism, rather that he only tried to understand what it all meant at a deeper level.

After tea, we were alone for about an hour, during which he dealt graciously and helpfully with my impossible inquiry as to what I should do with my life, knowing nothing about me and yet no doubt knowing much just by observing.

Instead of answering my questions he gave me other better questions to ask myself over the succeeding months.

I told him something of my belief that God is good and love, at which he inquired, "But do you think that God may also include hate and evil ?"

This rather shook me, but I explained his question to myself that he must be a Pantheist and that God includes all just as the individual self both the divine center and the shadow, that Satan must be another aspect of God. He encouraged me to go into psychology and gave me names of analysts, especially recommending Frances Wickes. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 168-170

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Carl Jung on the provisional life; where one does not exist really (2016-02-13 16:42)

[1]

The provisional life; where one does not exist really, they are only a spectator; so any experience is ghost-like, perfectly abstract, without a trace of realization.

I remember a very impressive case of this, a girl about 25 years old. She proved to be absolutely inaccessible.

She lived things, she did things, but she did not know what she was living.

I said: "Cannot you see what you do, damn it?"

But no, nothing touched her, so she had no relation to the world at all, she lived in a sort of mist.

Finally I said: "Well, it is no good, I cannot waste my time any longer; if you will not try to see what you are doing I must give it up."

And it happened three or four months later she shot herself, and since she was a stranger here I was called in to give evidence.

I saw the corpse.

She had shot herself through the heart in the street and had not lost consciousness for a minute or two.

The expression on her face was completely altered. For a long time I stood watching her face and asking myself: "What kind of expression is that?"

It was most extraordinary, the expression of someone who was convinced, say, that a thing was black, and to whom it was very important that it was black, but to whom one had finally prove that it was red; and it was as if she suddenly realized it was red.

It was a look full bewilderment and a sort of of pleasant surprise.

I saw what had happened: at the moment when she shot herself, while she was still alive, yet felt it was done and irrevocable, she understood what life was for the first time.

I have seen several cases where serious attempts at suicide have occurred, and just as they thought: now it is the end, they understood what life was, and they never tried it again.

Sometimes people have to injure themselves very badly in order to awaken to what life really is.

The unconscious works sometimes with the most amazing cunning, arranging certain fatal situations, fatal experiences, which make people wake up; they are dangerous, they may cost their lives, but that simply shows how deeply unconscious people often are. Carl Jung, Visions Seminar, Pages 339-340.

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Dr. Jung gives a WARTIME INTERVIEW (2016-02-14 06:00)

[1]

[Dr. Jung gives a WARTIME INTERVIEW]

Introduction: In the summer of 1942, Switzerland was encircled by the Axis powers—on the west, France un-occupied and occupied was under Nazi control.

For the Allies it was the darkest time of the war.

The Swiss, in their neutrality, carried on an existence as nearly normal as they could.

The Eranos Conference, at Ascona, went on with plans for its annual meeting in August, on the theme "The Hermetic Principle in Mythology, Gnosis, and Alchemy."

Jung agreed to speak on an alchemical subject, "The Spirit Mercurius,"' and when the Tribune de Geneve sent a journalist to interview him on "the spiritual values of the Swiss" in June, he was deep in research.

The interviewer, Pierre Courthion, was a French-Swiss art historian and educator, who had served the League of Nations as chief of the arts section of the International Institute for Intellectual Cooperation
and had written and lectured widely on modern art.

His article, published on June 19, 1942, is somewhat abridged in this version.

Pierre Courthion: C. G. Jung lives in Kiisnacht, at the back of a garden, in a comfortable house full of Biedermeyer furniture and family pictures.

His secretary took me to a book-lined room, its tables piled with manuscripts, and I saw a very tall man coming toward me.

He was dressed in dark clothes and wore a little black silk skull cap.

Pushing aside with an enormous hand the lectern on which a volume of Berthelot's Greek texts' lay open, he offered me a seat and sat down himself in an armchair by the window.

While he was inquiring if I had had much trouble finding the place (which is secluded, at number 228 on the interminable Seestrasse, past the village and the Sonne hotel) I watched him against the light from windows through which the branches of the still-leafless trees could be seen trembling in the mist.

Jung lighted his copper-stemmed pipe and told me about his life; his travels as an "itinerant psychologist" to India, then Africa,' to study the psychology of primitive people.

From Kenya and Uganda he went to the Sudan and Khartoum, then down the Nile to investigate the influence of the African mentality on Egypt.

"In Egypt," he said, "the external appearance is Asiatic, but there is a religious influence that is entirely African."

And, Jung told me humorously, when he got back to Switzerland he realized that he had gone a long way looking for what he could have found close to home, in the Lotschenta, for example. "These
studies," he said, "are not easy.

You have to get people's confidence before they will tell you about themselves.

But what surprises!

Things you read about in Paracelsus still exist. I've met sorcerers, spell-casters.

Did you know that there are still some places in Bern or St. Gall where they make pacts with the devil and sign them with blood?

That they practice magic on cows?

In the Swiss soul, as all human souls, there are regions we do not know about. . . ."What will individuals of different types tend to do?

That’s very important to know. The rest is just mechanics.

The creative instinct, the will of the creator, that is what matters.

In other words: With the devil’s grandmother for a mother and the devil for a father, how does one get to be the good Lord’s child?"

Jung has a laugh whose sonority is somehow intentionally reassuring.

When I asked him about the signs and symbols being studied again today, he said: "The symbol has a very complex meaning because it defies reason; it always presupposes a lot of meanings that can’t be comprehended in a single logical concept.

The symbol has a future.

The past does not suffice to interpret it, because germs of the future are included in every actual situation.

That’s why, in elucidating a case, the symbolism is spontaneously applicable, for it contains the future; within its zone of mystery, it comprises the individual’s defense.

For example, a developing disease always has a counter-aspect: together with fever as a germ infection, there is simultaneously fever as a bodily reaction and defense.

Why, the dream is even a defense.

In explaining dreams from a causal point of view, Freud got to their primary causes.

But what interests me is why a person dreams of one thing rather than another.

If you look at a dream conscientiously you can see that some of the details in it have been changed from impressions that you had before.

Thus the dream invents an accident when it needs one, when it wants an accident.

In the end, we have to ask what the aim of the dream is from a teleological point of view.

Why does this person’s unconscious wish to show him an image like that?

And here is where I learned a great deal from primitive people: the dream is a product of the imagination, a gallery of images, images of protection from some blow that is threatening; the function of the
dream is to compensate the conscious attitude.

I believe that what dreams show us in vivid and impressive images are our vulnerable points.

That is why the medieval doctors asked about dreams.

So we must observe the same rule.

A Dutchman said, ’Magic is the science of the jungle,’ and the Chinese claim that when we wake up troubled

it is because the soul—kuei, the body-soul, which is less spiritual than the spirit and causes apparitions (ghosts) after death—is hovering above us.

The imagery of alchemy is found all over the world."

Jung's firm strength surprised me, and the modest way he had of expressing his experience of the human soul in a few words (on a scale that ranges from the greatest common sense to extreme intuition).

He spoke slowly, distinctly; then, as if perceiving my confusion in traversing this obscure psychological domain where he himself moves so easily, he stopped for a moment and got up to switch on an overhead lamp. Its reflections made the shadows of his face look purple.

Our interview continued between two lights: the fading light of day (thick fog right up to the windows now) and the still tentative light from the lamp, filtered through its yellow shade.

In the confined space of the room, fantastic, flickering apparitions came to life.

Still illustrating the premonitions he had mentioned before, Jung said to me, "Take the tendency to commit suicide—right from the beginning.

What happens?

You don't pay attention on the street.

One day you fall down stairs.

Then there is a little automobile accident.

It doesn't look like anything.

Yet these are the preliminaries.

Chance?

Primitive people never mention chance.

That is why I say, 'Be careful when you are not at one with yourself, in your moments of dissociation.' "

Jung sat up in his big green armchair and put down his pipe, by that gesture emphasizing what he was about to say.

Weighing each word, he stated, "One must never give way to fear, but one must admit to oneself that one is afraid."

Yet knowing about a repression does not always cure it; sometimes one has to confess to it openly.

Then the doctor told me an ultra-simple tale about a hotel maid who came to him seeking treatment for the agonies of insomnia.

He explained to her about sailing a boat, how one lets oneself go with the wind.

"When you want to sleep," he told her, "go with the wind."

And in the rhythmic reassurance of being rocked the young woman found sleep again.'

"You see," he said, "nothing is more thrilling than trying to understand.

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph."

Carl Gustav Jung stood up, and it seemed to me that I was now facing another man, pale, with an arched nose, almost pointed at the tip.

He took off his cap (his forehead is higher than I expected) and led the way to another room, equally encumbered with old books and work tables, there he showed me some remarkable paintings on cloth
made by Tibetan monks.

The door onto the stairs was partially open and the big house was full of voices and laughter.

A burst of sound escaping from a piano somewhere brought us a phrase of Schumann.

My host accompanied me to the garden gate.

In the night fog we spoke sadly of the replica of servitude to which many individuals are reduced.

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

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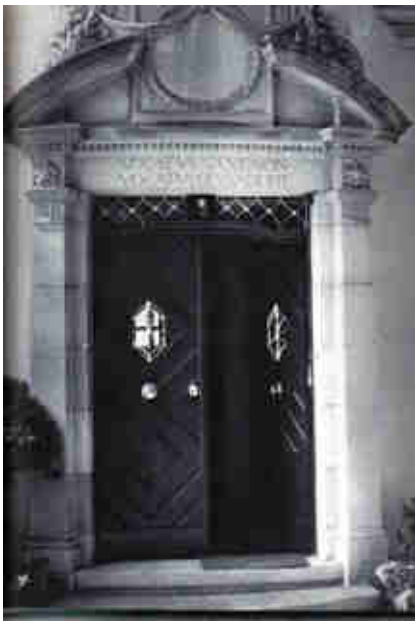
Dr. Jung and the meaning of: "Called or uncalled, God is present!" **(2016-02-14 07:27)**

[1] 

Dr. Jung:

"Called or uncalled, God is present!" It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn’t the psyche of the artist and the intellectual particularly complex and worthy of closer consideration?

So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow!

It is important to see also the negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

2038

His negative side and his power are symbolically displayed in the temptation by the Devil.

Biographies should show people in their undershirts.

Goethe had his weaknesses, and Calvin was often cruel.

Considerations of this kind reveal the true greatness of a man.

This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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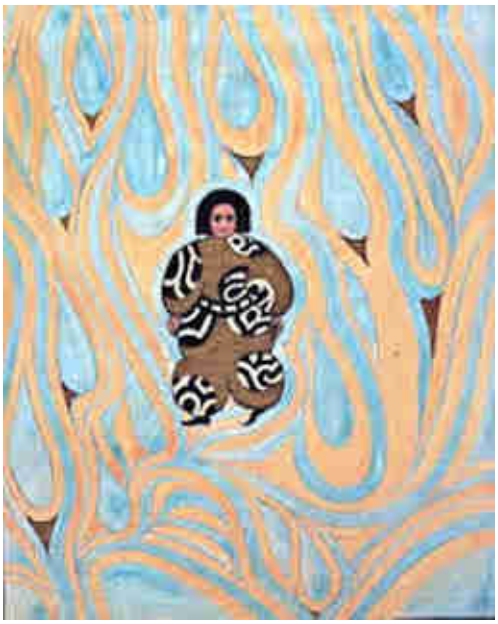
Carl Jung answers: Where do you get the incentive for your creative work, Professor? **(2016-02-14 11:37)**

[1] 

Emil A. Fischer: Where do you get the incentive for your creative work, Professor?

One is always in the dark about one's own personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right!

The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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"I realized how failure to be true to myself resulted in being false to others" Marion Woodman (2016-02-14 12:48)

[1]

Foreword by Marion Woodman

Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eaves run. John Keats, "To Autumn."

This ode by Keats echoed through my thoughts like an old friend as I walked for the first time to the C.G. Jung Institute
on Gemeindestrasse in Zurich.

It was the fall of 1974. I had landed at the airport at 8 a.m. and was stunned by jet lag.

Further stunned by being addressed in German, I managed to register at the front desk and then sought refuge in the library.

"What madness possessed me to come here?" I asked myself.

Then a book with a bright yellow jacket almost leaped off the bookshelf. It was Striving Toward Wholeness by Barbara Hannah.

I suddenly realized it was about the Brontës, and about their problems as P.K.'s (Preacher's Kids).

Within half an hour, I knew that the author of that book was the right analyst for me.

When I asked for Miss Hannah's phone number, I was assured that she was a very old lady, certainly not taking any new analysands.

So I wrote her a note thanking her for the unique insights her book had opened to me.

The next afternoon the phone rang.

It was Miss Hannah inviting me to tea.

Over our cups she said: "You are a parson's daughter; I am a parson's daughter.

When I came to Zurich, Jung told me that only a parson's child could handle a parson's child."

And so, with eighty-one years of experience attempting to integrate the intensity of the opposites in a child of the manse, she took me on.

For me, one session highlights the essence of our work together.

Fiercely independent and well aware of the conflicts that analysis would entail, I was financing myself in Zurich with my own money saved over a twenty-five year teaching career.

I was left somewhat stranded when the dollar dropped in ratio to the Swiss franc, and I found myself needing money for values that were of utmost importance to me, but values of which I knew my husband would not approve.

Since he was my sole other financial resource, I was in an intolerable conflict.

In an analytic session, I said, "My husband wouldn't give me money for that purpose."

"Then lie to him," Miss Hannah said.

"But, Miss Hannah," I said, aghast at her response, "that would not be honest."

"My dear," she said, looking me straight in the eye, "we're not talking about honesty, we're talking about getting along with men."

The words resonated in my being as the right words spoken in the right moment always do.

I knew the words were coming from the Self.

I knew they had nothing to do with taking revenge on men, nothing to do with manipulating men for my own

insidious purposes.

Exactly what they did mean, I did not know, but they rang true.

As I left Lindenbergstrasse 15, where Miss Hannah lived and practiced (in the same house as Marie-Louise von Franz), consciousness began to dawn.

Someone was going to be betrayed in the situation, either my husband who had no way of comprehending the feeling values involved, or myself who had pondered their worth for weeks.

What was of utmost value to me as a woman would, I thought, seem foolish, hair-brained, stupid to him. I began thinking back through my life to the countess times I had betrayed my own feeling values and accepted some man's logical, rational decision that left me saying, "Yes, it is for the best," while at the same time feeling dead inside.

Remembering the many times I had withdrawn from a fight, gone ahead and done what I wanted to do alone, leaving the man to do what he wanted to do alone, I realized how the betrayal of my own feeling betrayed his as well.

I realized how failure to be true to myself resulted in being false to others.

That night I wrote a detailed, honest letter to my husband. He replied with feeling and with money.

That immediacy, that presence, that feminine capacity to live the moment as it presents itself, is my most precious gift from Miss Hannah.

Her own trust in the Self made that gift possible.

Knowing her in the autumn of her life, I saw the full flowering of her sense of humor, her forthrightness and her love.

Never sentimental about herself or others, she constantly dealt with the opposites within the Self with unflinching courage.

She knew when to use her masculine side to discern what was irrelevant and what was essential, and when to rely on her feminine side to receive what the Self was ready to give.

Her surrender to the Self sustained her immense energy, physically and spiritually.

Miss Hannah was my living example of one who lives forever true to the process, holding farm to the opposites until the transcendent emerges.

And while I have seen her faith stumble in the fires of adversity, I have also seen her steady herself and stand firm in the flamesburning until the dross was burned to silver and gold.

Her commitment, which was at the same time her detachment, made me understand the love that Wordsworth writes about, a love that makes

. . . a thing endurable, which else
Would overset the brain, or break the heart. Marion Woodman, Foreword to "The Inner Journey" by Barbara Hannah, Pages 8-9

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Carl Jung answers: What were the circumstances that induced you to work in the field of psychological research? (2016-02-14 13:21)

[1]

Emil A. Fischer: What were the circumstances that induced you to work in the field of psychological research?

Dr. Jung: Even as a small boy I noticed that people always did the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say such nonsense?"

Even as a child I clearly felt that people did not say what was really in their minds.

Emil A. Fischer: Isn't it possible for people to come to psychology in exactly the opposite way? Don't some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psychology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productivity?

Dr. Jung: Nature can help you only if you manage to get time for yourself.

You need to be able to relax in the garden, completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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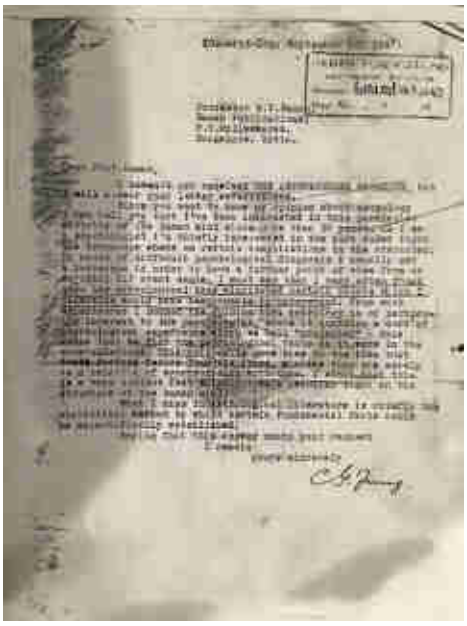
Carl Jung's Letter on Astrology (2016-02-14 18:10)

[1] 

Dear Prof. Raman, 6 September 1947

I haven't yet received The Astrological Magazine, but I will answer your letter nevertheless.

Since you want to know my opinion about astrology I can tell you that I've been interested in this particular activity of the human mind for more than 30 years.

As I am a psychologist I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character.

In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle.

I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand.

From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" -this means that we find the psychological facts as it were in the constellations.

This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them.

I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request, I remain,

Yours sincerely, C.G. Jung [Letters Volume 1, Page 475-476.

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Carl Jung on: “The Post-War Psychic Problems of the Germans (2016-02-15 05:50)

[1]

Introduction: Four days after the unconditional surrender of the German Army at Rheims, this interview by Peter Schmid was published in Die Weltwoche (Zurich) for May ii, 1945, under the title "Werden die Seelen Frieden finden?" (Will the Souls Find Peace?).

The interview probably took place somewhat earlier.

A partial translation was published by the newspaper PM (New York), May to, 1945.

Peter Schmid: Do you not think that the end of the war will bring about great changes in the psyche of Europeans, particularly the Germans, who are now awakening as though from a long and terrible dream?

Carl Jung: Indeed I do.

As to the Germans, we have a psychic problem ahead of us the magnitude of which cannot yet be foreseen, though its outlines can already be discerned in the cases I am treating.

For the psychologist one thing is clear, and that is that he ought not to make the popular sentimental distinction between Nazis and opponents of the regime.

Two cases I am now treating are both outspoken anti-Nazis, and yet their dreams show that behind all the decency the most pronounced Nazi psychology is still alive with all its violence and savagery.

When Field Marshal von Kiichler,’ questioned by a Swiss reporter about the German atrocities in Poland, exclaimed indignantly: "Excuse me, that wasn’t the Wehrmacht, it was the Party!" this proved that a division into decent and indecent Germans is thoroughly naïve.

All of them, whether consciously or unconsciously, actively or passively, have their share in the horrors; they knew nothing of what was going on and yet they did know, as though party to a secret contract genial.

For the psychologist the question of collective guilt, which worries politicians so much and will go on worrying

them, is a fact, and it will be one of the most important tasks of therapy to get the Germans to admit this guilt.

Even now I am receiving many applications from Germans who want to be treated by me.

If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

I shall have no alternative ,but to answer the applications with a questionnaire asking certain crucial questions, like "What do you think about Buchenwald?"

Only when a patient sees and admits his own responsibility can individual treatment be considered.

But how was it possible that the Germans, of all people, got themselves into this hopeless psychic mess?

Could it have happened to any other nation?

Here you must allow me to go back a bit and to recapitulate my theory as to the general psychic antecedents of this National Socialist war.

Let us take a small practical example as a starting point.

One day a woman comes to me and breaks out into the wildest accusations against her husband: he is a veritable devil who torments and persecutes her, and so on and so forth.

In reality the good man is a perfectly respectable citizen, quite innocent of any such demonic intentions.

Where does this crazy idea come from in this woman?

It is the devil in her own soul that she is projecting; she has transferred her own wishes and her own rages to her husband.

I make this clear to her; she admits it and becomes a contrite little lamb.

Everything seems to be in order.

And yet that is just the thing I find most disquieting, because I don’t know where the devil, who had previously attached himself to the image of the husband, has gone to.

Exactly the same thing happened on a large scale in the history of Europe.

For primitive man the world is full of demons and mysterious powers which he fears; the whole of Nature is animated by these forces, which are nothing but man’s own inner powers projected into the outside world.

Christianity and modern science have de-demonized Nature, which means that the European has consistently taken back the demonic powers out of the world into himself, and has steadily loaded his unconscious with them.

Out of man himself the demonic powers rise up in revolt against the supposed spiritual constraints of Christianity.

The demons begin to break out in Baroque art: the columns writhe, the furniture sprouts satyr’s feet.

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

The first perfect example of this species was Napoleon.

The Germans display a specific weakness in the face of these demons because of their incredible suggestibility.

This shows itself in their love of obedience, their supine submission to commands, which are only another form of suggestion.

This hangs together with the general psychic inferiority of the Germans, the result of their precarious position between East and West.

Of all the Western peoples, they were the ones who, at the general exodus from the Eastern womb of the nations, remained too long with their mother.

Finally they did get out, but arrived too late, while the mujik never broke loose at all.

Hence the Germans are profoundly troubled with a national inferiority complex, which they try to compensate by megalomania: "Am deutschen Wesen soli die Welt genesen" —though they are none
too comfy in their own skins!

It is a typical adolescent psychology, apparent not only in the extraordinary prevalence of homosexuality but in the absence of an anima figure in German literature (the great exception here is Goethe).

It is also apparent in German sentimentality and "Gemiitlichkeit," which is really nothing but hardness of heart, unfeelingness, and soullessness.

All those charges of soullessness and bestiality which German propaganda levelled at the Russians apply to themselves; Goebbels' speeches are nothing but German psychology projected upon the enemy.

The immaturity of the personality also displayed itself in a terrifying way in the German General Staff, whose lack of character resembled the squashiness of a mollusk inside a panzer.

Germany has always been the land of psychic catastrophes: the Reformation, peasant wars and wars of religion.

Under National Socialism, the pressure of the demons became so great that they got human beings into their power and blew them up into lunatic supermen, first of all Hitler who then infected the rest.

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

Ten per cent of the German population today are hopeless psychopaths.

Peter Schmid: You have been talking of the psychic inferiority and demonic susceptibility of the Germans, but do you think this also applies to us Swiss, so far as we are Germanic in origin?

Dr. Jung: We are insulated against this susceptibility by the smallness of our country.

If eighty million Swiss were piled together the same thing might happen, for the demons hurl man is rootless and then the demons can get him.

Hence the technique of the Nazis never to form individuals but only huge masses.

Hence, too, the faces of the demonized man of today: lifeless, rigid, blank.

We Swiss are protected against these dangers by our federalism and our individualism.

Such a mass accumulation would not be possible with us as it was in Germany, and in this isolation lies perhaps the therapy with which one can conquer the demons.

Peter Schmid: But what will happen if this therapy is carried out by bombs and guns? Won't military subjection of the demonized nation merely intensify the feeling of inferiority and make the disease worse?

Dr. Jung: The Germans today are like a drunken man who wakes up the next morning with a hangover.

They don't know what they've done and don't want to know.

The only feeling is one of boundless misery.

They will make convulsive efforts to rehabilitate themselves in face of the accusations and hatred of the surrounding world, but that is not the right way.

The only redemption lies, as I have already indicated, in a complete admission of guilt.

Mea culpa, mea maxima culpa!

Out of honest contrition for sin comes divine grace.

That is not only a religious but also a psychological truth.

The American treatment of conducting the civilian population through the concentration camps and letting them see all the abominations committed there is therefore quite right.

Only, the object lesson should not be driven home with moral instruction; repentance must come from inside the Germans themselves.

It is possible that positive forces will emerge from the catastrophe, that from this introversion prophets will once again arise, for prophets are as characteristic of this strange people as the demons.

Anyone who falls so low has depth.

In all probability there will be a miraculous haul of souls for the Catholic Church—the Protestant Church is too split up.

There are reports that the general misery has reawakened the religious life in Germany; whole communities fall to their knees in the evenings, beseeching God to deliver them from the Antichrist.

Then one can hope that the demons will be banished and that a new and better world will rise on the ruins?

No, the demons are not banished, that is a difficult task that still lies ahead.

Now that the angel of history has abandoned the Germans, the demons will seek a new victim.

And that won't be difficult.

Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.

We love the criminal and take a burning interest in him because the devil makes us forget the beam in our own eye when observing the mote in our brother's and in that way outwits us.

The Germans will recover when they admit their guilt and accept it; but the others will become victims of possession if, in their horror at the German guilt, they forget their own moral shortcomings.

We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

"General suggestibility" plays a tremendous role in America today, and how much the Russians are already fascinated by the devil of power can easily be seen from the latest events, which must dampen our peace jubilations a bit.

The most sensible in this respect are the English: their individualism saves them from falling for the slogan, and the Swiss share their amazement at the collective unreason.

Then we must anxiously wait and see which way the demons go next?

I have already suggested that the only salvation lies in the piecemeal work of educating the individual.

That is not as hopeless as it may appear.

The power of the demons is immense, and the most modern media of mass suggestion —press, radio, film, etc.—are at their service.

But Christianity, too, was able to hold its own against an overwhelming adversary not by propaganda and mass conversions—that came later and was of little value—but by persuasion from man to man.

And that is the way we also must go if we wish to conquer the demons.

I don't envy you your task in writing about these things.

I hope you will succeed in presenting my ideas in such a way that people won't find them too strange.

Unfortunately it is my fate that other people, especially those who are themselves possessed by demons, think me mad because I believe in these powers.

But that is their affair; I know they exist.

2052

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

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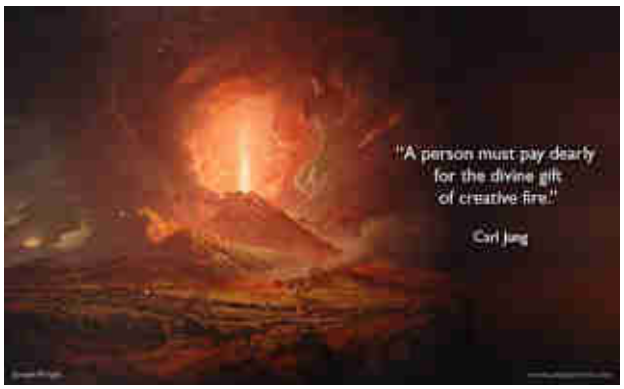
Carl Jung on Time, Disturbances and Systems of Yoga in Creativity (2016-02-15 12:27)

[1]



Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the afternoons.

The mornings were devoted to scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36, chiefly in the afternoon.

n the last ten years I've turned again to working in the morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net."

Once I have all the material, nothing and nobody must get near.

I am not as sensitive to noise as Carlyle, who installed triple glass windows and saw to it that all the fowl and dogs near his property were bought up.

But when I am in the active creative process, any disturbance is downright physically painful.

I have a little house at Bollingen, to which I retreat and where I can work undisturbed when my notes and preparatory studies have reached the stage where I can start writing.

Emil A. Fischer: Do some Yoga systems offer the possibility of developing one's creative energies?

Dr. Jung: Yoga can liberate certain psychic contents and natural dispositions but it cannot produce them.

You can't make something out of nothing, not even with will-power.

And what is will-power?

To have will-power means that you have a lot of drive.

Creativeness is drive!

A creative calling is like a daimonion, which, in some instances, can ruin a person's entire life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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1. https://2.bp.blogspot.com/-8aTpx5E-FGY/VsH8PzdrLLI/AAAAAAAAaxc/XsrjGcATY7U/s1600/2%2BCreative.jpg

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Carl Jung "On Creative Achievement" (2016-02-16 05:46)

[1]

Introduction: Emil A. Fischer undertook to interview twenty Swiss men and women prominent in cultural life, and he published the resulting articles in a small book entitled Schopferische Leistung
(Thalwil, i946)—"Creative Achievement."

Fischer began his conversation by asking Jung about "the strange aphorism that is carved into stone above the entrance door of the house:Vocatus atque non vocatus deus aderit."

This was an opening that interviewers often hit upon. Jung had the inscription carved over the door when he built the house, in 1909.

It came from an old copy of Erasmus that he had bought while a university student.

Emil A. Fischer: Is there any special relationship between this saying and your Weltanschauung or your life's work?

Dr. Jung: "Called or uncalled, God is present!" It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn't the psyche of the artist and the intellectual particularly complex and worthy of closer consideration?

So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow!

It is important to see also the negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the temptation by the Devil.

Biographies should show people in their undershirts.

Goethe had his weaknesses, and Calvin was often cruel.

Considerations of this kind reveal the true greatness of a man.

This way of looking at things is better than false hero worship!

Emil A. Fischer: Where do you get the incentive for your creative work, Professor?

One is always in the dark about one's own personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right!

The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili.

Emil A. Fischer: What were the circumstances that induced you to work in the field of psychological research?

Dr. Jung: Even as a small boy I noticed that people always did the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

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I reacted quite the enfant terrible: "Mama, why does this man say such nonsense?"

Even as a child I clearly felt that people did not say what was really in their minds.

Emil A. Fischer: Isn't it possible for people to come to psychology in exactly the opposite way? Don't some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psychology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productivity?

Dr. Jung: Nature can help you only if you manage to get time for yourself.

You need to be able to relax in the garden, completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously.

Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the afternoons.

The mornings were devoted to scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36, chiefly in the afternoon.

n the last ten years I've turned again to working in the morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net."

Once I have all the material, nothing and nobody must get near.

I am not as sensitive to noise as Carlyle, who installed triple glass windows and saw to it that all the fowl and dogs near his property were bought up.

But when I am in the active creative process, any disturbance is downright physically painful.

I have a little house at Bollingen, to which I retreat and where I can work undisturbed when my notes and preparatory studies have reached the stage where I can start writing.

Emil A. Fischer: Do some Yoga systems offer the possibility of developing one's creative energies?

Dr. Jung: Yoga can liberate certain psychic contents and natural dispositions but it cannot produce them.

You can't make something out of nothing, not even with will-power.

And what is will-power?

To have will-power means that you have a lot of drive.

Creativeness is drive!

A creative calling is like a daimonion, which, in some instances, can ruin a person's entire life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://3.bp.blogspot.com/-ECJVwynCW2g/VsLvmkXN8dI/AAAAAAAAaxw/BQALVvgocX4/s1600/6%2BCreaativity.jpg

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Charles Baudouin: “I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.” (2016-02-17 05:39)

[1]

FROM CHARLES BAUDOUIN’S JOURNAL: 1934

Introduction: Charles Baudouin (1893-1963), professor in the University of Geneva, was founder there of the Institut de Psychagogie, whose patrons were Freud, Adler, and Jung and whose program
was correspondingly catholic.

Eventually, Baudouin associated himself with the school of analytical psychology as an analyst, teacher, and writer.

His posthumous book L’Oeuvre de Jung (1963) contains, in a chapter entitled "Jung, homme concret," a number of passages from Baudouin’s journal, reporting his, encounters with Jung over more than twenty years.

The earliest one was written after Baudouin attended a seminar that Jung gave to the Societe de Psychologie in Basel, October i–6, 1934.

That version, slightly abridged, was translated and published as "Jung, the Concrete Man" in the Friends annual Inward Light (Washington), fall–winter, 1975-76.

It is further abridged here. (For other extracts see pp. 146, 19o, 235, 365.)

Charles Baudouin: Basel, Sunday, October 7, 1934

It is time to assemble the impressions which Jung's personality has left upon me during these few days, to bind the sheaf, to present the portrait.

A standing portrait, emphatically, for I see him on his feet, talking and teaching.

The word "stature" is what springs to mind, or the German word "Gestalt."

This is no man of study or office; this is a force.

One of the anecdotes with which he bespangles his lectures stands out for me.

I hope I shall not do it an injustice by repeating it from memory.

He had been living with a tribe of Pueblo Indians' where, to identify a stranger, they do not ask for his passport, but they ask themselves, "What animal is this?"

That is to say, "Of what totem is he?" and they watch him, for to belong to a totem is to be the totem; so strong is the "participation," and the sacred animal has so impregnated the man, that one has but to look at him walk and act and live to recognize him.

When the man is from a neighboring tribe, the game is easy enough, apparently; but with a white man, so different from all one knows, it is another matter.

Jung knew, from his interpreter, of his hosts' embarrassment at having failed to identify him.

However, he won their hearts sufficiently for them to invite him one day—a sign of confidence and welcome—to visit the upper story of the house.

This meant climbing a ladder.

But while the Indians mount with their backs to the ladder and with the agility of monkeys, he naturally climbed in European fashion, facing the ladder, setting his feet deliberately on the rungs and presenting to the onlookers his square, powerful back.

A great clamor broke out then among the Indians, which he later had explained to him.

On seeing him mount that way, they had recognized his totem: the bear! the bear!

He had the wit to enter into the spirit of the thing, and his understanding of "primitives" was advanced enough for him to feel all the seriousness of it.

Substantially, he told them: "Yes, you have guessed aright; the bear is the totem of my country; it has given its name to our capital, Bern; it figures in the coat of arms of the city."

And on his return to Switzerland he sent them, as evidence and as a souvenir, a little wooden bear such as we carve over here.

He received in return and as a pledge of friendship, if I remember rightly, a pair of leather breeches.

These last days, telling us about the tribes, the spirits of the forest, that other world of mystery that comes alive suddenly at nightfall, he has been more like the sorcerer penetrated by the spirits he talks about, skilled at evoking them and making their disquieting presence hover above the suspenseful audience.

Then, all of a sudden, a good story will release the tension with a well-placed laugh.

His is a compact force that is fed by a substantial sum of human experience and flows back to him as though multiplied by the response of his own tribe, this circle of disciples from both continents who surround and sustain him.

Unkind gossip has accused these disciples and auditors of snobbery.

To be sure there is some of it, as there was around the courses which Bergson gave at the College de France; which is no argument against Bergson, nor yet against Jung.

But when someone raised the objection that a majority of his disciples were women, Jung is said to have replied: "What's to be done?

Psychology is after all the science of the soul, and it is not my fault if the soul is a woman."

A jest; but for anyone who has followed his teaching, a jest which is itself charged with experience, and behind which one sees arising in all its ambiguous splendor the archetype of the anima.

Observing him, seeing him teach and then relax in a more intimate circle, I registered during this week in Basel many aspects of his being and appearance, many disparate expressions.

Under the high forehead of the thinker, the planes of his face are firm and full; the gray eyes seem suddenly curiously small and made for gimlet scrutiny; at other moments they are chiefly mischievous, and the face becomes that of a confessor-accomplice, a priest who enjoys life, suddenly red in the face with a hearty laugh; but the profile then calls one to order—it is much more serious, angular, and marks the top-level intellectual.

But watching him live, one perceives that these disparate expressions are organized into a coherent whole.

One feels that he denies none of them, that being and appearance (the self and the persona) have found their modus vivendi, that his teaching about "integrating all the functions" to form a totality is not book knowledge but lived, which amounts to affirming that he belongs not only among the scholars but among the sages.

I knew Jung from his books and I had met him personally.

But during this week passed in his company I feel I have discovered him.

To tell the truth, I have made two discoveries.

First of all, I have been struck by the strongly concrete character of this man and of his thinking.

Secondly, I have realized all he owes to his mingling with the "primitives"; those journeys have not been picturesque accidents in his life; they are among the nutritive substances of his thought.

I would add that these two points are intimately connected.

The concreteness stands out every moment from his way of expounding ideas, laying emphasis on the facts, his gestures sober and restrained but felt to be charged with energy and asking only to go ahead uncurbed.

This is especially visible when he describes one of his African scenes; in fact he acts it out in abbreviated form, he makes it visible.

There was that anecdote to illustrate the fact that primitives do not know will-power in the sense that we understand it; they must first mobilize the needful energy for an action and this is the purpose served by certain precise incantatory rituals.

For example, the boy who is charged with carrying the mail to town (who knows how many leagues away!) remains passively sitting when the European quietly asks him to perform this service and offers to reward him; it is as if he did not understand.

But the sorcerer passes by, takes the case in hand—and the whip too!—starts dancing the "running dance" around the boy; the tribe joins in, the boy is drawn into the circle and finally, as if shot from a sling, is
off; and he runs at that! All was reproduced before us; we saw it.

But this play of gesture to demonstrate and explain flourishes yet more freely in familiar conversation.

We were speaking one evening of "telepathic" dreams where, between persons who are emotionally close, a mutual unconscious communication and penetration appears to take place.

Jung finally, to sum up his thoughts on the matter, acted them out as follows: with brief, firm gestures he touched first my forehead, then his own, and thirdly drew a great circle with his hand in the space between us; the three motions underscored the three clauses of this statement; "In short, one doesn't dream here, and one doesn't dream here, one dreams there."

And there the hand kept turning, like the above-mentioned sling and the idea, like the messenger, was launched.

I have said that this concreteness is tied up with Jung's African experience.

I came to see that he had a feeling of concreteness about the soul; when he entitles a book Wirklichkeit der Seele (Reality of the Soul) it is no vain expression.

To be sure, he had been convinced by his patients of this concrete aspect of the things of the psyche, but certainly the "primitives" brought him into touch with it in a closer and more convincing way, for this is how they feel.

When he was telling me the other day, at Dr. von Sury's, about these "ancestral spirits," which fall upon one on return to one's birthplace, and which he himself feels whenever he returns to Basel, I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.

And when he was led by this reflection to study, on the wall, the genealogical tree of the von Sury family, I realized how he felt those roots digging down and holding fast in an earth that was real and solid.

This concreteness of Jung's was part of his make-up. In his childhood recollections he tells us of the torments he went through over mathematics, especially over algebraic abstractions, which he found incomprehensible.

To make sense out of them, he had to put back numbers in place of letters.

The simple equation a = b infuriated him and seemed a rank deception: since a is one thing and b is another, it is a lie to say they are equal.

If this was an inborn disposition of his mind, it could not but be reinforced and justified in his eyes by his fertilizing contacts with "primitive mentality."

The academic mind expected a mapmaker; and it finds itself face to face with an explorer who emerges from the brush armed, weighed down, and solidly swathed in magnificent vines and creepers, trailing with him all the odors of the forest.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 76-81

Carl Jung across the web:

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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Some Carl Jung Quotations XXI (2016-02-17 06:03)

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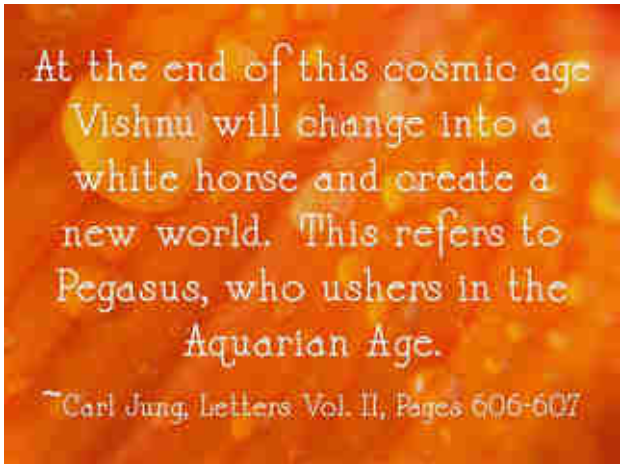
At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age.
~Carl Jung, Letters Vol. II, Pages 606-607

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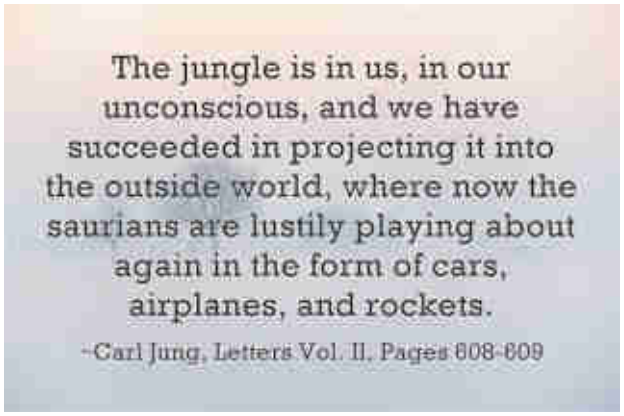
[2]


The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.
~Carl Jung, Letters Vol. II, Pages 608-609

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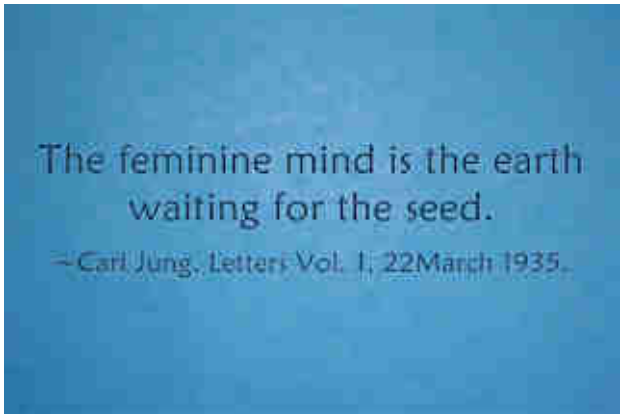
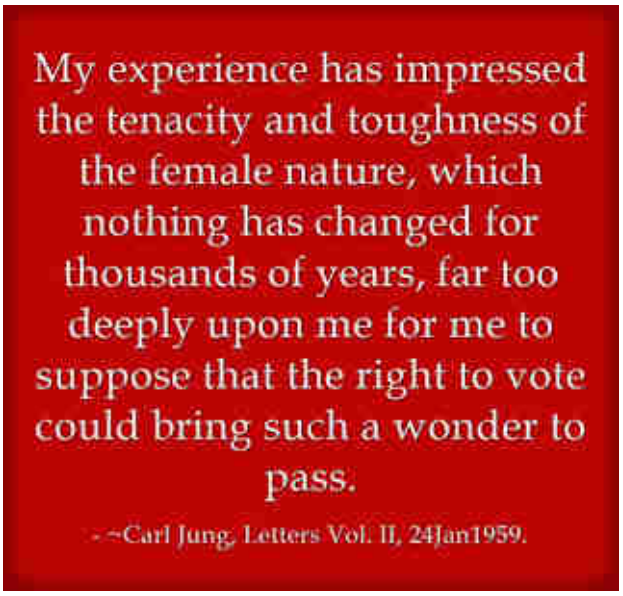


The feminine mind is the earth waiting for the seed. Carl Jung, Letters Vol. 1, 22March 1935.

[4]


My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass.
~Carl Jung, Letters Vol. II, 24Jan1959.

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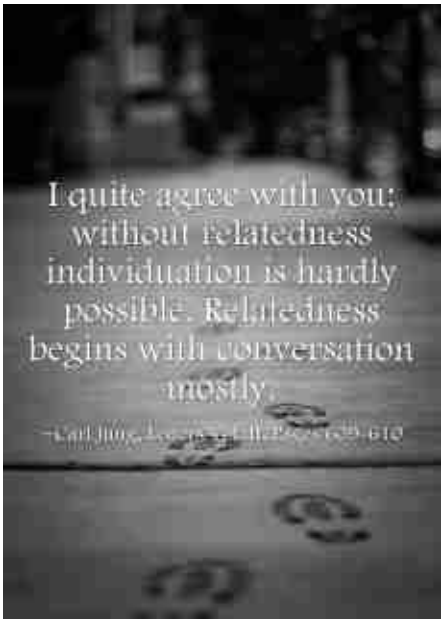
[5] 

I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly. Carl Jung, Letters Vol. II, Pages 609-610

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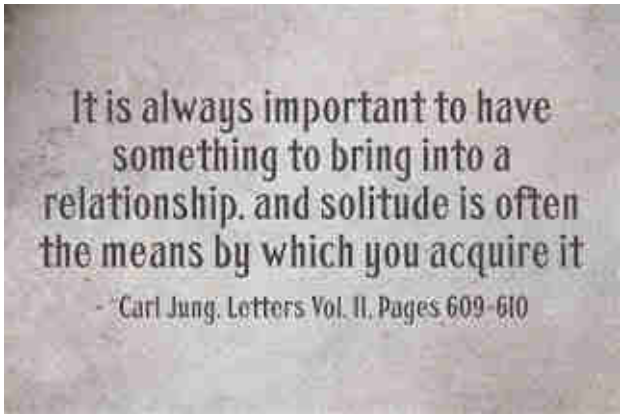
It is always important to have something to bring into a relationship. and solitude is often the means by which you acquire it
- Carl Jung. Letters Vol. II. Pages 609-610

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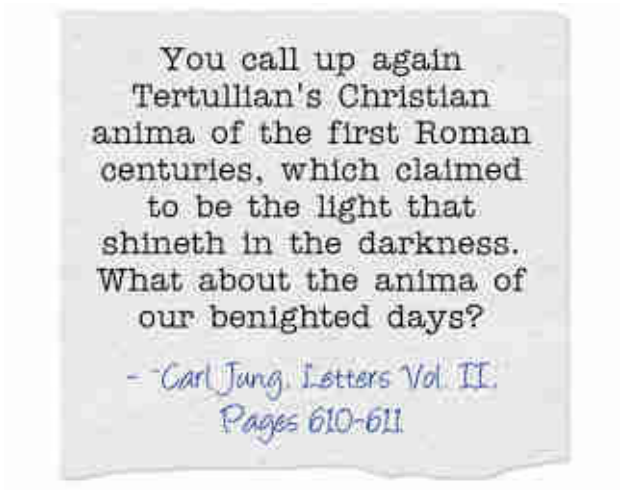
You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days?
- Carl Jung. Letters Vol. II. Pages 610-611

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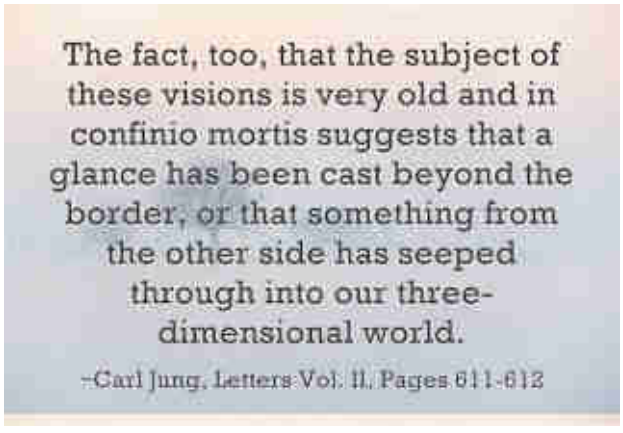
[8]


The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.
-Carl Jung, Letters Vol. II, Pages 611-612

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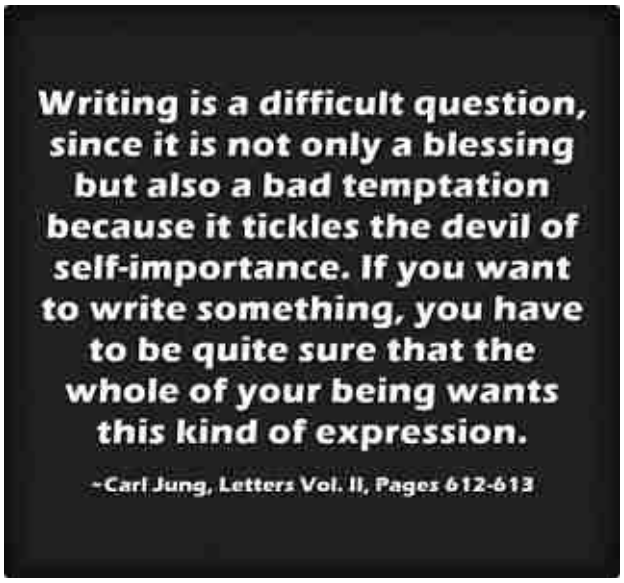
Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.
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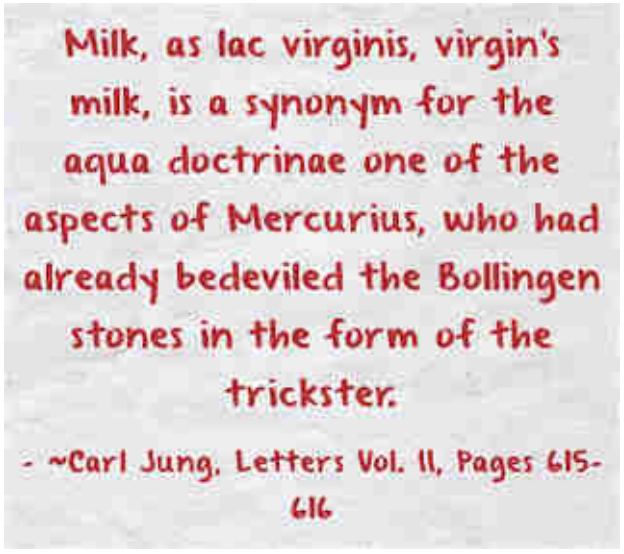
Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.
- ~Carl Jung, Letters Vol. II, Pages 615-616

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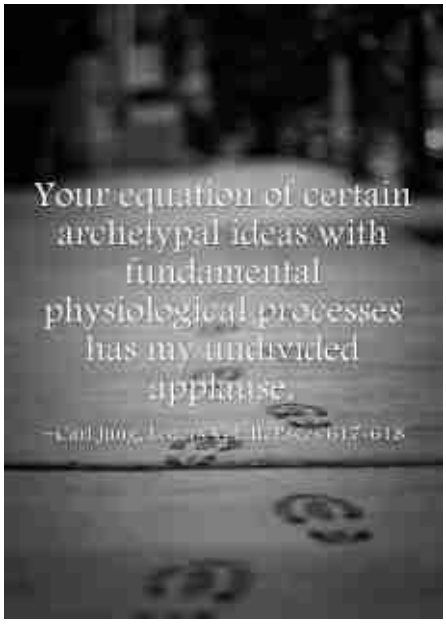
[11] 

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause. Carl Jung, Letters Vol. II, Pages 617-620

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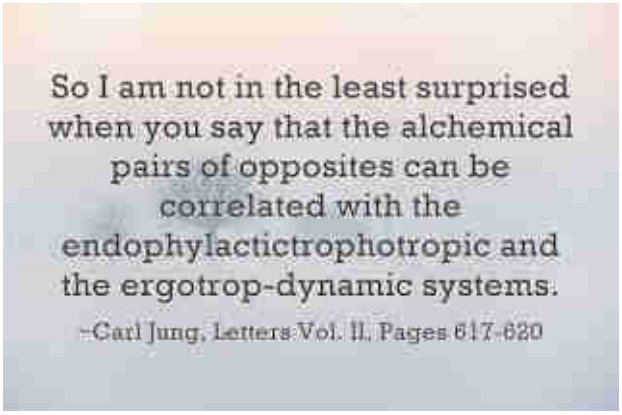
So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.
~Carl Jung, Letters Vol. II, Pages 617-620

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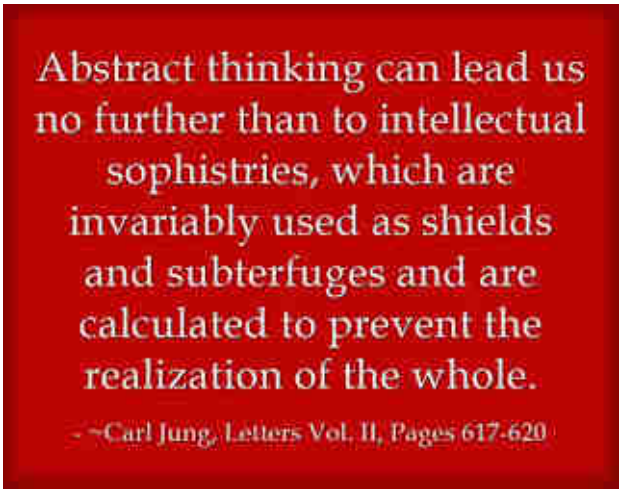
Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.
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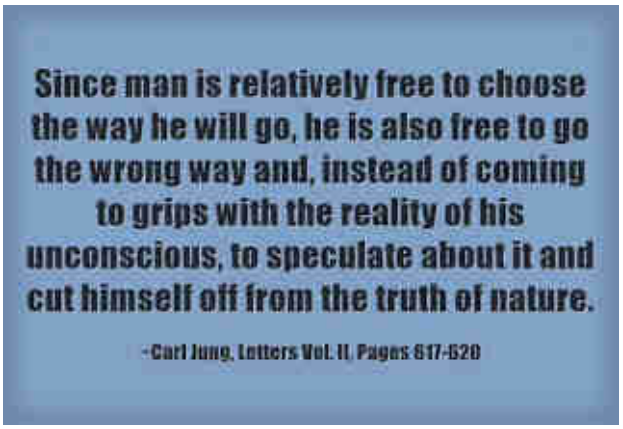
Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.
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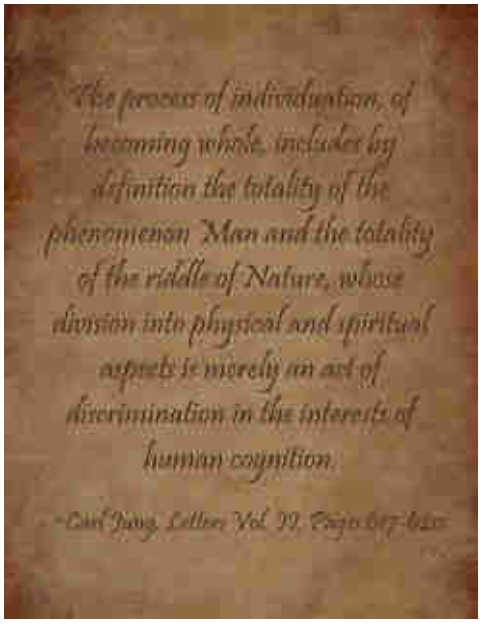
[15] 
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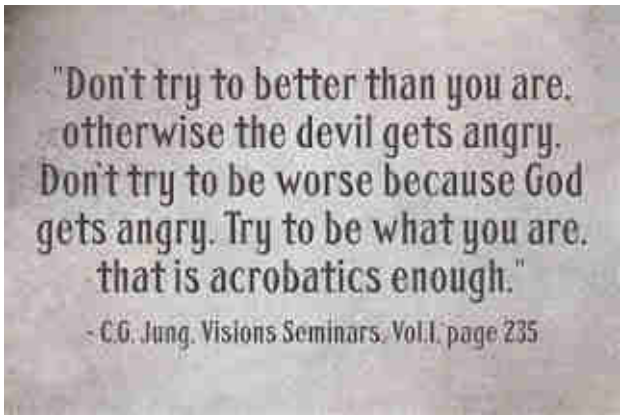
"Don't try to better than you are.
otherwise the devil gets angry.
Don't try to be worse because God
gets angry. Try to be what you are.
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- C.G. Jung. Visions Seminars. Vol.I. page 235

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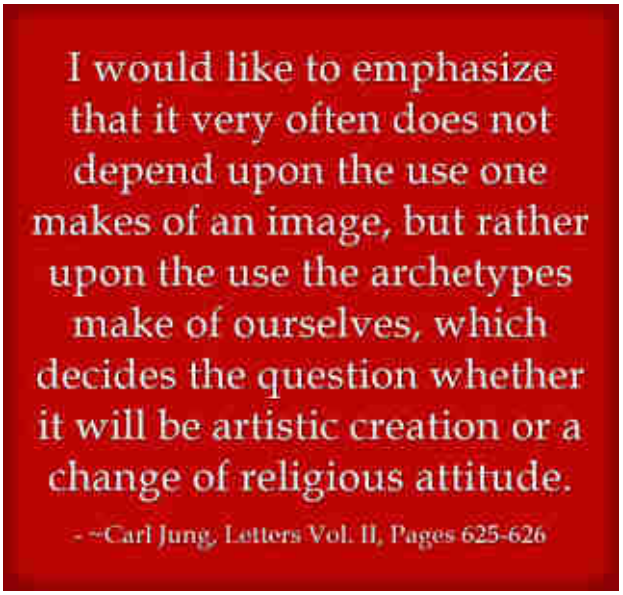
I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.
- ~Carl Jung, Letters Vol. II, Pages 625-626

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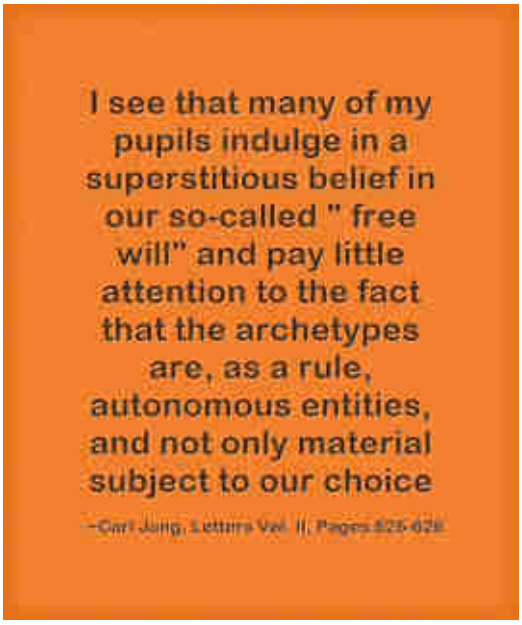
I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice
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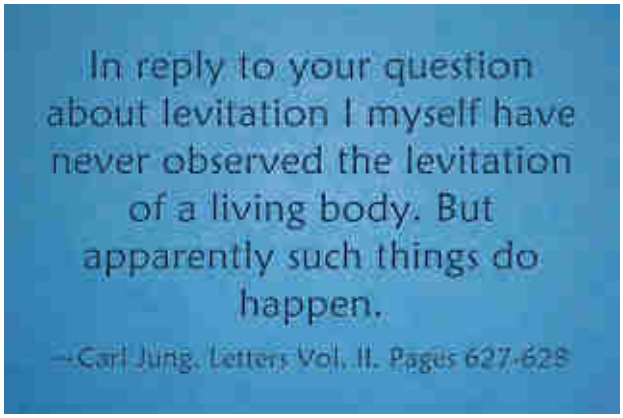
In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen.
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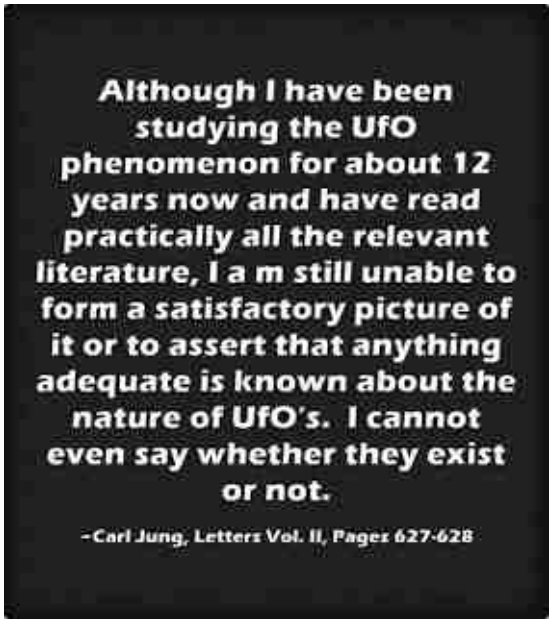
[20] 
Although I have been studying the UfO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UfO's. I cannot even say whether they exist or not.
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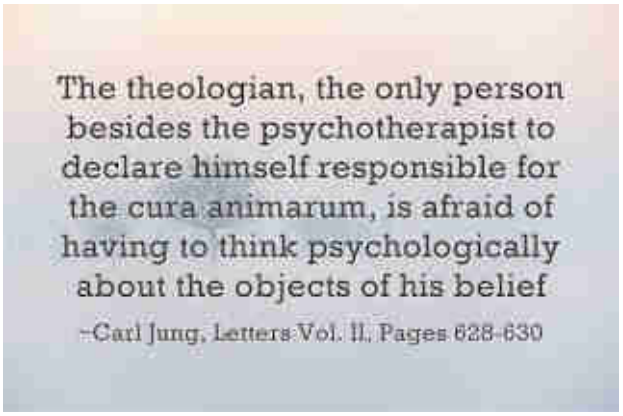
The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief
~Carl Jung, Letters Vol. II, Pages 628-630

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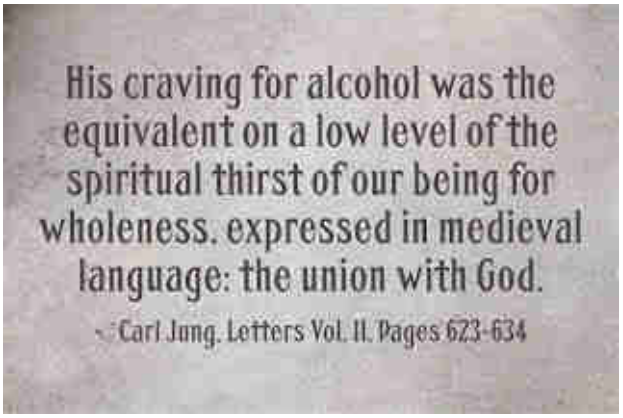
His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness. expressed in medieval language: the union with God.
~ Carl Jung. Letters Vol. II. Pages 623-634

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

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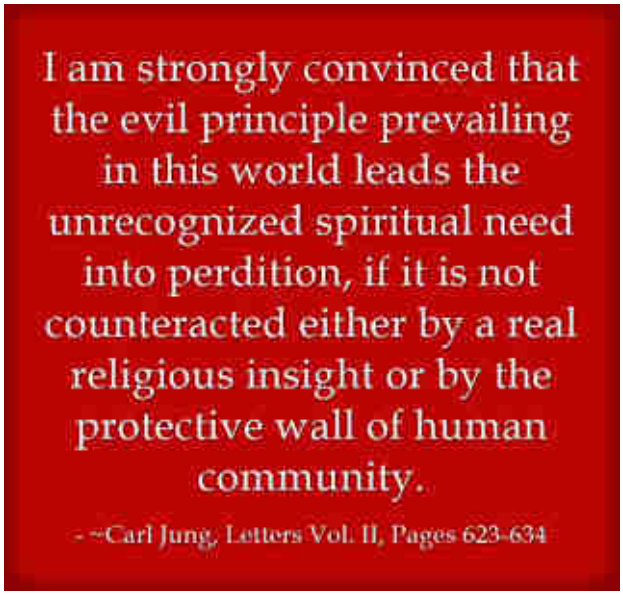
I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.
- ~Carl Jung, Letters Vol. II, Pages 623-634

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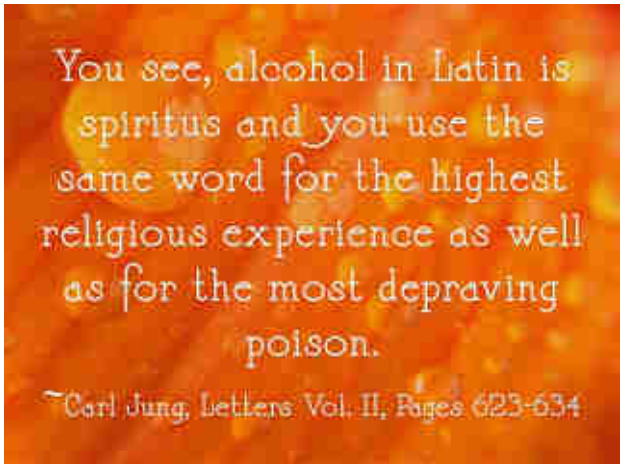
You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.
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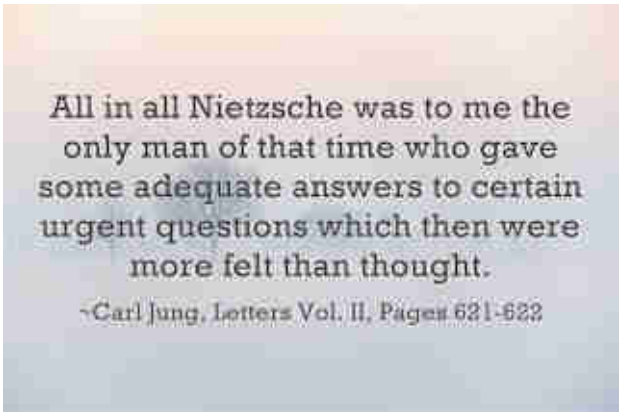
All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.
-Carl Jung, Letters Vol. II, Pages 621-622

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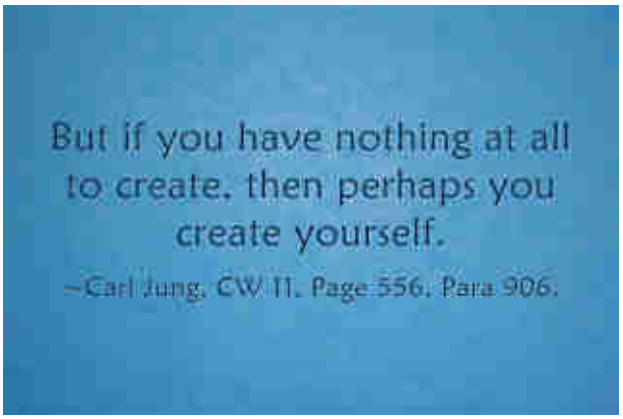

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

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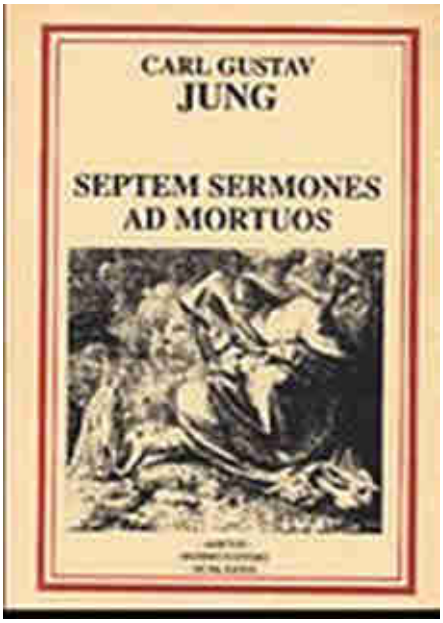
Carl Jung: It was then that I ceased to belong to myself alone, ceased to have the right to do so. (2016-02-17 15:02)

[1] 

When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but many others also.

It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of the psyche.

I loved it and hated it, but it was my greatest wealth.

My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, MDR, Page 192.

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Dr. Jung is visited by Alberto Moravia (2016-02-18 05:15)

[1]

A VISIT FROM MORAVIA

Introduction: The Italian novelist Alberto Moravia, whose writings had been censored by the Fascists, was working during the postwar period as a correspondent for L'Europeo (Milan).

In the issue of December 5, 1948, he published a brief article on a visit to Zurich; the title translates as "The Psychoanalyst Jung Teaches How to Tame the Devil," though only the latter half is devoted
to an interview with Jung, extracted here.

The first part is about Swiss banking and Italo Svevo, his fellow novelist.

In 1952, incidentally, the Roman Catholic Church put all of Moravia's books on the Index.

Alberto Moravia: I am on my way to visit C. G. Jung in one of Zurich's suburbs.

Here are the luxurious villas of the banking and commercial bourgeoisie, surrounded by vast gardens.

They have their offices in modern, austere, and bare buildings in the center of town.

Looking for Jung's villa along the main thoroughfare, in pouring rain, I am reminded of the American novelist Scott Fitzgerald, writer of another post-war generation. In one of his beautiful novels' he describes to perfection the psychoanalytic milieu of Zurich: An American millionaire, much disturbed by his daughter's state of mind, brings her to Zurich to one of the most famous and expensive psychiatric clinics. There it is simply discovered that the daughter, at the age of fifteen, had been seduced by just that loving father.

She falls in love with her physician, who cures her, marries him, and goes to live with him on the Riviera. . . .

But here, at last, is No. 228 Seestrasse, the street of the lake.

The rain is pelting down on the yellow leaves of the tree-lined avenue, at the end of which one can see the entrance to a villa.

I ring the bell and Jung's secretary opens the door.

In a few minutes Jung himself ushers me through the waiting room into his study.

Jung is an elderly man (he is 74), of stocky build, with a strong face reddened by the continuous flames of a cheerful fireplace.

He has a white mustache, penetrating eyes, and white, dishevelled hair.

A man of middle-class appearance, dressed in rough woolen sporty clothes, breathing a bit laboriously, stout, and with a pipe in hand.

He asks me to sit down in an armchair, in front of a bright lamp which nearly blinds me.

He, instead, possibly because it is the habit of a psychoanalyst, sits down facing me, his face in shadow as if he wants to study me without being himself scrutinized.

Thus, with my face illuminated and his in darkness, we begin our conversation.

We talk in French, which Jung speaks fluently despite a somewhat harsh German accent.

The first questions and answers are awkward.

Then, no doubt because his examination of my face has given him a favorable impression, Jung warms up and begins to talk with greater ease.

Naturally the discussion revolves around his theories and books, all of which I know only superficially, and in particular the theory expounded in his last book, Symbolik des Geistes.

Digressing at times, Jung explains to me some of the ideas of this latest work and its connection with the theory which gave him fame.

In the new book, the most important part apparently concentrates on an "attempt at a psychological explanation of the dogma of the Trinity."

This book has caused much talk in Switzerland, precisely because of his interpretation of the Christian Trinity.

In short, according to Jung, the Christian dogma represents a symbol for the collective psyche; the Father symbolizes a primitive phase; the Son an intermediate and reflective phase; and the Spirit a third phase in which one returns to the original phase, though enriching it through the intermediate reflections.

Jung would like to add to that Trinity a fourth figure so as to transform the whole into, so to speak, a Quaternity.

This fourth figure is the direct antithesis to the clear and conscious function of the first three: it would possess an obscure, subconscious function, and would represent—according to Jung—the devil.

In order to make this idea of a Quaternity comprehensible, Jung connects it with his well known theory of the psychology of the unconscious.

He roughly reasons as follows: In ancient times the devil, i.e., the unconscious, existed in direct relationship to the spirit, or the conscious.

This relationship was highly beneficial; the conscious nourished with its light the shadows of the unconscious; with its positivity the negativity of the unconscious; with its rationality the instinctuality of the unconscious.

The ancient religions were aware of the relationships between conscious and unconscious; and what is more, they encouraged them.

Yahweh, for instance, was not only God but also Devil.

However, beginning with Christianity and particularly the Reformation, the unconscious, that is to say the devil, has become increasingly thwarted, suppressed, forgotten, obliterated.

With Luciferian pride the Nordic Protestant believes he can do without the devil.

And so, acquiring strength in direct proportion to that excess of repression, the unconscious suddenly explodes catastrophically in various diabolical and destructive ways, Jung explains that thus one can understand the clearly demonic and suicidal tendency of European civilization on the threshold of the first World War.

At that time the devil, i.e., the unconscious, for too long repressed and even forgotten, took his revenge by driving men to regard with sensual joy destruction and death.

At this point Jung graphically conjures up the picture of trains full of exuberant soldiers, the locomotives bedecked with flowers, leaving Berlin for the front in 1914, and he explains this joy at the imminent massacre with the joy of a finally achieved union with blood and death, i.e., the unconscious.

Jung proposes the same explanation for the monstrous and automatic cruelty of the Nazis during the second He says that this time once again the World War.

He says that at this time once again absence of a healthy relationship with the devil gave origin to an explosion of unprecedented and destructive fury.

He concludes that it is necessary to restore as quickly as possible these relationships: and if necessary, to create precisely that Quaternity.

On this strange prediction, much in tune with the Faustian atmosphere, I leave Jung.

Outside it continues to rain. Through the rain I make my way back to Zurich. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 186-189

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Carl Jung answers questions at the Oxford Congress (2016-02-19 05:38)

[1]

Introduction: The tenth International Medical Congress for Psychotherapy was held at Oxford from July 29 to August 2, 1938.

Jung presided, in his capacity as president of the International General Medical Society for Psychotherapy,' which sponsored the Congress.

On August 1, at the request of a number of doctors at the Congress, Jung participated in a question-and-answer session, which was recorded in shorthand by Derek Kitchin.

The transcript has been in private hands and is published here for the first time.

Question 1. What is your view on the exact nature of psychic causation?

Dr. Jung: That sounds very dangerous, but it is not so terrible.

It means really the question of causality versus finality.

It is a simple fact of logic that you can explain a sequence of events either from A to Z or from Z to A.

You may say that A is the big causa prima, the absolute causa efficiens from which depends the sequence as a sequence; or you can consider the Z as the final cause, which has an attractive effect upon the events which precede it.

This simply means that we take the sequence of events which we observe as a solid connection. In itself it is not a solid connection at all.

The sequence of events has perhaps no connection whatever.

If we try to explain the sequence we have got to apply the idea that there is a connection.

We cannot help that: the idea of causation is a category of judgment a priori, and we cannot look at any sequence of events without applying that category is not quite correct.

We might have said: "You cannot look at a sequence of events without applying the idea of connection."

The idea of causality itself is a thoroughly magical idea.

We assume that this thing here, the causa prima, has a virtue, that of producing subsequent events.

So we make the same assumption about the final cause: that it has the virtue of attracting a series of events towards itself so that it appears to be the result, the goal, the aim.

That is mere assumption.

It is the way our mind deals with a sequence of events.

Now, as everywhere in natural science, and also in psychology and psychotherapy, we consider the sequence of psychic events as a connection, a solid sequence, that either begins with a prime cause or follows a final cause.

Both ways have been applied: the Freudian point of view is a strict causality point of view, and the Adlerian point of view is as strict a final-cause point of view.

I handle the case more skeptically.

I should say that if we have to apply the cause either way, we want to explain either way.

Any biological process has two aspects: you can explain it either from the beginning or from the end.

You have "Either—or," or rather, "Either—and/or."

You have to say that it is surely in a way a causation, but the causa prima has a sort of magical effect.

At the same time, inasmuch as it is purposive, teleological, it is also directed by the final cause, or by the idea of the goal, or whatever you like to call it.

I take the whole question of causation as a problem of the theory of cognition.

Question 2. How would you define volition? What, in your view, is the relationship of the volitional process to the process of repression and inhibition?

Dr. Jung: That also is a very central problem.

It is of great interest to me that such questions should be asked at all.

I think it is very important.

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

Medical psychology, surely, cannot stand alone.

This is a science much too big for our medical preparation.

We medical people ought to take loans from other sciences.

For instance, we should have some knowledge of primitive psychology, of history, philosophy, and so on.

Many things with which we are grappling in our psychology could be simplified and made easier by knowledge that we have gained in other spheres.

Therefore we have a natural tendency to simplify and to create, at least for ourselves, a terminology which is generally understandable.

But I am thoroughly convinced that we shall not be able to evolve such a teminology from medical psychology alone.

That would always remain a sort of slang, a medical slang, and we have plenty of such slang already; I don't advocate any further increase of that kind of thing.

I am also a strong adherent of the idea that our terminology should be correct.

We should not use hybrid words, or badly constructed Graeco-Latin terms; words of entirely wrong derivation.

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.

It really is so, as it is said in Green Pastures, that when the Lord heard those people cursing while they were building the tower of Babel he turned them all into foreigners and sent them all to Europe.

People speak different languages in Europe; they don't do so in America.

This definition of volition: here I can only give you my own point of view, which is quite subjective.

It is a mere proposition, which I submit to further discussion.

I hold that this question ought to be settled with the help of primitive psychology.

Many of our difficulties would vanish if we had a better knowledge of primitive psychology.

You know, perhaps, that I have done some work along that line.

I have been to primitive countries and I have done actual field work with primitives, in order to gain an immediate impression of the primitive mind.

I can assure you that what we call "will" or "volition" is a phenomenon that does not exist with primitives, or only in traces.

I will give you a very simple example.

Once I wanted to send a letter to a very distant station, about 120 kilometres from the place where we were.

The chief sent me a man, a runner, and I gave him my letter, and said, "Here is the letter, now you go down to the station."

The man simply stared at me as if he did not understand a word.

I spoke his language—that means, I spoke the pidgin Swahili; he understood it, but it did not reach him somehow.

I did not know what the matter was. I repeated, "Here is the letter, and now you go."

He went on staring at me as he had before, as if he did not understand a word, but he seemed willing.

I said, "That man is idiotic." In the meantime my headman, a Somali, came up and said, "You don't do it in the right way."

He took a whip and began to dance up and down in front of that good native, and curse him up and down, and his ancestors and his children; and so that man began to wake up, wondering what great thing was in store for him: he heard that this here is the great white man who wants to send a letter to the other white man at the station, and that he should run in such and such a way; and then the messenger's staff was brought, a cleft stick, and the letter was put into the cleavage, and that was handed to him, and then he was shown how he should run.

And during all that procedure that man's face came up like the sun on Sunday morning; a large grin appeared, and he grasped it; then he went off, and in one stretch he ran that 120 kilometres.

That is a very simple example of how it ought to be done in many cases.

Every primitive needs the rite d'entree, which is what some people call the procedure about which I have told you.

This means that you must put his mind into the frame of doing, if you want something outside the ordinary.

Naturally, if it is something of his every-day, there is a certain adaptation, a certain attitude to it; but if he has to bring a letter somewhere, that is something else.

To us it is nothing extraordinary, but to him it is an extraordinary thing, and that thing needs a rite d'entree.

Hunting is for many tribes not an ordinary affair, so they have a special rite d'entrie for hunting.

They work themselves up into the state of doing the special thing.

For instance, the Australian aborigines have a special routine for making a man angry, in order to get the idea into him that he should avenge a man who has been killed by another tribe.

It is done in a very elaborate way, the waking-up ceremonial.

I cannot go into details, but at the very moment when that man is thoroughly awake, you tell him that the man has been killed and that he ought to do something about it; and then the whole tribe wakes up and seeks the enemy.

If they find him, there will be a battle about it, but if they don't find him, the excitement subsides, and everyone goes home as if nothing had happened.

This shows that the will was practically non-existent and that it needed all that ceremonial which you observe in primitive tribes to bring up something that is an equivalent of our word "decision."

Slowly through the ages we have acquired a certain amount of will power.

We could detach so much energy from the energy of nature, from the original unconsciousness, from the original flow of events, an amount of energy we could control.

We can say now, "I have made up my mind, I am going to do this and that,"with a certain amount of energy.

I cannot exceed that amount of energy; I have only a certain amount of will power.

So you say, when the task is too difficult or when there are too great inhibitions, "I cannot carry through my decision."

There are people who have a lot of will power at their disposal, and others who have very little.

Also, as you know, the education of children consists to a great extent of building up that volition, because it is not there to begin with.

We see them in extraordinary situations, these ancient rites d'entree.

All rites are in a way rites d'entree or rites de sortie, which are meant to get us out of a certain predicament.

One of the most striking examples of the rite de sortie is when a tribe has been making war on another tribe and a man has succeeded in killing somebody.

Then, of course, he is a great warrior; then he is all excited and he comes home.

You would expect a wonderful reception.

Not at all; they catch him before he enters the village, the great, victorious hero, and they put him in a little but and they feed him on a vegetarian diet for a few months in order to get him out of his blood-thirst—which is a very recommendable thing!

Now, what we do, or what we decide, is not all willpower or volition, because we are acting a great deal on instinct, and instinct has no merit at all.

That is no moral decision; we are simply moved to do something, just as it happens.

Instinctive reaction has the quality of "all or none."

It happens or it does not happen.

With the will it is an entirely different proposition.

The will, volition, is a moral action, and naturally it has a direct connection with repression and inhibition.

You can repress instincts by your will, easily or, it may be, with great difficulty.

You cannot bring about so-called sublimation by means of instinct; that will not happen.

But you can bring it about by volition.

Inhibition can be an absence of will; for instance, when you want to do something, you really wish it, but you cannot carry it out because your volition is inhibited; the energy is absent, it is taken away.

On the primitive level that phenomenon is a very frequent one; it is the loss of the soul; it has that quality.

There are many patients who will tell you that today they have no libido at all; or that suddenly, when they woke up in the morning, their libido had gone, or that at a certain moment during the day it had vanished.

They have what the people in South America call "lost the gana."

It is a peculiar concept, and shows exactly what that is, I mean that loss.

For instance, Argentine people play tennis; a ball jumps over the fence.

There is a little Indian girl outside, and the people inside ask her to throw the ball in.

She sadly stares at the people and does nothing.

Then naturally they ask her, "Why don't you throw the ball over the fence?"

"I have no gana," no pleasure in doing it.

"I can't do it, because I have no pleasure in it"; and then you can't do it.

That, you see, is a primitive concept. Gana is what we would call libido, or energy, or volition.

When gana is absent, that is an excellent motive.

For instance, when somebody asks you a favor, and you say, "I'm sorry, it doesn't please me," or that you don't like it, that is very impolite.

But in South America it is different. There people understand what it means when you say it doesn't please you; that is enough.

You say, "I have no gana"; that counts.

There is also a social recognition of the extraordinarily important fact whether somebody is pleased to do something or not.

With us this apparently does not count at all. I am afraid that is a piece of primitive psychology.

That is what we call an inhibition.

I should think it would be of a certain importance for our medical psychology if we could consider these primitive conditions a bit more.

Many things could then be explained in a way that would allow primitive psychology to come in without medical knowledge.

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from everything he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don't; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want."

The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don't know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead.

What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever.

Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before.

Therefore I strongly advocate schools for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses.

Question 4. Would you say that the attitude to be attained in the second half of life should be conceived as one of the objective type rather than as one of sublimation?

Dr. Jung: This is a profound and very ticklish question.

You see, in the first part of life it seems that sublimation is the thing indicated, and in the second part of life it seems that objectivity is indicated.

Now, what is sublimation?

This term has been taken from alchemy. It is really an alchemical term, and when you understand it in that sense it does not evoke the psychological fact which we understand as sublimation.

Sublimation means that you don't do what you really wish to do, and play the piano instead.

That is nice, you see!

Or, instead of giving way to your terrible passions, you go to Sunday school.

Then you say you have sublimated it—"it"!

It is, of course, an act of volition.

I don't want to ridicule it at all, only sometimes it has a somewhat humorous aspect.

Life, in spite of its misery, sometimes has an exceedingly humorous aspect.

And so those people who perform miracles of moral self-restraint occasionally look rather comical.

It would be bad if this were not so; there would be no fun in life at all.

So even sublimation, which is a very useful and heroic thing, sometimes looks a bit funny; but it is never a serious thing, and it is certainly a way of dealing with the difficulties of life, all those difficulties that are forced upon us by our original nature.

We have a very unruly and passionate nature, perhaps, and we simply hurt ourselves if we live it in an uncontrolled way.

Try to tell the truth.

We would like to tell the truth, I am sure.

Nobody likes to lie if he is not forced to.

But just tell the truth for twenty-four hours and see what happens!

In the end you can’t stand yourself any more.

So, you see, you can’t let go of all your ambitions; you can’t beat down every man who gets your goat; you can’t express your admiration to every pretty woman you see.

You must control yourself, after all, and that is also a considerable piece of sublimation.

Take swearing: you must not use this impossible language, and so, instead of saying something disagreeable, you say something agreeable, as you have learnt, and all that continues—ethics, self-repression, and sublimation. And the worse your passions are, the more you must use this sublimation mechanism, otherwise you get into hot water.

And you don’t like that either.

Now surely the passions are likely to be worse in the first half of life than in the second.

There is a certain saying about the virtues of Solomon and David, who grew virtuous on account of their old age.

There is also a French saying: "Si jeunesse savait, si vieillesse pouvait!"

En fin, in the second half of life people have a chance to be more virtuous, somehow.

They don’t make enough use of that chance, and that comes from the fact that, unfortunately, they have learned more objectivity than sublimation.

They say, for instance, "Oh well, after all, it seems to be human nature that one has certain weaknesses"; so they begin to allow themselves certain weaknesses, and gradually, the more the passions
subside, the more you can yourself allow to side-step a little bit, to make little mistakes and to excuse yourself by saying it is not so terribly serious after all.

An elderly gentleman, of course, can allow himself to show some tenderness to a nice young girl.

Formerly he would have blushed; it would have been shocking; but now he can show his appreciation and everyone will say, "How nice and fatherly that is!"

Also, ladies of a certain age can allow themselves to have very liberal views, and to express such views, and among those are things which they never would have said before in younger age, because it would have been too shocking.

But when they are older one thinks, "That's nice; that shows a certain experience of life"; and they are very free in the way in which they express themselves.

That is great objectivity; that is already the beginning of a certain philosophy that deals with facts as they are. It is perhaps a sort of disillusionment, or perhaps it is a sort of superiority gained through experience of life.

You know that your virtues are not going to increase very considerably any more.

Even your virtues grow gray hair and become bald.

And so, what can you do?

You say, "Oh, that's fine; you mustn't expect too much."

And that is how we deal with ourselves in the second part of life.

I do not speak of how the analyst ought to deal with his patients.

There is an "ought," but there is a certain wisdom, and that belongs to the secrets of the art, which I shall not reveal here!

Question 5. Would you give us some hints with regard to religious experience? Is a so-called religious feeling a valid psychological experience?

Dr. Jung: Well, I understand this question in the following way.

Is the religious experience a valid experience?

What is a valid experience?

For instance, if a dog bites me, is that a valid experience?

It is an experience; and if I have a religious experience, well, that is an experience too, and how shall I say that it is valid?

You might say, "Oh, you have an imagination, you have an illusion; you think that you had a religious experience."

Well, that does not concern me.

Perhaps it is an illusion; how do I know?

There is no criterion.

I can only say, "I felt it like this."

Of course, you can draw conclusions, and so you can ask, "Are the conclusions you draw from it valid?"

For instance, you can draw the conclusion that you have an experience of your patron saint, who has appeared to you, or you have seen the Mother of God, or something like that.

Then you can ask, "Is that valid? Is that interpretation valid?"

You know how divided opinions are.

Opinions are geographically rather different.

For instance, a vision with us will be interpreted in terms of traditional Christianity; several hundred miles more South, in terms of Islamic mentality, and a little bit more East, it will be something else again; and sometimes there is a considerable difference in the interpretation of such experiences, but the experiences themselves are always valid—because they exist.

For instance, is it a valid fact that there are elephants?

You cannot even say that elephants are needed; you only can say they exist.

And so with such experiences.

The moment a man says, "I had a religious experience," you can only say, "Well, you had a religious experience."

You can hold all sorts of views about it.

You can say, "Oh, that was merely because your stomach was not all right, or you have slept badly."

But that is merely explaining away the fact that he had such an experience.

Of course you can say, "Well, that may be quite pathological."

And in that case you must go to the Encyclopaedia Britannica and look up that kind of experience.

All human experiences, you know, are registered in the Encyclopaedia Britannica!

And then you will be taught whether there was that experience, and of what kind.

But it may be that it is not contained in the Encyclopaedia Britannica, and in that case you can say, "Well, I have never heard of such an experience; I don't know what it is," and you have got to explain it to yourself somehow.

But, generally speaking, religious experience is something we are fairly well acquainted with.

We have the history of religions; we have innumerable texts which inform us about the forms of religious ex-

perience.

So we know it is a universal phenomenon, and if it is absent, then we are confronted with an abnormal case.

If somebody should say, "I don't know what a religious experience is," then I say that something is lacking, because the whole world has at times religious experience, and you must have lost it somewhere
if you don't know what it is.

ou are not in a normal frame of mind.

There is some trouble.

When that is the case, we know that some other type of psychological function is exaggerated through the admixture of the energy which should normally be in a religious experience.

When you look at the life of a primitive tribe, as long as its religious life is well organized, things are in order.

Now let a missionary come in, who can sense nothing of primitive religions and simply says, "This is all wrong," and then you see how the religious life of the tribe begins to disintegrate.

This is one of the most extraordinary phenomena.

Then people become greedy, they become fresh; then a mission boy steps up to me and says, "I'm a brother of yours, I'm just as good as you are, I know of those fellows Johnny, Marki, and Luki, all the bunch of them."

That's how they talk.

For years they sing a hymn in which there is a word meaning "hope," or "confidence."

A missionary who listened to that hymn didn't know the accentuation of that word properly: If you put the accent on the last syllable it means "hope," and if you put it on the first, it means "locust."

So they sang, "Jesus is our locust," and that went quite well, because the locust is a religious figure in Africa.

So it meant something to them: "Jesus is a locust."

But it would have meant precious little to them to sing, "Jesus is our hope and confidence."

Even the highest people to whom I talked were quite unable to understand the elements of the Christian religion.

How could they?

I have not found one mission boy in Africa who could have understood the elements of the Christian faith or what it is all about.

The Pueblo Indians told me, "Oh, it is very nice what the priest is doing; he comes along every second month, and when we bury our dead he does very interesting things with them, but then we do the Indian medicine afterwards."

You see, they always wrap up the dead twice, first according to the Christian rite and afterwards according to the Indian rite, and then it is finished.

The same with birth; in Indian families everything is done twice. I said, "That's very nice, but do you know about Jesus?"

And they say, "Oh yes, we know about Jesu, and the priest often talks with a man he calls Jesu."

And I say, "What about the man?" and they say, "Oh, we don't know; we don't understand what he is all about."

And they are highly civilized people, philosophical people, even.

The man who talked like that to me was a philosopher.

He was very critical, he had an excellent psychology.

He said, "Look at the white man's face: sharp lines, disappointed nose; and these Americans are always seeking something.

We don't know what they are seeking; we think they are all crazy."

He made the right diagnosis!

Don't be too triumphant; it isn't only the Americans; it is the white man.

And he felt it.

It was the first time I got a really objective line on the white man. I saw suddenly with his eyes.

Such people understand nothing of the Christian religion, what it really is.

If you break up a tribe, they lose their religious ideas, the treasure of their old tradition, and they feel out of form completely.

They lose their raison d'etre, they grow hopeless.

That medicine man, with tears in his eyes, said, "We have no dreams any more." "Since when?" "Oh, since the British are in the country."

They are entirely depossessed, all the meaning goes out of their life; it does not make sense any more because we infect them with our insanity.

Because it is an insanity: we have lost the religious order of life.

That is my idea, and that is the point at which I will come to a conclusion. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://3.bp.blogspot.com/-DQCXRPhSWt0/VsbiV97_xYI/AAAAAAAAa2k/D65qIqhbM4I/s1600/4%2BOxford.jpg

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Dr Jung: Comments on Ira Progoff's Doctoral Thesis. **(2016-02-20 06:45)**

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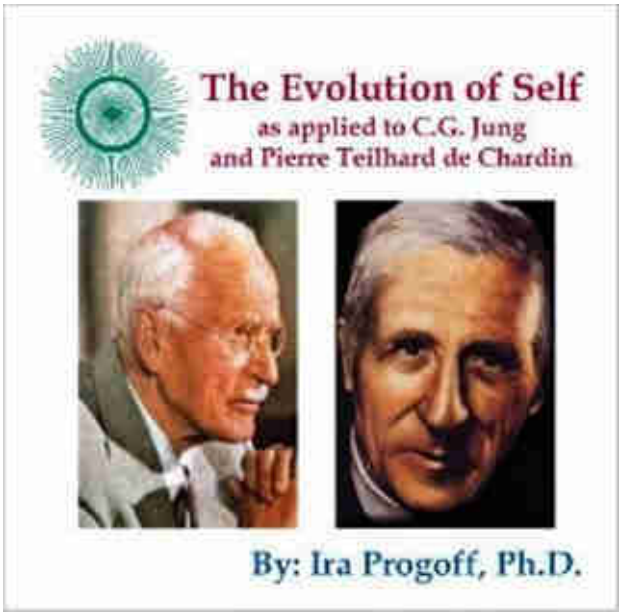

Introduction: Toward a Ph.D. degree at the New School for Social Research, New York, in early 1952, Ira Progoff submitted as his thesis a presentation of Jung's psychological theories and an interpretation of their significance for

the social sciences.

This was, most probably, the first serious notice of Jung's work by a social scientist. Progoff sent his manuscript to the Bollingen Foundation, which was about to begin the publication of the Collected Works of Jung, and it came to the attention of one of the
Foundation's advisers, Cary F. Baynes, an old friend of Jung's.

Recognizing the significance of Progoff's monograph, she sent the thesis to Jung to read and asked her daughter, Ximena de Angulo, who lived in Switzerland and had known Jung since her childhood, to facilitate matters by taking down Jung's comments.

Miss de Angulo sent Progoff her report of the interview—as the discussion turned out to be—and he took account of Jung's remarks in revising his thesis for eventual publication as a book: Jung's Psychology and Its Social Meaning (1953)

Progoff, who had been a welfare worker while studying at the New School, was enabled through a Bollingen Fellowship to go to Switzerland in 1953.

He met Jung for discussions and attended the Eranos Conference in August, where he came under the influence of the Zen scholar, D. T. Suzuki.

Out of his experiences he wrote The Death and Rebirth of Psychology (1956).

In 1966, Progoff founded Dialogue House, of which he is director, and which fosters a program for personal development through the "intensive journal" process.

A copy of Ximena de Angulo's interview was placed in the archives of Bollingen Foundation, where it was found nearly twenty years later and made available for publication in the present collection, with the permission of Miss de Angulo and Dr. Progoff. It is published in full, except for the deletion of page numbers in the thesis, as these have no systematic relationship to the revised book.

Ira Progoff: The interview took place in the summerhouse at the bottom of the garden.

We each had a copy of the thesis, and I had brought along pad and pencil so as to be able to take notes.

As a starting question I asked Jung if he thought the thesis merited expansion into a book, and he said without a moment's hesitation: "Oh, yes, most definitely."

He went on to say that as it stood, its most obvious shortcoming was a certain onesidedness, that it told "only half the story."

"You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.

This cannot be emphasized too much,"

This, in a way, turned out to be the leitmotiv of the interview; he recurred to it again and again.

I received the impression that what bothered him about the work was that it was phrased as though he had had social theories in mind from the beginning.

I pointed out that in a thesis designed to prove the relevance of his ideas to the social sciences that had perhaps been unavoidable.

He said yes, yes, that was probably so; but it was clear that he attaches the greatest possible importance to accentuating his standpoint as a medical man, as an empiricist who discovers certain facts and erects hypotheses to explain them, but who is not responsible for the implications, philosophical or otherwise, that may be drawn from his statements.

He said that he was all the time being accused of making philosophical statements, because he made use of philosophical concepts, and because he didn't shy away from making his assumptions clear, but that his statements were not intended as philosophy, they were intended as descriptions of fact.

"I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings."

He went on to say that he thought the derivation of these philosophical concepts should be clarified.

"My conceptions are much more like Carus than like Freud."

Kant, Schopenhauer, C. G. Cams, and Eduard von Hartmann "had provided him with the tools of thought."

He had read their works when young, perhaps as early as his sixteenth year, at any rate well before the beginning of his medical studies, and they had influenced his thinking decisively.

"To Schopenhauer I owe the dynamic view of the psyche; the 'Will' is the libido that is back of everything."

It is a force outside consciousness, something that is not the ego.

Kant had shown that the world is tied to the "I," to the thinking subject, but here was this non-ego, this "Will" that was outside the Kantian critique.

When Jung came to study the dissociation of consciousness observable in schizophrenia, where people talk under the influence of something other than the ego, this non-ego struck him as the same thing as Schopenhauer's "Will."

"The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture?"

It is correct that Burckhardt and Nietzsche influenced him; however, they were indirect, "side influences," Jung said.

They were part of the atmosphere of Basel at the time he was growing up, though Nietzsche had already left the city then; "Burckhardt was our daily bread. I used to see him every day, going to his work."

Everybody read him. Nietzsche was a great psychological critic.

"We were living at a time when there had been no wars within men's memory, but here was a man who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right."

But it was as a phenomenon that Nietzsche made the deepest impression on Jung.

He saw the non-ego at work in him; Nietzsche was in a fever, in a passion, a passion that "gripped" Jung.

He told how Nietzsche's insights and visions had tremendous fascination to a person living at that time who thought about the contemporary situation.

"In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me."

Bachofen also influenced him. "He influenced my understanding of the nature of symbols."

Jung thought that if the thesis were expanded, it might be a good idea to take his later writings more into consideration, especially Aion and Die Psychologie der CI bertragung.

These, he said, were the generalities.

Then he drew out a list, and we began going through the thesis point by point: "(it is not) that the unconscious is held in common. . . ."Jung: "That is leaning over backwards. It is collective, is held in cdmmon. 'Collective' may be objectionable in some
ways, but it does convey the fact that we share unconscious contents, that there is participation mystique."

"...Jung's use of the term (unconscious) may partly be accounted for by the fact that he developed his thought while working under the influence of Sigmund Freud, and that he naturally adapted for his own system the terms with which he had been accustomed to working."

This is not true, Jung said. "I had these thoughts long before I came to Freud. Unconscious is an epistemological term deriving from von Hartmann. Freud was not much of a philosopher, he was strictly a medical man. I had read these philosophers
long before I ever saw Freud. I came to Freud for facts. I read The Interpretation of Dreams, and I thought Oh, here is a man who is not just theorizing away, here is a man who has got facts. This was not Freud's first publication, but it was the first one I read, then I read the others. We met in 1906."

From the beginning, Jung said, he had occupied himself very much with zoology, with comparative zoology.

Here he looked at me keenly to see if I took in the import of this statement.

When I responded, he went on with a gleam in his eye: "I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals."

This led me to ask him what had first taken him into psychiatry.

"Oh," he said, "that was not until the very end of my medical studies. I had been acting as assistant to von Miller', the internist, who had received a call to Germany, and he wanted to take me along. In my last semester, I was preparing for my final exams, and I also had to know something about psychiatry, so I took up Krafft-Ebing's textbook on psychiatry. I read first the Introduction . . . and then it happened. Then it happened. I thought, this is it, this is the confluence of medicine and philosophy! This is what I have been looking for! They all thought I was crazy, they couldn't understand me at all, they thought I was giving up the chance of a fine career to enter a blind alley of medicine! You see, my professors all knew that in internal medicine they had facts to work with, something to build

on, and they saw a great future for it, but psychiatry, that was sort of a strange no man's land tacked onto medicine, no one really knew anything. It was all up in the air, and it led nowhere."

I said that looking back now, his professors' reaction was really not surprising because, before his and Freud's work, psychiatry really didn't have any solid foundation and no place much to go.

"Well, yes, that is so," he assented.

"But I knew absolutely that this was the thing for me; it came over me with the most tremendous rush. You know, my heart beat so"—he spoke with great emphasis and looked at me intently—"I could hardly stand it; I was in a regular state!"

And even at this distance in time he managed, by his voice and the forceful way he gestured, to convey something to me of the intensity of this experience!

To me this was the high point of the interview—well, no, perhaps there was another one, which I'm coming to later—but at any rate it made the greatest possible impression on me to see how vividly he was able to reproduce this event before the mind's
eye; one could feel the sense of destiny, the nervous excitement that must have gripped him.

". . . term 'persona' . . . derived from Etruscan, meaning mask."

Jung said the Latin word persona came from per sonare, to sound through, because masks had a sort of tube inside, from the actor's mouth into the mouth of the mask, a built-in megaphone to amplify the sound so it would carry.

The mask came to be called persona after this megaphone.

Not Etruscan.

"... the therapy of individuation ..." Jung: "Why therapy? It is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation."

I said I had always understood that individuation involved consciousness.

"Oh," he said, "that is an overvaluation of consciousness. Consciousness is a part of it, perhaps, yes, but that depends on how much consciousness there is naturally there. Consciousness can also block individuation by not allowing what is in the unconscious to develop."

He said it was therapy to restore the free flow from the unconscious, but the process itself is natural, and it will force itself meant to be an artist, but does something else, then pretty soon this development which is blocked will produce all kinds of symptoms, and in the end he will find himself painting whether he wants to or not, or else he will be very sick.

I asked him if it was what made a tree grow into a tree, if it was not the same thing as the Aristotelian entelechy, the inherent potentialities within the acorn which develop it into the oak.

He hesitated, and I had to say it again another way, but then he said it was the same thing. (I think his prejudice against Aristotle is so great that it made him unwilling to commit himself; probably because "Aristotelian"

thinking within the Church produces such intellectual aridity and doctrinaire rigidity.)

I was still not quite sure I had understood aright, and I said it had always bothered me whether, say, a Hindu yogin or a primitive medicine man, a truly wise one, of course, could be considered to be individuated, since they were not "conscious" in our sense of what went on inside them.

"Well, I don't know about that," he said. "They may not be conscious but they hear the inner voice, they act on it, they do not go against it—that is what counts. The primitive may not formulate it in the way you mean, but he has a pretty clear idea what goes on; I understand his language. When I go to him, we speak the same language."

"You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated."

It is on this that the Church bases the development of its dogma; otherwise we today would be in the position of knowing more than the apostles, since the dogma has been set down in the intervening centuries.

What has been defined and differentiated into dogma was present in globo in the inspiration of the apostles.

He repeated that individuation was a natural process; that "it can happen without consciousness."

These statements, and especially the decisiveness and assurance with which he made them, made a deep impression on me.

The part about how he came to specialize in psychiatry was the most exciting of the interview, because it is a moving thing to hear how a person received the "call," and because it opened up new perspectives for my own private research into his philosophical antecedents, the subject I had originally meant to write my thesis on.

But this part held the most meaning for me.

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

I can't explain exactly why it came as a revelation to me. I had previously had a slightly different perspective on it, with more of an accent on effort and less on nature and process.

That he knew so definitely what he was talking about gave me a direct intuition of the importance of "fact" and "experience" in psychology.

I could see that it was a fact that he was talking about, though it might escape definition, just as a tree is a fact.

A tree is not a bad analogy, because we do not understand how a tree functions either, how it raises up to its crown the huge volume of water that circulates in its system, for example, yet the tree is an indisputable fact, a natural process.

. . meaning of terms 'introvert,' 'extravert' depends on context of Jung's theory of types, can only be grasped in terms of his total system . .." Jung's comment here was that this was misleading; his terms are not deduced, they arise from the facts.

He feels that whatever application is made of his ideas, in fairness to him it should always be phrased so that this fact of cardinal importance is clear.

For the same reason he objects strenuously to the word "system"; he says he has no system, he deals with facts and attempts to construct hypotheses to cover them.

"System" sounds closed, dogmatic, rigid.

He wants the experimental, empirical, hypothetical nature of his work emphasized.

As to the spelling of extravert, he says extrovert is bad Latin and should not be used.

He also prefers archetype.

Paragraph on incest. Jung suggests looking up Die Psychologie der Ubertragung for a clearer view of the meaning of incest.

Paragraph as it stands is insufficient. (Immediately following the preceding sentence is a notation which is clear enough in itself, but which doesn't seem to me now to have much connection with the incest paragraph.

However, I shall set it down here.)

"The archetype is the form of instinct, it is how the instinct appears to us; cf. Der Geist der Psychologie,' Eranos Jahrbuch 1946."

Jung went on to say that an example of what he meant was the story of King Albrecht and Johannes, later known as Johannes Parricida.

The king and his suite were riding from Zurich to Basel.

Johannes and some companions wished to murder the king, but they couldn't seem to make up their minds to do the deed.

Johannes kept hesitating.

When they came to the ford over the Limmat, at Baden, then he did it, he murdered the king.

"That is the archetype; you see, the ford is the natural ambush, the place where the hero slays the dragon. Then suddenly Johannes found it in him to do the deed; the archetype was constellated."

". . . Jung considers the libido intensity of the anima to be so great that he refers to it as 'maim,' that is, as having a miraculous quality." (Ref. to Two Essays.)°

Jung says he never could have said "miraculous" but ausserordentlich wirksam, i.e., effective, or even numinous. But not miraculous.". . . Jung's concept of individuation . . . opens the possibility of new conceptions of the nature of Man."

Jung said to put "of the nature of the psyche. . as Jung uses the term 'consciousness,' it signifies a part, a small part of consciousness in general."

Jung said this is unclear, should be a "part of the cognitive" or something like that.

Consciousness simply is consciousness, not part of it.

"The representation collective refers to the condition in which there is a failure to distinguish between the individual and the group as a whole."

According to Jung, the above is participation mystique.

A representation collective is a generally held idea, like "democracy is the best form of government," which everyone accepts without questioning; a kind of basic premise which is simply assumed to be true, which nobody dreams of investigating.

All sorts of cultural and political slogans would come under this heading.

He went on to say that he had known Levy-Bruhl personally, that he had been Jung's house guest in Kiisnacht.

Levy-Bruhl had had many good ideas, but contemporary sociologists and anthropologists had completely failed to understand him, had misunderstood his idea that primitives think a-logically, and especially the conception of participation
mystique.

These attacks had rattled him so much that later he took a lot back, and in later editions dropped the "mystique" out of the term, but Jung has stuck to the formulation of the first edition because he thinks it accurately describes the facts.

In this connection, Jung told of having gone to hear a lecturer who attacked the concept of participation mystique, and who told an anecdote to illustrate the fact that natives distinguish perfectly between themselves and others, and
between persona and objects.

While the railroad from Mombasa to Nairobi was being built, a great deal of Native labor had to be employed, and the white engineers had the greatest trouble in getting them to work without constant supervision.

As soon as the engineer's back was turned, they dropped their work.

One man thought he would fix that.

He had a glass eye, and when he had to leave, he called the Natives together and said: "I am going, but I am leaving my eye to watch you," and he took the eye out and placed it on the table.

"You keep working, because this eye will see you if you stop."

When he returned he found to his consternation that nobody had worked.

"We put a hat over your eye so it couldn't see us loafing," the Natives told him.

Far from disproving Levy-Bruhl's conception, as the lecturer thought, this anecdote backs it up: so little were the Natives able to separate the glass eye from its wearer that they went to the trouble to put a hat over it to prevent it from "seeing."

When Jung afterward wrote a polite letter to the speaker pointing out this fact, he received an irate reply, and

the lecturer became his life-long enemy!

". . . Jung's failure to be able to give an absolute definition of consciousness . • ."

Jung commented: "How can consciousness explain itself ?"

"The 'collective representations' by which society contains the individual, etc . . ."

Again, it should be "participation mystique."

Jung reworded the sentence to read as follows:

"The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities."

"On this 'pre-conscious' level, the individual contains him read: "On this 'pre-conscious' level the individual is unconscious of himself."

He said "within his own archetype" was misleadingly worded, that a clear distinction must be made between the archetype and archetypal images, which is how the archetype appears to us.

"The archetypes exist in the unconscious as undifferentiated symbols . . ."

Jung suggests rereading "Der Geist der Psychologie" (Eranos 1946): the archetypes are psychoeides, are noumena (not numina!).

Only the image is empirical, he said.

". . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation."

Jung: ". . . differentiated out of participation mystique, i.e., out of the collective unconscious."

He said, "The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere."'

. symbol . . . in other areas it appears with metaphysical or ontological overtones where it leads into the philosophical side of his system."

Jung said if one studied the definitions of "symbol" in the Types' one saw that it was not metaphysical.

(I think what he is getting at here and in other places is that he does not aim for a metaphysical overtone or for philosophical aspects. If we find such overtones it is because general usage has given some of the concepts he makes use of such overtones. He could, of course, have chosen entirely new terms, but I think he did not do so because he wants to redefine the traditional terms, show where they arise out of experience, and thus keep the tradition alive, but with a different foundation.)

"Only by the fact that (the libido analogue) comes from the collective suprapersonal layer of the unconscious is it able to function as a transformer of psychic energies . . ."

Jung said this was well-expressed and showed the correct understanding of what he means by "collective" in collective unconscious.

". . psychological problems of Western man . ." Jung said Protestantism also belongs in the context, i.e., pre-Christian paganism, Greco-Hebrew religiosity, and Protestantism.

This brought to my mind the reference to his Swiss Calvinist background, and I asked if it was correct.

He said no, no touch of Calvinism.

The Reformation was introduced in Basel by Oecolampadius (in 1529), according to Jung the mildest of all the Reformers.

Important factors in keeping the Reform within bounds were the fact that the city was a bishop's seat and that the university had been founded by Aeneas Silvius (Piccolomini) when he became Pope Pius II.

Of all Swiss Protestant cities, Basel has always had the most tolerance and understanding of Catholic ways, viz., the celebrated Basler Fastnacht.

Jung attributes his own attempts at a sympathetic understanding of Catholicism to this element in his background.

. . when a culture becomes too highly rationalized .. .individuals are not able to experience the natural flow of unconscious materials."

Jung commented that symbols can lose their efficiency; they age.

"The result is a vacuum in the psyche between the upper and lower layers."

Jung: "What should that be ?"

He seemed to think the idea ought to be worded differently.

"The mechanisms of convention . . . keep people unconscious.

. . . (They) follow their customary runways without the effect of conscious choice."

Jung suggested saying "without bothering about conscious choice, without being confronted with the necessity of making up their minds."

"The lunatic is an individual completely overcome by the unconscious."

Jung says it must read: "more or less overcome by the unconscious."

I pointed out that it appeared to be a direct quotation from his writings, but that didn't bother him.

He said in that case it must be incorrectly translated.

". . . (demons) involve the reactivation of archaic images stored in the unconscious from past historical eras ..

."

Jung corrected this to read "they are the archetypal images which are always in the unconscious."

He commented in general that it is important to differentiate the terminology correctly.

,". . . Jung's statement that the entire tradition of psychoanalysis—commencing with Freud and extending through his own work—has been possible only because Western civilization has been passing through a crisis in its deepest beliefs." (My italics.)

Jung says this must be taken much further back; the tradition begins with the German Romantics, comes down through Schopenhauer, Carus, etc., i.e., requires to be set in a larger historical perspective.

". . . Jung's conception of consciousness . . . two levels of meaning: one as the totality of the psyche, that is to say, as cognition in general; . . . the other as the small segment of awareness that centers around the ego." (My italics.)

Jung said the first (italicized) part is wrong, only the second is correct.

". . contemporary situation ... searching for new religions, ... etc."

Jung asked to have the words "and moral" inserted into the latter part of the sentence, i.e., "the total questioning of intellectual and moral values and the search throughout Western civilization for the meaning of life." Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung across the web:

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Carl Jung: Naturally, the creative impulse has always been the maker of the individual. **(2016-02-20 07:23)**

[1]

C.G. Jung Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

Miss Hannah: But if you did not use it as a symptom which somebody has produced, but as a projection, could not concrete, objective art be the first fumbling of the individual towards individuation-with the hypothesis that if the individual was formed, the need for art would disappear?

Prof Jung: Well, if you don't call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667.

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1. https://3.bp.blogspot.com/-iNcyioLdxbk/VshMSlUbQOI/AAAAAAAAa3I/LthIZkvKPnY/s1600/1%2Bcreative%2Binstinct%2BZarathustra.jpg

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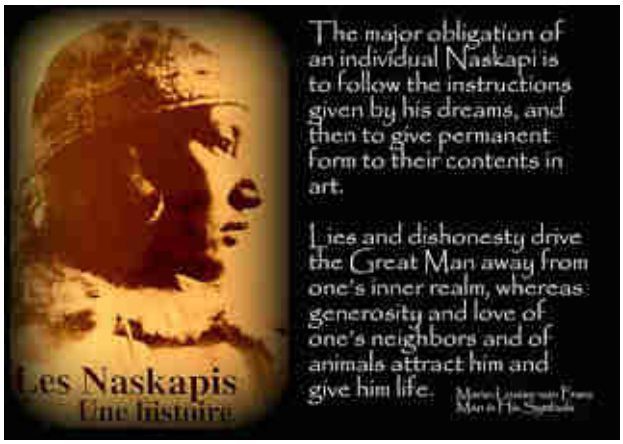
Marie-Louise Von Franz: Dreams give the Naskapi complete ability to find his way in life (2016-02-20 15:01)

[1]


The major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.
Lies and dishonesty drive the Great Man away from one's inner realm, whereas generosity and love of one's neighbors and of animals attract him and give him life.
Les Naskapis
Une histoire

This inner center is realized in exceptionally pure, unspoiled form by the Naskapi Indians, who still exist in the forests of the Labrador peninsula.

These simple people are hunters who live in isolated family groups, so far from one another that they have not been able to evolve tribal customs or collective religious beliefs and ceremonies.

In his lifelong solitude the Naskapi hunter has to rely on his own inner voices and unconscious revelations; he has no religious teachers who tell him what he should believe, no rituals, festivals, or customs to help him along.

In his basic view of life, the soul of man is simply an "Inner Companion, " whom he calls "my friend" or Mista'peo, meaning "Great Man."

Mista'peo dwells in the heart and is immortal; in the moment of death, or shortly before, he leaves the individual, and later reincarnates himself in another being.

Those Naskapi who pay attention to their dreams and who try to find their meaning and test their truth can enter into a deeper connection with the Great Man.

He favors such people and sends them more and better dreams.

Thus the major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.

Lies and dishonesty drive the Great Man away from one's inner realm whereas generosity and love of ones neighbors and animals attracts and give him life.

Dreams give the Naskapi complete ability to find his way in life, not only in the inner world but also in the outer world of nature.

Thel help him to foretell the weather and give him invaluable guidance in his hunting, upon which his life depends.

I mention these very primitive people because they are uncontaminated by our civilized ideas and still have natural insight into the essence of what Jung calls the Self. Marie-Louise von Franz, Man and His Symbols, Pages 161-162

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Excerpts from four vivid and immediate recollections, dating from the late 1930's to the late 1950's (2016-02-21 05:59)

[1]

Carl Jung and "Four Contacts with Jung."

Introduction: Michael Fordham, the leading medical analyst among British Jungians and co-editor of the Collected Works, edited Contact with Jung (London, 1966), a collection of "essays on the influence of Jung's work and personality" by forty-two of Jung's pupils in Europe, England, America, and Israel.

Excerpts from four vivid and immediate recollections, dating from the late 1930's to the late 1950's, have been chosen. (The selections from Charles Baudouin's journal for 1945 and 1954, in the present volume, were also included, in French, in Contact with Jung.)

A. I. ALLENBY (OXFORD):

I first got in touch with Jung after the end of the second world war.

I then wrote to him, and told him who I was and what I was doing, which included writing a thesis on the psychology of religion.

With his reply Jung sent the manuscript of his article on the Trinity'—a new version which had not yet appeared in print.

This was generous indeed, and an endearing token of encouragement for the complete stranger that I was to him then.

Only about a month before his death I again received a letter from Jung, in reply to one of mine, in which he went with great care into all the questions I had raised.

It ended with these words: "My best wishes for any further discoveries you may make."

This is the first characteristic one encountered in Jung: his respect for the other person, whoever he or she might be, and his concern for the individual value in anyone.

When I first went to visit him at Kusnacht, I was full of appre hension as to how I should fare in meeting the great man—but the moment I entered his intimate little study I felt completely at ease.

Once he wanted me to understand that one should not feel guilty about events which happen on their own account.

"They are just like acts of God," he said.

"Think of it as if a building had been hit by lightning; that, also, is an act of God. There was a church in a Swiss village which had been damaged by lightning, and the pastor went round the village to collect money for the repairs, and one shrewd old
peasant said to him: 'What—you are not going to make me give you anything, if he destroys his own house!' That man had got it right," Jung said and laughed.

On another occasion Jung explained to me what happens when one mistrusts one's feelings and refuses to act on them.

"You can see from the window my boathouse down by the lake," he said.

"Some time ago I went for a swim and then lay on the balcony of the boathouse to sun myself. The level of the lake was so high that the boathouse was surrounded by water. There came my dog in search of me. He could not see me, and was not sure whether I was there. Being of a somewhat cowardly disposition and not very fond of the wet, the dog first put one paw into the water, then withdrew it, and then another paw and withdrew it, too. And this went on for some time. Eventually I made the faintest little noise, and the dog shot through the water and up the steps of the boathouse in one jump. The dog is conditioned by instinct and has no will-power of his own, except when a little noise from his master releases it."

Jung, of course, wanted to convey to me, although he left it to me to draw the conclusion, that a person who mistrusts his own feelings or thoughts and does not utilize his will to put them to the test is hardly distinguishable from an animal; as a
conscious human being he hardly exists.

Another time Jung reverted to the problem of self-doubt, using a further example by way of illustration.

"Our needs and desires are always active," he said.

"Trouble occurs only if they are active in the unconscious, if we do not take them consciously in hand so as to give them a definite form and direction. If we refuse to do this we are dragged along by them and become their victim. Then they are like a
sledge rushing downhill in the snow, with no one at the steering-ropes. You must place yourself firmly at the steering-ropes, not hang on at the back or, worse, be unwilling to take the ride at all—that only lands you in panic. Our unconscious energies give momentum to our journey through life and, if we direct their course, our actions will have strength; we may even sense that God is behind us."

He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life.

"And do you know what happened to his children ?" Jung asked.

"The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored."

I remember Jung stating on one occasion:

"Every human being is inherently a unique and individual form of life. He is made like that. But there is something which man can do over and above the given material of his nature, and that is he can become conscious of what makes him the person he is, and he can work consciously towards relating what is himself to the world around him. And," Jung added reflectively, "this is perhaps all we can do."

Another time he said to me, as if he were speaking to himself: "This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing."

KENNETH LAMBERT (LONDON):

One way to express a personal debt to Jung is to recall certain personal experiences of him in action as a person at certain points of time, communicating his experience to another person—as compared with him as a theoretician.

I have two such memories.

The first was of him in London in 1939, when he answered questions put to him by a group of doctors, psychotherapists, and clergymen, including a bishop.

The result was a series of communications on "The Symbolic Life," and the poverty and neurotic potential of individuals and groups for whom such an experience was meaningless.

At that time Jung's personal exuberance and physical size were noticeable, and we last saw him marching out, with a certain playful humor, arm-in-arm with the gaitered bishop—arm-in-arm, although communication on the subject of the symbol had not greatly advanced between them.

Eleven years later Jung gave me half a morning for a personal interview.

He spoke with a spontaneous frankness and an unashamed sense of paradox.

He remembered the group and the bishop, and asserted that the theologian is now passe, owing among other things to his inability to understand projection.

But, he added, "Always I have a feeling of compassion for the clergyman. He has a devil of a problem."

He had, of course, participated in this, for he spoke with feeling for his father "with all his intelligence, who had to be helpless over all this—so restricted and out of touch with nature and the dreams."

Indeed, the intensely personal and historical basis of Jung's scientific motivation revealed itself as he showed me photographs of his grandfather the doctor and of his father the pastor—high-foreheaded and sensitive in facial expression.

"I had the whole problem of the father to solve," he said, "I am always unpopular—with the theologians and with the doctors. I am always mettant mes pieds sur le plat. The medical chaps have no intelligence," he added.

"They work too much from the outside, whereas everybody's psychology is making careful plans to get them into a state in which they have to face themselves, and the shadow. It's their chance to realize the self. If you can get them out of their hole by giving them a kick in the pants you've cheated them of their birthright."

The same feet were put on the priest's plate.

For he emphasized how Christianity forces people to meet the shadow, and he outlined an argument he had worked at to show that St. Thomas Aquinas really believed that the world was created by the Diabolus.

Jung's own sense of the difficulty made him tell a rabbinical story of how God wanted to make a world with his mercy and his justice.

The trouble was that if he used his mercy there would be too many sins, and if he used his justice you couldn't live.

So he mixed both of them up and said: "Oh, how I wish there would be a world."

Jung roared with laughter, and went on to mention the symbolism attached to Christ, indicating opposites in his nature, as, for instance, the Leviathan, the Lion, the Serpent, the Black Raven, and his crucifixion between two thieves.

Then the symbolism became astrological.

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

Jung then associated to this by telling two stories about people.

A man told Jung about a Quaker who seemed a perfectly good man.

So where was his shadow?

Jung asked about his wife.

Apparently she was perfect, too.

His children? "Oh," said the inquirer, "one of them is a thief."

In Jung's words, "He went out wagging his tail."

The second story concerned a theologian without a shadow, but it turned out that his son was "getting into the way of forging checks." J

ung's comment was, "The son assumes the father's shadow. His father was stealing, you see, from God his sins.

The son was punished for the father's sins not rendered to God."

RENEE BRAND (SAN FRANCISCO):

The year was 1955, in the fall.

We were stepping from the living-room where tea had been served into the garden of 228 Seestrasse in Kusnacht.

Ten students from the Institute had been delegated to celebrate with Jung the planting of a Ginkgo biloba tree given to him for his eightieth birthday.

We stood in a semicircle by the place chosen for the tree while two gardeners started digging the hole.

Between them they fell into an alternating rhythm, accentuated by the spades breaking up the earth and the thud of throwing it out.

Jung was giving directions about the width and breadth of the hole, concerned that the roots should get enough space.

As I looked at him in the outdoor light of the afternoon, he suddenly seemed less sturdy, his frame less powerful—different than in his study at my recent visit, or even a few minutes ago at tea.

He looked all of his eighty years and very frail, with the frailty of old age.

With the shock of this realization, a sinister crescendo seemed to get into the rhythm of spades going in and earth thumping down.

Irrationally, it seemed that this hole was not for planting a tree, that these were not gardeners, they were grave-diggers.

The feeling about death was so strong that the scene became unbearable, and I stood in utter helplessness, wishing and praying for it all to stop.

Suddenly I heard Jung saying: "This has nothing to do with death. They are planting new life."

He was looking straight in front of him, addressing no one.

Having my unspoken thought picked out of my head and answered was so startling that the irrational panic turned into a numinous experience.

ELIZABETH OSTERMAN (SAN FRANCISCO):

The heavy wooden door on which I had just knocked was set in a thick stone wall which seemed solidly part of the earth.

This was the entryway to the medieval-looking, secluded country place which Jung had built by hand through the years at Bollingen on the shore of Lake Zurich.

On my way to the Aegean Islands on this first trip away from the western United States, I had stopped in Switzerland for this visit.

Leaving the highway some distance from the town of Rapperswil, I had traversed a footpath which skirted a dense wood at the rear of a complex of walls and stone towers.

A few feet away to my left the lake water lapped among the reeds.

The July sun warmed the rain dampened earth, and a soft haze covered the distant mountains.

As I stood waiting before the door I was somewhat nervous, but was reassured by sounds of wood-chopping coming from behind the wall.. . . Now the door opened, and I was invited into the inner garden by his household companion.

There, beyond a second doorway, was the strong-bodied, white-haired, eighty-three-year-old man in his green workman's apron, seated before the chopping block.

Behind him was a large square stone carved by him in earlier years when he was attempting to give form to his emerging realizations.

I felt as though I had stepped out of time and had entered into an inner world where everything was relevant, unhurried, natural.

At the water's edge we settled into comfortable chairs, and through that afternoon the conversation wandered back into the prehistory of the earth, into the depths of the psyche, into the wonders of nature around us.

Once I looked at my watch and he said, "Never mind a watch; I'll tell you."

He returned frequently to the theme of what man is doing to himself by living in a fast and meaningless way, how he has become estranged from himself.

With immediacy and great simplicity he said: "We must give time to nature so that she may be a mother to us. I have found the way to live here as part of nature, to live in my own time. People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don't think to live their lives. They are up in the head. When a man begins to know himself, to discover the roots of his past in himself, it is a new way of life."

The force that emanated from this man sitting beside me was amazing. He seemed at once powerful and simple; real, the way the sky and rocks and trees and water around him were real.

He seemed to be all there in his own nature, but what made it so exciting was his awareness of it.

A knock on the door broke into the conversation; the taxi man had arrived. Jung remarked, "That says it." It was time to leave. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://1.bp.blogspot.com/-Rcz1BmbXihM/VsmJ-6_dmPI/AAAAAAAAa3s/YGOvcK-HGFk/s1600/6%2BFour%2BContacts%2Bwith%2BJung%2BInterview%2Band%2BEncounters.jpg

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Carl Jung: ...whenever she was in the country she was attacked by birds—black birds. **(2016-02-21 06:43)**

[1]

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

1. https://1.bp.blogspot.com/-l4jNRXtCLDU/VsmUgniOYNI/AAAAAAAAa38/etpwUA1gztQ/s1600/2%2Bcrows.jpg

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Carl Jung on the "Type Problem." (2016-02-22 04:47)

[1]

Dear Friend,

When two opposed types discuss the type problem, the greatest part of the discussion is taken up by talking and understanding at cross- purposes.

Language here reveals its incredible incapacity of reflecting the finer nuances that are indispensable for understanding.

Thus, when it comes to matters of psychology, every linguistic sign can mean both one thing and its opposite.

When you speak of the extravert and the feeling of an "identité mystique," then naturally many things I said about the extravert do not apply.

What I was actually talking about was the "ideally oriented" extravert, and by "ideal" I do not mean "ideal" in the sense it is used in expressions such as "ideal aspirations" and "ideal convictions," but "ideal" in the sense of "corresponding to one's principle."

Here the term"ideal" also implies that the ideal type is an imaginary or abstracted type that does not exist in reality, because a real person naturally also has the other mechanism within himself,
with the help of which he can take the edge off what is all- too sharp in the "ideal."

The more "ideal" a case is the more pathological it is.

You are perfectly right, therefore, in assuming that I am speaking mainly of “coarse” or “pathological” persons, among whom the “ideally oriented” can be found.

The term “ideal” lays an unintentional mantrap.

In contrast to these cases, you are speaking of the compensated ones, where the situation is of course different.

But then again you are mainly speaking of how a case “should be,” and not how it “is,” whereas I proceeded from the assumption that we were talking about the “types” themselves, and not about “compensated” cases, in which the type problem is actually harder to identify in my opinion than in pure cases.

But anyway, since you have hifted this to a discussion of the compensated case, I will go along with this different program.

On this basis, my judgement about experiencing via the object is of course no longer valid, because with the help of compensation the extravert can very easily “realize” his feeling via the object without violating it in the least.

This “realization” is a process taking place within the subject, and so much inwardly that the object, as you rightly say, often does not notice it at all.

Now this is precisely what I call the “view on the subjective plane.”

This realization proceeds from compensation, but not according to the principle of this type, for extraversion goes outward to the object, and not inward into the subject, which is introversion.

The realization of the feeling goes to the subject and is thus a process of introversion.

Atthe same time it is also a thinking process, however, since realization means that I juxtapose the feeling as an object, differentiating myself from it.

Without this differentiation, I am not able to see what is happening, for then, being indistinguishable from it, I will be the process itself.

“Realization,” as the term already implies, is an “objectivation” of the process, without which apperception is not possible at all.

This apperception of the process is the attainment of self- knowledge or, in other words, the view on the subjective plane.

Abstract feeling, being of a hypothetical nature like all abstraction, is not a violent action in itself.

Taken as a feeling in itself, abstract feeling is a virtue and supreme refinement, just like the abstract thinking of the introvert.

ts violent character is revealed only in its influence on the object.

That is why we must let the object have the last word in this matter.

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if

I insist that the other is merely thinking concretistically.

In this case he has the last word, and I will have to realize that I have to be careful with my virtue so as to avoid harm.

Abstract thinking and feeling are not violent in themselves, nor do we experience them as such, because civilized man has long unlearned to attribute his various complaints to the pressure of domestication.

On closer consideration, however, abstraction in itself is also an act of violence against the disparate phenomenon.

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template.

In that way we create a spiritus, which is an abstraction.

The elements in the flask complain about violent treatment, because for them distillation runs counter to their nature.

We often forget how we achieved our virtues and take our achievements for granted, thinking they would be a blessing for others, too. (Cf. the Negroes and the blessings of civilization. Good examples of this are the Negro republics, and the exemplary social dignity of the Negro in the United States: "for colored people only"— naturally.)

Of course, it is the horse's fault if it cannot pull a railway train; why is it so weak! Someone could point out, however, that a man who harnesses a horse to a railway train is committing an act of violence and is an idiot to boot.

What I want to say is that the explanation for the question of violence cannot be found only in what is pitiably concretistic.

You have complicated the matter considerably by basing the discussion on the compensated type.

But since I am letting myself be "stimulated by the object," I will try to do justice also to the complicated situation.

We surely agree in assuming that the "coarse," "pathological," or "ideally oriented" extravert violates the object by his direct and exclusive relation to it.

This crude form of violence naturally disappears to the extent the extravert abstracts hisfeeling, by which the latter becomes spiritualized, which is a true sublimation process ("from one bride- bed to another harried").

There are things to which we cannot do justice completely with abstract thinking, and which we even violate if we subject them to abstract thinking.

Equally there are things that must not be subjected to abstract feeling.

Someone like the pure type, who has advanced from the crude to the secondary state, that is, to the abstraction of his adaptive organ, is nevertheless still capable of violence, but in a more refined and all
the more cruel way, in that the introvert forces everything to fit into his intellectual pattern, and the extravert into the emotional one, since both of them are rationalists in their whole structure, even though they affect the contrary.

When the two meet they are a perfect match so long as they do not try to understand each other psychologi-

cally.

Everything will be fine, for instance, when the hardships of life make such heavy demands on them that they have to direct most of their concentration to the struggle for existence, and therefore cannot make any efforts to assert themselves as individual beings.

When there is no longer such immediate necessity, however, so that they turn to look at one another, they are convinced that they have never understood each other.

The intellect of the one comes up against the other's concretistic "representation," which he finds utterly disagreeable, and the feeling of the latter comes up against the other's concretistic "sensation," which he finds equally disagreeable.

Then, at best, there follows savior- like suffering, an educating, coercing, correcting, "fathering," and "mothering" of the other, heroic feats of love of nearly inestimable proportions.

And then comes the well-known story of the Jew without a train ticket, whom the conductor wanted to throw out at every stop.

When a passenger finally asked him: "Where are you actually going to?" the poor man replied: "To Karlsbad— if my constitution can stand it."

The mistake that is being made is quite obvious: each wants to better the other.

This is the objective plane of viewing things.

This missionary attitude is all very Christian but is extremely annoying to the introvert.

He will kick the missionary out.

The extravert's reaction is very clearly demonstrated in your letter: in your opinion, it would be a mistake if we wanted to teach the extravert to think, and the introvert to feel.

You maintain the opposite standpoint, namely, to let things be and, at most, further one's innermost tendency— thinking in the introvert, and feeling in the extravert.

As you so accurately describe it for the case of the extravert, this leads to "realization," which is nothing else but thinking about feeling.

This is how he learns thinking.

You have witnessed a famous case of this kind, in which a distinguished extravert was put, by an introvert de pur sang, into the saddle that is so characteristic of the extravert, on which he then galloped off to those adventures in which he learned to "realize."

This was not taught to him.

He learned it by himself, because he had no other choice.

This is precisely— and pray forgive me— viewing things on the subjective plane.

As you told me, however, a certain other extravert tried to directly impose thinking on the former, which he took very much amiss, as we know, just as an introvert worth his salt will resist with might
and main all attempts from the outside to impose and force feeling on him.

The dignity of man— an essential notion still to be learned by all missionaries!

It is a remarkable fact that the more you develop the extravert's feeling, believing to thus enhance your feeling into the object, the less the object is actually comprehended, for the object requires not only to be felt into but also sensation and thinking.

The latter two cannot, as we know, on any account be replaced by feeling- into.

That is why raising the level of feeling leads, as you correctly say, to a feeling- into the subject, as the necessary exaggeration of the feeling makes the subject's lack of activity in thinking and sensation felt.

Gently but persistently, this vacuum sucks the libido back from feeling into and thereby enforces "realization," which, as I have already emphasized, is precisely viewing things on the subjective
plane.

I completely agree with your supposition that the missionary activity the two types exercise on one another leads not to a deepening of the personality at all but only to a good adaptation to reality.

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.

In my humble opinion, the famous case of a certain extravert quoted above is a good example of this; at the same time this case is probably evidence of the fact that there is no essential difference between your method and mine on this point.

When you say that the act of "deepening of the personality" has merely to do with feeling, you obviously see only the dynamic side of the process, that is, the progress in the development of love.

But you are forgetting that it is precisely "realization" through which a deepening of the personality is achieved.

"Realizing" is an introverting process, an objectifi cation; it is gaining insight, making something conscious, understanding, hence an intellectual process.

Someone who, without "realizing," always continued to fly on the wings of his feeling, would be, and remain to be, an incurably extraverted "dud."

It is just as typical of the extravert to underestimate and fail to notice his own introversion process, as it is of the introvert to underestimate and fail to notice his extraversion
process.

So long as the extravert only feels but does not realize, the will naturally have a very inadequate relation to the object, and that is why his "object" will not correspond to reality at all, but will be a subjective fantasy.

Someone who just feels does not think, but fantasizes.

Through feeling- into, the fantasy is transferred or projected into the “object,” but the actual object is thus distorted.

If the object is endowed with reason, it will clearly see that it represents merely a fantasy to the other.

When the other finally understands the real nature of the object, he cools off considerably.

This naturally offends the object, particularly if it was hoping to get something from the extravert’s feeling, and it will feel disappointed and deceived.

It is exactly as if a very scientifically oriented doctor tre

I can understand the patient when he assumes that he has simply served as a guinea pig for a theory, that is, for a scientific fantasy.

The progress of scientific theory is certainly a great and noble thing, but there seem to be good reasons why experiments are conducted with guinea pigs rather than with humans.

In a refined person, the violent act has only become more refined, which just makes it that bit more devilish.

Therefore, you are quite correct in saying that the way indicated by you runs parallel to that of a neurosis, that is, to the way of the “coarse” and “pathological” extravert.

It nearly seems to me as if you were still of the opinion that, for example, I would analyze dreams on the subjective plane only.

Since I cannot provide you with evidence from my ongoing analyses, as you know nothing about them, I must revert to that famous case mentioned above, in which you have witnessed my method— which you suggest in your letter— put into practice.

The relation to the object that resulted from that analysis seems to have had a not inconsiderable influence on the further course the development of this extravert took.

He has often been heard talking of Tristan and Iseult, of Faust and Helen, etc.

It is a well- known fact that man is also capable of accepting something as true without having seen it with his eyes and touched it with his hands.

It is this truly human capacity that spares him a number of highly unpleasant experiences.

The average person seems to be satisfied, for example, by the theoretical reasoning that it is dangerous to stick his head out of an elevator on its way up.

He does not need to get his head torn off for the sake of experience.

It would also be a rather daring undertaking for someone to actually try out and see if it were really morally impossible for him to commit a murder.

There are a great many things that cannot, or need not, be experienced via the object.

For all these things we need the symbolic view on the subjective plane— if, that is, these tendencies are not to succumb irretrievably to repression again.

But when an actual experience via the object is possible, or even indicated, only a completely fatuous person would want to enforce a symbolic and subjective interpretation.

I guess you do not count me among such pigheaded solipsists; it would also run counter to what you have experienced.

As far as the behavior of the object toward the violence of the extravert is concerned, to which you object, you are thinking completely extravertedly about it, and are suppress ing the object anew.

You really cannot dictate to the object how it ought to react, and which reaction would be the right one.

Such good intentions may be appropriate among extraverts but not in the relation between the types.

I must emphasize that an introvert reacts in just the way I said.

This is what happens and what is.

The introvert couldn't care less if this has any effect at all on the extravert, because he is no extravert who worries about such effects.

I am talking about what is, and not about what would be desirable.

When the introvert reacts accordingly to how he is blindly attacked and abused as a fantasy by the other, he forces him, as you rightly say, to consciously bring out his tendency toward violation, which makes the extravert finally realize that he has such a tendency.

He forces him to give up his feelings— yes, he does—and then the extravert is forced to start thinking.

In that way he achieves, and here you are right again, adaptation to reality, which cannot be accomplished without thinking and sensation.

Once he has achieved adaptation, he at last has his hands free for his own use.

He can then try out his violence and his feeling- into on himself for a change in order to deepen his personality.

His former extraversion to the object was so exaggerated because his adaptation to it was so highly inadequate.

The deficit forced him to make ever- greater expenditures.

Once adaptation is achieved, his libido can turn inward.

Of course, the introvert never fancies that by his self- defense he is deepening the other's personality, nor does he defend himself for this reason; he really does it only not to be destroyed himself.

It is only the extravert who can see this in a different light, as he is convinced from the outset that he has the other's best interest in mind, and that everything he does is beneficial for the other's well- being.

This role of the savior

This infantile humbug and has to be nailed down as such.

In my opinion, you have touched upon something very important with your idea that an association of like types is more conducive to a deepening of one's own personality than an association of different types.

Just as I am absolutely convinced that it is mandatory for adaptation to reality that the two opposed types confront each other unreservedly, I also believe that a deepening of the personality, with all its irrational values, can take place only by associating with the same type.

Interference of the opposite type is certainly a painful disturbance, for everything that represents the highest meaning and value for the one side is utmost nonsense and without value for the other.

The directions of the irrational psychological processes are actually diametrically opposed.

What the extravert calls human is just "all too human" for the introvert.

What the introvert calls human is airy and gaseous for the other.

This discrepancy makes it quasi impossible for the two, because of the irritating difference in tone, to go together in the irrational developmental process.

It is another question whether the irrational process in the opposed types does not bring to light a product that is equally valuable to each of them, although the values they fi nd in it are opposed to one another.

This question must be left open for the time being.

I find your schema of attitudes of the analyst disagreeable, because I myself could never adopt something like this.

I am as I am, and that also in analysis.

I do not know whether it is necessary for the extravert to play a role, nor do I know whether I may not unconsciously play a role myself— after all, one can never know things like that. I would not be surprised to find, however, that it may be the specific task of the extravert, in his feeling attitude toward the other, to make appropriate corrections in the object in order to eliminate his typical violence.

Certainly the introvert has to do something similar in the intellectual sphere.

As the case may be, he must be either reserved or forthcoming with his thoughts.

I would not know at all how to tune in to the individual task of the patient— for how could I be so vain as to know what his task is?

I would feel sorry for a patient whose task I thought I knew a priori, or at least more or less in advance, because

then I would be on my best way to be giving that sort of counseling that the Freudian school has always imputed to me.

Nothing can be done against projections, however.

If in my last letter I talked primarily about the inferior extravert, you talk about the inferior introvert when it comes to matters of self- knowledge.

Without doubt, there is a danger of cheating ourselves out of a really full life by philosophizing.

I have a very tolerant attitude toward such people, however, because in my experience there are quite a number of people who are rendered relatively harmless by contenting themselves with a surrogate of life.

There are also such useless and objectionable seeds in man that living a half-life, which leaves these seeds undeveloped, is by far preferable to their full development.

I am not inclined to believe in man as a unum et bonum et perfectum.

Hence, I'm also against proselytizing—unless it is for monism, abstinence, the Salvation Army, pacifism, or the YMCA.

So whoever turns the idea of self- knowledge into a pseudoidea, and fraudulently abuses it to escape himself, has probably good reasons to do so.

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.

His nature would not permit it.

But as we all are deficient in a certain sense, namely, when measured against an ideal, self-knowledge does actually serve us not to commit a number of wrongs and stupidities, which would inevitably follow from the deficiency of our nature.

I am sorry to have attacked my beloved Goethe in my last letter with regard to his statement about self-knowledge.

True, it was very disrespectful, but all the same I did have a point in taking the verba magistri not too seriously, since Goethe himself has provided the rebuttal of his own position as shown by the beautiful quote in your last letter.

It is difficult to argue with such masters, because in their honesty they always state also the respective opposite somewhere else.

Just think of Goethe's diametrically opposed statements on women!

The words of the fathers are a fine thing— so long as we do not use them as arguments.

It follows from all this that your criticism of self-knowledge refers to a concept that is actually a caricature of its real meaning.

This inferior concept has nothing to do with what I called the view on the subjective plane.

But I acknowledge your right to stress the existence of an inferior concept and use of self- knowledge just as emphatically as I underlined and defended the existence of a concretistic perception of extraverted feeling operations.

Toward the other, one tends to take a position based on our experience on a par with the average of previous incidences and is little inclined to trust him a priori to really have the more perfect in mind.

The experience of what goes on around us every day has made us so cold, however, that we still do not expect anything good to come out of Nazareth.

The less we are trusting each other, the more proofs we get that this trust is indeed unjustified.

It seems to me that we might now have reached an agreement on this point, after having exposed our mutual mistrust—based on unshakable experience— so emphatically.

So let me turn to another point in which I differ from your view, or rather from what your written words (sic!)say.

The difference starts with your idea that “genius” would be a weapon against the unconscious.

It would be easy to demonstrate that genius also offers the greatest opportunities of falling victim to the powers of the unconscious.

Genius is both: the capacity to unlock the unconscious, and the capacity to give its elements a visible form

In the very rare case this operation is successful without destroying the person in question (and you know how rarely this happens), we suddenly believe that genius is a superb weapon against the ensnaring powers of the unconscious.

But in the more frequent case that these very capacities devour the person who has them and lead to an untimely death or lingering illness, we believe that genius is also a terrible snare. I tend to think that the number of geniuses is not all that inconsiderable, but that the number of those who are not destroyed by their genius is infinitesimal.

It does not help to say that it is precisely those few who are the “true” geniuses, while the ones who were destroyed had not been true geniuses in the first place.

When we know how thin the thread is, on which the sword above the head of the genius is suspended, we can only say: this one has barely managed to escape by the skin of his teeth, and the other did not make it by a hair’s breadth.

Even the so-called true genius carries wounds close to his thread of life.

Neither the genius nor the average person can get through life unscathed, but only the genius is affected to a much, much higher degree.

Genius is as little a substitute for analysis as “experience.”

A “healthy person” is never driven by his experience “to unite with his unconscious.”

With this view you would deny analysis the right to exist altogether.

According to your view the significance of analysis seems to be limited to a psychological technique that, for pathologically sensitive people, is a partial substitute for a life they find impossible to lead, and which offers healthy people some help in coping with their conflicts.

In the former case, analysis serves as the dressing of a wound; in the latter, as a motor oil.

I readily concede that even great Caesar might have found it necessary to stop up a bung hole somewhere, and that the halls in the Louvre offer an excellent opportunity for "physical exercise,"but I deny that this is Caesar's or the Louvre's "greatest value."

I am more than ready to acknowledge and admire all the useful things that make life possible and easier, but that the usefulness of a work of culture should be its "highest value" is completely beyond
me.

As I do not want to immediately sin against my abovementioned principle of implicit trust, I assume that what you really meant was that this is precisely not its highest value.

If this so highly praised experience alone would suffice, what would then be the point of science and other cultural achievements, with all their intrinsic values beyond the question of usefulness?

Someone who in his experience also experiences his unconscious has by no means united with it— unless, that is, he knows it.

The process of attaining knowledge covers many fields and is possible only with the help of those formulas that have been elaborated and handed down by the history of ideas over several millennia.

This treasure trove is called science, without which knowledge is impossible.

An animal lives its unconscious, and is completely united, even identical, with it.

What is missing is only knowledge, seeing things from the subject's point of view. In this knowledge— that is, in what analysis is in itself, regardless of its usefulness— lies its "greatest value"; its true value is that it is a standpoint beyond experience, out of the reach of the rationalistic intentions of those who want to make it the servant of their own incompetence.

When somebody says: "Love thy neighbor as thyself," the meaning of this statement lies in the ideal of Christian love, and not in the thought that it is also of the greatest practical value to raise this Machiavellian principle of "do ut des" to a religious ideal.

Similarly, it would be a grave injustice against the spirit of the achievement that we call analysis to limit its highest value to its usefulness for our lives.

Seen in the light of day, it is also clear that it could not provide this practical service at all if it did not have precisely the value I emphasized.

"Life is not the highest of goods," and least of all that which cures a few neurotics and shortens some conflicts for a few healthy people.

But lest you arrive at the opinion that I underestimate the practical usefulness of analysis, let me conclude by

saying that I am as skeptical of knowledge without usefulness, as I am of usefulness without well-founded knowledge.

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries.

Usefulness without meaning fills pockets and the churches of Christian Science.

The value of analysis, however, is not only that it is of practical use but that it is also a living knowledge in and by itself.

Thinking is life just as much as doing is.

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking.

As to your concluding remark, I really must add for the sake of poetic justice that I did not invent that legend of the sailing-motor-airplane- monster, but that by alluding to the Platonic myth I only wanted to emphasize, ever so delicately, that this monster is hardly viable, precisely because of its ideal nature.

I hardly believe that I will go to the hell that has so very amiably been intended for me, only because I find the sailingmotor-airplane- dragon an impossible ideal.

Surely Sisyphus was an idealist, wasn’t he?

With best regards,

your Jung Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Carl Jung on "Men, Women, and God" (2016-02-23 05:41)

[1]

MEN, WOMEN, AND GOD

Introduction: The popular English journalist Frederick Sands, then foreign correspondent for the London Daily Mail, interviewed Jung at Kusnacht and published the results as five successive articles in the Daily Mail, April 25-29, 1955.

Jung had read and approved the text of the interview. Sands's articles were headed with provocative sentences drawn from Jung's words—"To Call Women the Weaker Sex is Sheer Nonsense," "You Must Quarrel to Be Happy," etc.

On September Io, 1961, three months after Jung's death, the material of the first two articles was rearranged and published under the title "The Trouble with Women" in the Sunday magazine sections of several American papers—the Washington Post, the New York Journal, the American Weekly, and others.

Sands wrote: "It was the last interview the erect, agile six-footer would ever give—and in many respects his most remarkable.

Shortly thereafter .. .he died at 85."

The 1955 text is given here, but the interviewer's remarks are omitted and Jung's are slightly abridged.

Dr. Jung: A man's foremost interest should be his work.

But a woman = man is her work and her business.

Yes, I know it sounds like a convenient philosophy of the selfish male when I say that.

But marriage means a home.

And home is like a nest—not enough room for both birds at once.

One sits inside, the Other perches on the edge and looks about and attends to all outside business.

The vanity of men is in most cases a result of their professional activities.

The extent it reaches is sometimes almost grotesque.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women.

Men are inclined to resent any interference with their way of thinking and their hidebound convictions.

This is especially the case with their manly prestige, which they feel they have to guard even when it is not threatened.

They may be afraid that they are ill—or of being told that they are ill; they may have financial or some other suppressed worries.

But more often than not they are suffering merely from—fear.

Men almost invariably are not honest, either with themselves or with me.

So many women are just crying out for a better understanding with their husbands.

Their men are incapable of grasping this—which is not strange since men do not understand women anyway.

But women are unable to realize that in business their husbands are not the monarchs of all they survey.

As often as not they are underdogs who have to put up with a great deal—a bullying boss, for instance.

And the best remedy for that is a woman's understanding.

After a day at business in such uncongenial circumstances—having to be pleasant to people he doesn't like—a man comes home in the evening wanting to bang someone over the head.

Instead he is expected to continue the torture by being very nice to his wife.

A woman, of course, has also had her day's worries with the children and the household.

She would like to talk about them.

She is, in fact, just in the mood for a chat.

But her husband is tired and taciturn.

The average woman cannot visualize a man's problems.

His secretary understands her boss better than his wife does.

I have never said so much to anyone in an interview before. Probably I shall find myself in trouble—especially with the women—for some of the things I have said.

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.

Beware those angel-faced types who always appear weak and helpless and talk in a high-pitched voice.

They are the toughest of them all.

Be cautious and prepared for anything with quiet women.

The old proverb says "Still waters run deep"—and that’s particularly so in the case of women.

I know it sounds malicious, but quiet women usually have some surprises in store for us once we start delving beneath the surface.

Talkative women should not be taken at their face value.

Often their talk is only a blind.

Many people talk too much because they do not want to discuss essential things.

Women who talk most think least.

Women will call me cynical and dislike me for being so frank.

It is women’s instinct to capture and hold one man.

It is man’s instinct to get as many women as possible.

Man tries not to be caught, at least for as long as he can readily Cluck his pursuer.

That is the instinct of the fast-running animal: escape by flight.

A woman’s best prey is the man that no other woman has been able to catch.

To catch a man that any woman could have caught—that makes the prize relatively valueless.

But once she gets her man, woman holds him in a strong grip and makes sure that no other women are in the offing.

That is natural and necessary, for it is man’s nature to alight here and there and then take flight again—if he can.

I have terrible trouble making people see what I mean!

Every psychological statement is also true when it is turned round to mean the opposite.

That is complicated—but that is nature.

There are, for instance, any number of quite virile men who have a certain idea of the woman they want; they make a beeline for that woman and are never troubled by any other women.

Such men generally get a wife they have to watch, for they are not the kind to stay inside the nest.

And if they are not careful they may find the female, perched outside, flying off on occasional sorties of her own.

A woman is at her best only when she loves a man.

Personal relationship is her basic need and when that ’falters she grows dissatisfied and argumentative in a way that often leads to divorce.

But this certainly doesn’t mean that men and women should remain placid.

On the contrary, some tension must prevail in their daily lives, for otherwise there cannot be the ideal relationship in sex—and this is a "must" between husband and wife.

I once had an "ideal-looking couple" who came to consult me.

Something had gone wrong.

When I looked at them I wondered what could have brought them to me.

They appeared perfectly suited to one another in every way and, as I soon discovered, they were blessed with all the material things life could offer.

But eventually I found that the real trouble was that they were too well suited.

This prevented any tension existing in their intimate relations.

They coincided so much that nothing happened—a situation as awkward as the opposite extreme of total incompatibility.

Look at it in terms of everyday life.

Is a conversation likely to be in any way interesting when you know beforehand that your partner will agree with everything you say?

What is the use of discussing a conviction already shared and accepted as a matter of course?

The incentive to discussion dies—there is no potential.

When you know that your opinion agrees with your partner’s, there is no point in mentioning it at all.

So what does there remain to talk about?

It is far more interesting and productive to discuss something about which different views are held.

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow.

Difference of opinion can be fruitful; so can quarrels fiery are in the way of getting together, and one has to make an effort to surmount them.

Mentally, morally, physically: in ail these ways Nature, has created an extreme difference between man and woman, so that he finds his opposite in her and she in him.

That creates tension.

If man and woman were the same, that would be stalemate.

The earth would be sterile.

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates.

In order to produce energy you must have opposites—an above and a below.

There must be a difference in level, and the greater it is the swifter and more forcefully does the water flow.

To me a particularly beautiful woman is a source of terror.

A beautiful woman is as a rule a terrible disappointment; you cannot have your cake and eat it.

In men, beauty and brain are seldom found together.

The brain of a highly attractive man of handsome physique becomes merely the appendage of his wonderful torso.

At my country retreat I do as I please.

I write, I paint—but I spend most of the time just drifting along with my thoughts.

It seems to me we have reached the limit of our evolution —the point from which we can advance no further.

Man started from an unconscious state and has ever striven for greater consciousness.

The development of consciousness is the burden, the suffering, and the blessing of mankind.

Each new discovery leads to greater consciousness, and the path along which we are going is merely an extension of it.

This inevitably calls for greater responsibility and enforces a great change in ourselves.

We must draw conclusions from what we know and discover, and not take everything for granted.

Man has come to be man’s worst enemy.

It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

We must begin to learn about man until every Jekyll can see his Hyde.

The strains and stresses of twentieth-century living have so affected the modern mind that in many countries children are no longer able to concentrate.

Here in Zurich the schoolteachers of the upper part of the lake asked me why it is that they are no longer able to carry out the full curriculum.

The children, they said, seemed unable to concentrate.

I told them that the fault lay with the cinema, the radio, television, the continual swish of motor-cars and the drone of planes overhead.

For these are all distractions.

The same distractions affect adults as well.

You cannot go into a hotel or a restaurant and carry on an intelligent conversation over a meal or a cup of tea because your words are drowned by music.

Some time ago I was in a New York hotel and wanted to have a discussion with an American professor.

It was impossible—we gave it up.

I have nothing against music at the proper time and place, but these days one can’t get away from it.

I have just returned from the Ticino, in Italian Switzerland, where they love music.

But when they turned on the radio in the restaurant I got so exasperated that I pulled out the plug.

Jazz and all that sort of stuff is silly and stultifying.

But it is even worse when they play classics in such a place.

Bach, for instance.

Bach talks to God.

I am gripped by Bach.

But I could slay a man who plays Bach in banal surroundings.

Cocktails and all they stand for are just as bad.

They simply kill all sensible conversation.

Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third.

Worst of all is television.

Without knowing it man is always concerned with God.

What some people call instinct or intuition is nothing other than God.

God is that voice inside us which tells us what to do and what not to do. In other words, our conscience.

In this dark atomic age of ours, with its lurking fear, man is seeking guidance.

Consciously or unconsciously he is once more groping for God.

I make my patients understand that all the things which happen to them against their will are a superior force.

They can call it God or devil, and that doesn't matter to me, as long as they realize that it is a superior force.

God is nothing more than that superior force in our life.

You can experience God every day.

There are for instance, the "strange recurrences" that happen in the lives of certain individuals.

Many patients come to see me about them.

They want, quite naturally, to know why these things recur, whether the cause lies in themselves, and whether there is anything they can do to end it.

These recurrences may be so conspicuous that—especially if they are unpleasant—the person concerned may begin to feel himself the victim of some sinister form of
persecution.

We must make a clear difference between this and the persecution mania of an unhinged mind.

The occurrences are often quite genuine and not merely imagined.

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off.

Another strange case: I treated three daughters and their mother.

The three young women kept on having terrible dreams about the elder lady, who was a model mother.

They dreamt of her as a wild animal.

Years later she became prone to fits of melancholia in which she acted like a wild beast.

The fact is that what happens to a person is characteristic of him.

He represents a pattern and all the pieces fit.

One by one, as his life proceeds, they fall into place according to some predestined design.

All that I have learned has led me step by step to an unshakable conviction of the existence of God.

I only believe in what I know.

And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

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Carl Jung on "Error." **(2016-02-23 15:27)**

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Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

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Carl Jung and “Horns Blowing, Bells Ringing” by Claire Myers Owens (2016-02-24 06:26)

[1]

Introduction: An American writer on psychology, Claire Myers Owens, visited Jung on July 24, 1954, and wrote up the experience for a contest feature, "Tourists Abroad," in the Paris edition of the New York Herald Tribune.

Her article was the winning entry for Aug. 12, 1954.

Claire Myers Owens: Nervously, I pulled the bell at the home of the Grand Old Man of Switzerland.

It was a large old-fashioned house directly on the beautiful Lake of Zurich, with the snow-topped Alps in the dim distance, and a vegetable garden in front.

As the maid admitted me, I feared that my awe of his world-wide fame would make me tongue-tied.

My fears were groundless.

A large, tall man with very pink cheeks and an appearance that belied his 80 years entered and greeted me.

We sat in his library overlooking the flower garden and the blue lake with its many boats.

He was friendly, jovial, startlingly frank.

For an hour and a half, we discussed his analytical psychology, Freud, his early struggles, religion and the role of evil, politics and the psychological origin of the "-isms," the

maternal woman and the grande amoureuse, his collected works now being published in the United States in 18 volumes, "self-realization," the cause and cure of neuroses, and
how to find the meaning of life.

I said I had a chapter on him in the book' I was writing—but how could I endure it if the book were not accepted?

He said, write the truth, and expect to be misunderstood, and take the consequences.

That was what he had been doing all his life.

People feared truth.

Suddenly, we heard horns blowing, bells ringing.

The maid rushed up in great excitement.

He said: "Nein! Nein!"

Then his daughter called up from the garden below.

"They" wanted to see him.

murmured: "Nonsense!"

She begged him to come out on the balcony.

He stepped out.

So did I.

A large lake steamer had stopped.

Its two or three hundred passengers were waving wildly.

Finally, he waved back—once.

It was the International Congress of Psychotherapists,' and their ship had stopped in order that they might have a glimpse of the greatest of all psychotherapists—Prof. Carl
G. Jung., Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

[2]

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2. http://www.lib.utexas.edu/taro/twu/00004/twu-00004.html

Carl Jung on the "Hidden." [Anthology] **(2016-02-24 11:29)**

[1]

Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, Civilization in Transition, Page 154.

There are, and always have been, those who cannot help but see that the world and its experiences are in the

nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self"was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. C.G. Jung, Carl Jung, Letters Vol. II, Page 581

The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach. Carl Jung, The Meaning of Psychology for Modern Man (1934)

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

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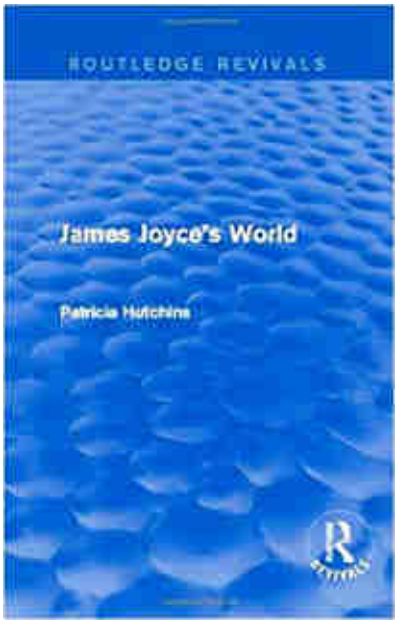
Carl Jung and "The World of James Joyce." **(2016-02-25 05:04)**

[1] 

Carl Jung and "The World of James Joyce."

Introduction: The English writer Patricia Hutchins set out to explore James Joyce's background in Ireland and in the Continental cities where he lived.

In Zurich, she interviewed Jung at his house in Kiisnacht, on a date not readily evident, but probably in late 1954.

Miss Hutchins described her encounter with Jung in her book James Joyce's World (London, 1957), pp. 181 -84.

The passage as given here is slightly abridged, to omit a digression on other literary matters.

Patricia Hutchins: We could only arrange a meeting in the evening.

Thus I went out to the village of Kusnacht and made my way down a long, villa-edged road.

Going through white gates, at the end of a short avenue of trees I could see a lit doorway in the dark tower-shape of a house.

Soon a girl took me to a small ante-room on the first floor.

Indian dolls and toys were in glass presses and among books and papers on the table was a recent issue of Punch.

Downstairs someone whistled and a deep clock struck six across the atmosphere of quiet and good order there.

As I was ushered into a large library, over parquet and Indian carpets, there was only a standard lamp in a corner by the window so that furniture and pictures were indistinguishable.

Dr. Jung rose and shook hands, a bulky figure with a pleasant voice, and I sat down on a comfortable seat opposite him.

By some effect of the light behind his chair, or the angle of his glasses which enlarged the pupils, a curious distortion gave his look the full-powered concentration of a child or an animal.

It was so distracting that I shifted my position and it became more usual again.

We talked first of all of my study of Joyce's background, and Dr. Jung's brief glimpse of Ireland from a liner stopping at Cobh on the way back from America.

I mentioned Joyce's years in Zurich during the First World War and how Mrs. Rockefeller McCormick' had helped Joyce financially for a time and then abruptly ceased to do so.

"It has been suggested," I said, "that you were in some way involved, and that perhaps Joyce had offended the lady by refusing to be analyzed?"

"Well, now you tell me the story I may well have been, in an indirect way."

Dr. Jung explained that Joyce's name was then unknown to him and he had not met the writer personally until much later, when Joyce, whose daughter was then in a sanatorium, asked for a consultation.

Yet he recollected that before 1920 Mrs. McCormick mentioned she was supporting both an author and another artist at that time.

She was much troubled by the fact that the latter did not work.

Dr. Jung hesitated to tell her to cease these payments, but when the artist himself became his patient and told him of a recurrent dream in which he was bleeding to death, he
advised Mrs. McCormick to end an intolerable situation, with most satisfactory results.

Although Dr. Jung was not informed, she may well have decided to have done with Joyce and the manuscript of Ulysses as well.

"In the thirties I was asked to write an introduction to the German edition of Ulysses," he told me, "but as such it was not a success.

Later I published it in one of my books.

My interest was not literary but professional. . . . The book was a most valuable document from my point of view; I expressed this, as you know."

"You said that the experiences related were part of 'the cold shadow-side of existence"—I do not think that Joyce cared about that."

"The peculiar mixture and the nature of the material as presented is the same as in cases of schizophrenia, but dealt with by an artist.

The same things that you find in the madhouse, oh yes, definitely, but with a plan.

I wrote and apologized to the publisher for not being able to provide what he needed for the edition."

When Joyce approached the psychologist professionally in 1934, Jung had put the article and his apology for it out of his mind, but Joyce would hardly have done so.

"Certainly he seemed very restrained," Dr. Jung said when I mentioned this.

"Yes, now I remember it, during the hour or so while we talked of his daughter, it was impossible not to feel his resistances.

The interview was correspondingly uneventful and futile.

His daughter, on the contrary, was far more lively.

She was very attractive, charming—a good mind.

And her writing, what she did for me, had in it the same elements as her father's.

She was the same spirit, oh they cared for each other very much.

Yet unfortunately it was too late to help her."

The neurotic, like the child, is often very absorbent of the atmosphere created by those around him, especially when it in some way involves himself.

A remark disparaging the Doctor—"How could he know what is going on in my pretty little head"—purported to have been made by Lucia, suggests that no real rapport was possible between them.

_"Finnegans Wake?"

Dr. Jung „replied to my query. "I read parts of it in periodicals but it was like getting lost in a wood. Oh no, I could not manage it. Ulysses yes, but still
I do not understand why so many people read it, so many editions have been published."'

"Well, surely they needed certain things to be said.

In the twenties people wanted to read in print what they could not express themselves, about life, sex. . . .

That generation was freeing itself from so much; we hardly understand its situation now.

Then it seems to me that many problems inherent in Joyce's work are also those of the present-day world, in particular the adjustment of personal relations to science,
the question of over-population. . . ."

"Yes, yes, that is the great problem, all over the world.

I have been in India and seen the under-nourished people, the thousands, thousands born there.

There is the important question of food, of food production.

How are they all to be fed?" '

Dr. Jung enlarged on this theme in a flow of sentences, one upon another, and with that quick, unsought illustration which characterizes his prose.

As he stood up to go I was aware of his fresh, full face, and that there was a particular attractiveness about the man by his very largeness and health of mind.

"I am glad," he concluded, "that I do not have to face the difficulties of the future.

I shall be eighty in July 1955, you know.

They are so very great indeed."

"Well, I think you have done your share in helping other people—enough for one lifetime.

We'll have to try and find a way out anyway."

"Yes, yes."

As I got my coat from the ante-room I knew that by long habit he was watching, assessing me.

With more care than usual, as if to make a good impression, I turned off the light and shut the door.

"Is this an old house?"

I asked, to fill the gap before saying goodbye.

"No, but built after an ancient style." He smiled. "I am, you know, a conservative."' Carl Jung, C.G. Jung Speaking: Interviews and Encounters ,Pages 239-243

Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://4.bp.blogspot.com/-26YRkieOCTE/Vs7DTOEWchI/AAAAAAAAa7k/2K-jjtdQ-uE/s1600/6%2BJames%2BJoyce.jpg

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Carl jung on "Taoism" Anthology. **(2016-02-25 05:17)**

[1]

If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

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1. https://2.bp.blogspot.com/-vgV8_ElPM0Q/Vs7GX0kGmBI/AAAAAAAAa7w/oj25NaqHfMk/s1600/2%2Btaoism.jpg

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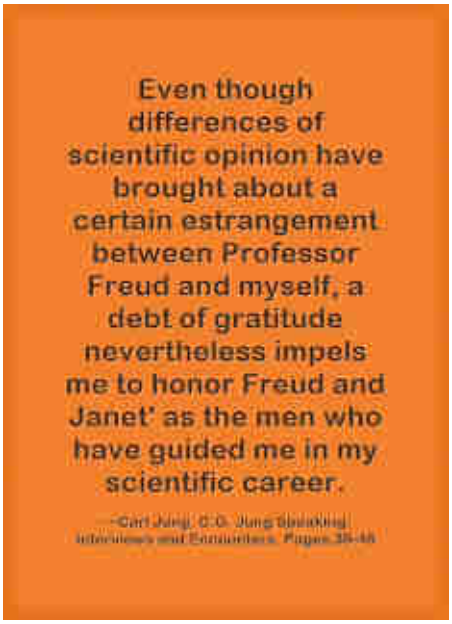
Some Carl Jung Quotations XXII (2016-02-25 05:41)

[1] 
Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.

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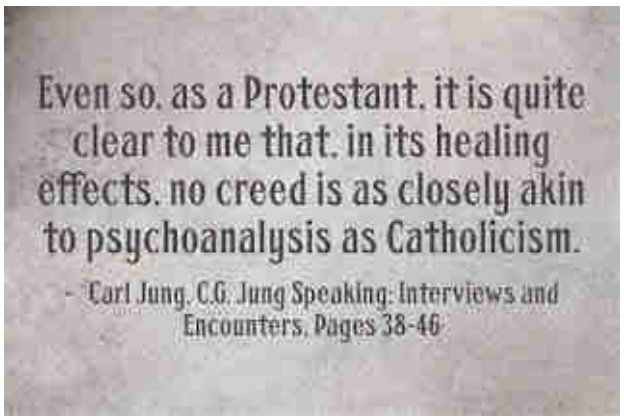
Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.
- Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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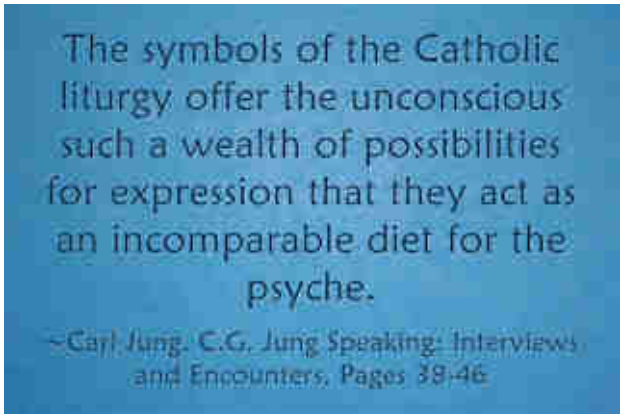
The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.
~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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[4]
Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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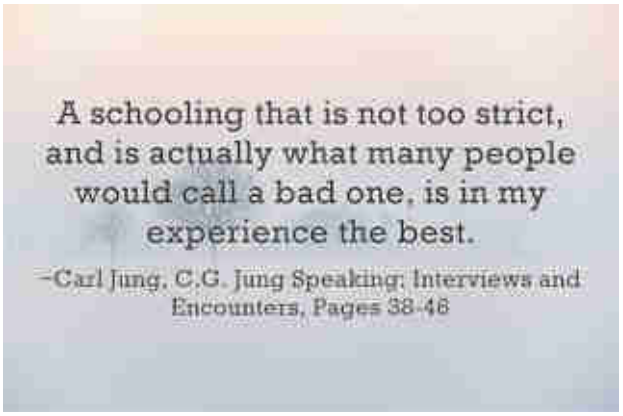
A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.
~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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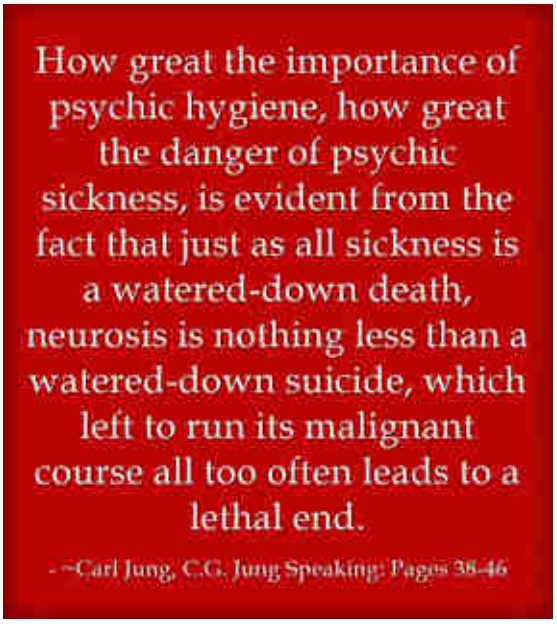
[6] 
How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.
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[7]

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.
~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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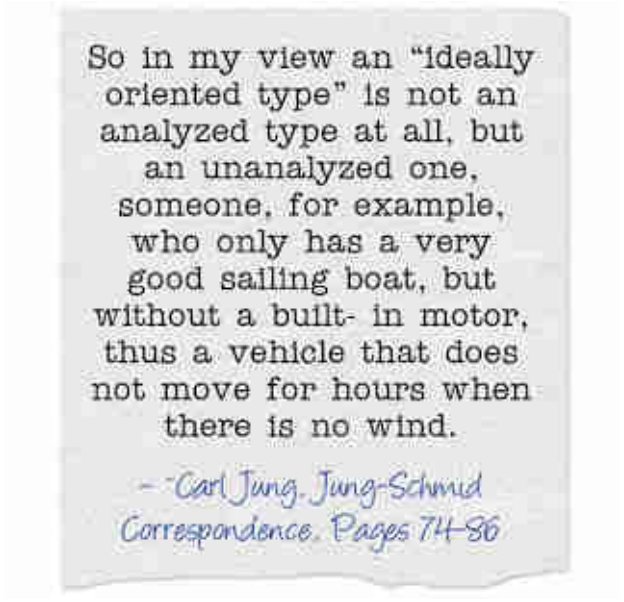
[8]

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

[9]


So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind.
- Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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[10]

In short, the introvert thinks with the object, the extravert feels with it.
—Carl Jung, Jung-Schmid Correspondence, Pages 74-86

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

[11]

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues.
- Carl Jung, Jung-Schmid, Pages 74-86

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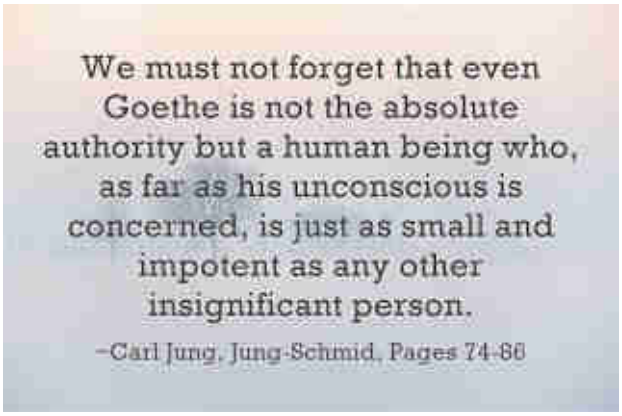
We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person.
~Carl Jung, Jung-Schmid, Pages 74-86

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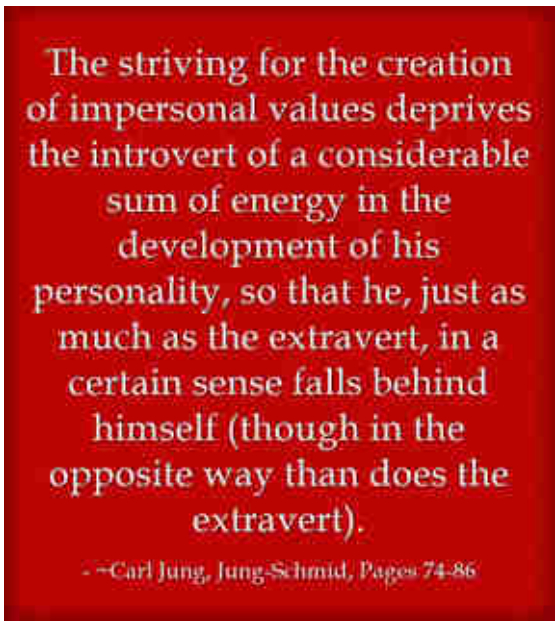
The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert).
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[13]

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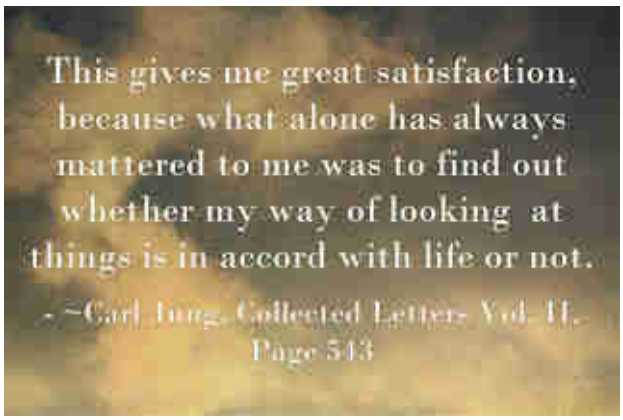
This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not.
~Carl Jung, Collected Letters Vol. II, Page 543

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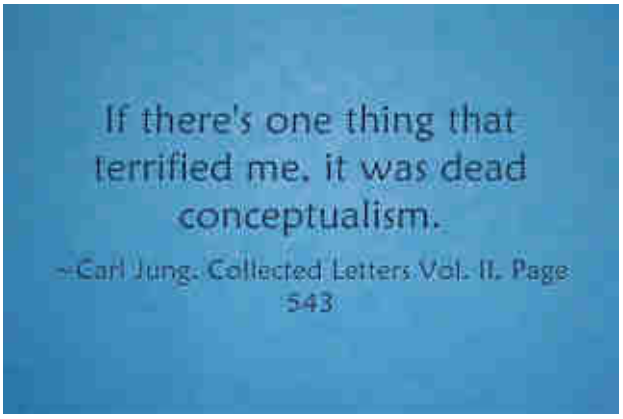

If there's one thing that terrified me, it was dead conceptualism. Carl Jung, Collected Letters Vol. II, Page 543

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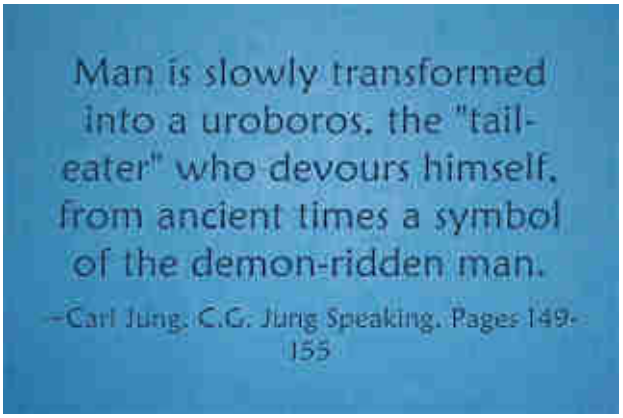
Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.
–Carl Jung, C.G. Jung Speaking, Pages 149-155

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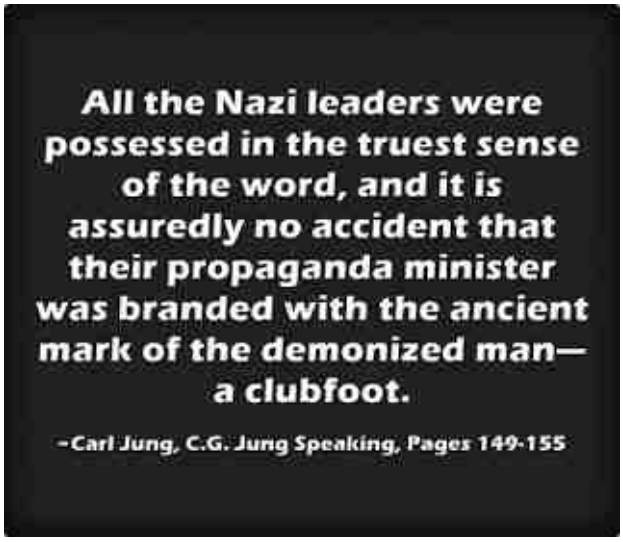
All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.
-Carl Jung, C.G. Jung Speaking, Pages 149-155

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[18]

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

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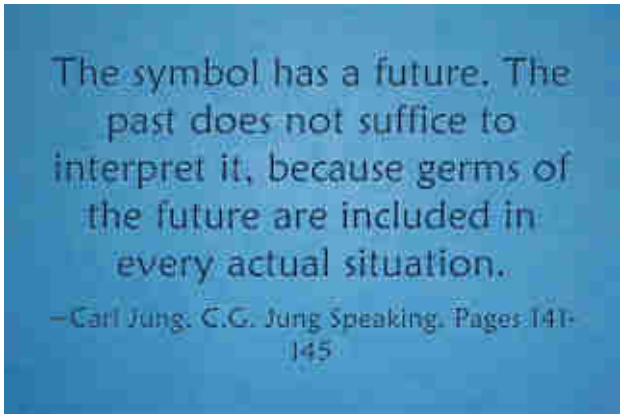
The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation.
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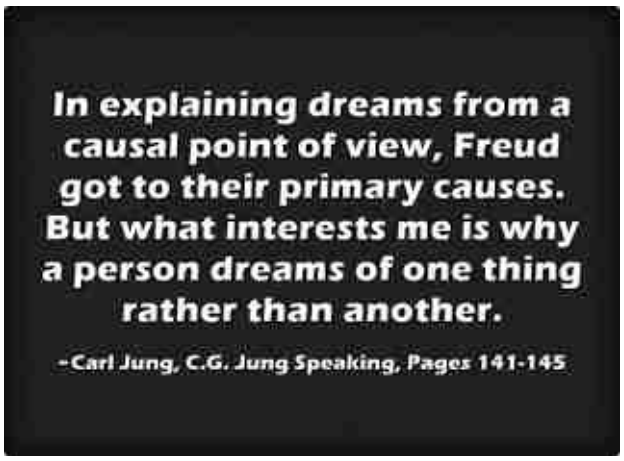
In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another.
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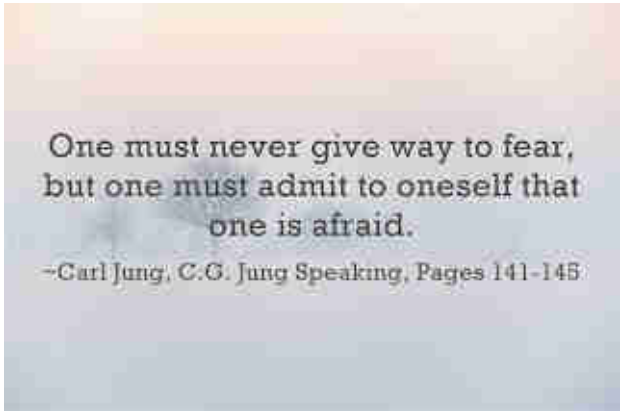

One must never give way to fear, but one must admit to oneself that one is afraid. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

[22]

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope.
~Pierre Courthion, C.G. Jung Speaking, Pages 141-145

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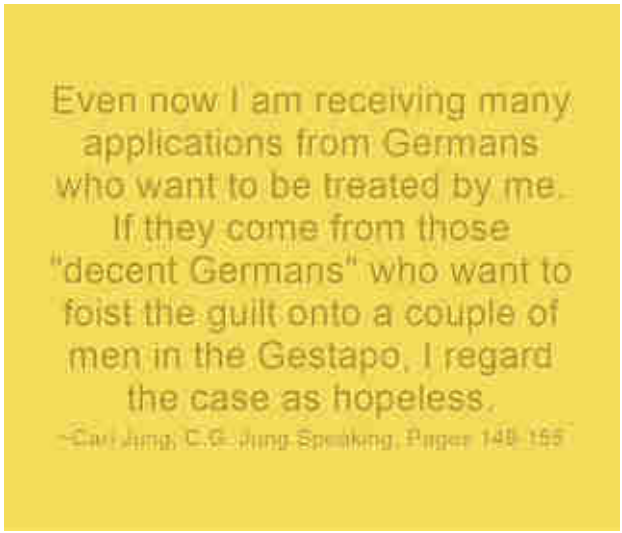
Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

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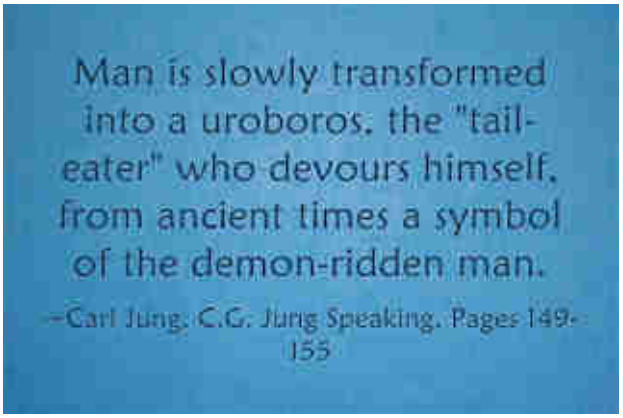
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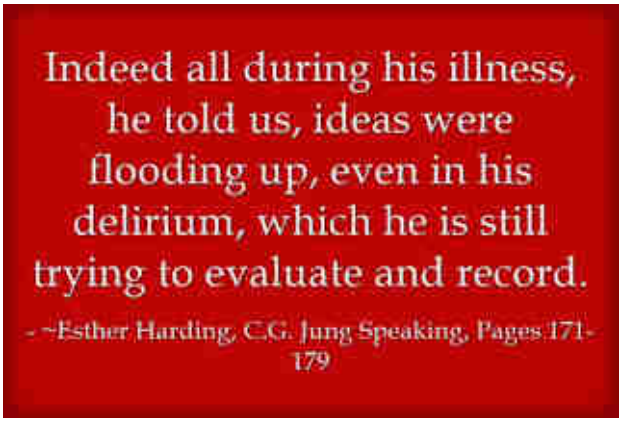
Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.
- ~Esther Harding, C.G. Jung Speaking, Pages 171-179

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Carl Jung across the web:

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2. https://4.bp.blogspot.com/-Bzq4mV5pnP4/VszGlnCg4eI/AAAAAAAAa48/VqzZHhGQF3c/s1600/bbb.jpg
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Carl Jung on "Bollingen." [Anthology] **(2016-02-25 19:05)**

[1]

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment

of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

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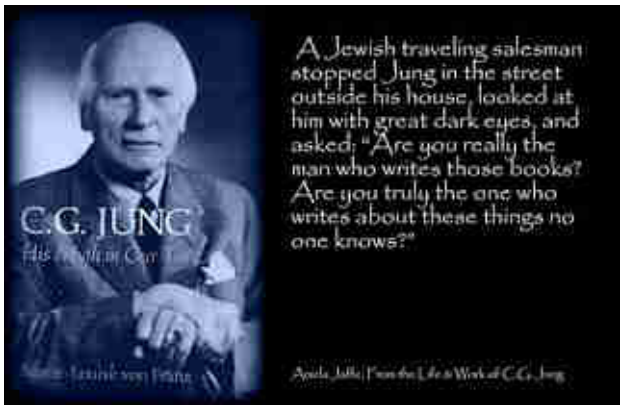
"Your books are not books, Herr Professor. They are bread." **(2016-02-26 14:42)**

[1]


C.G. JUNG
A Jewish traveling salesman stopped Jung in the street outside his house, looked at him with great dark eyes, and asked: "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows?"

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why.

I invited her to come and she came.
She was very poor - poor intellectually too.

I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary
way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

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Carl Jung on if his work is "Scientific." (2016-02-27 06:05)

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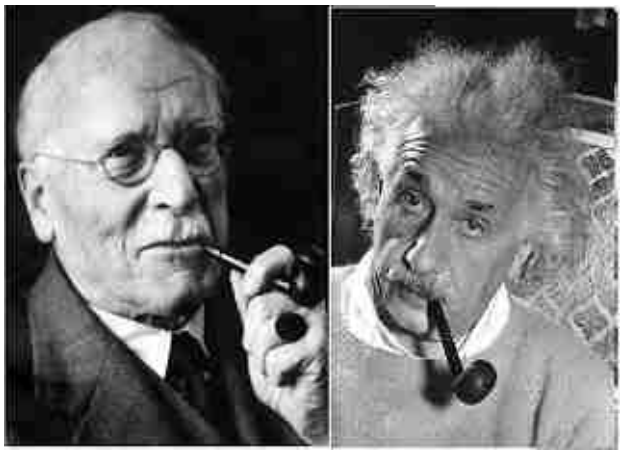

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images.

Folklore is another field of research into motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan.

It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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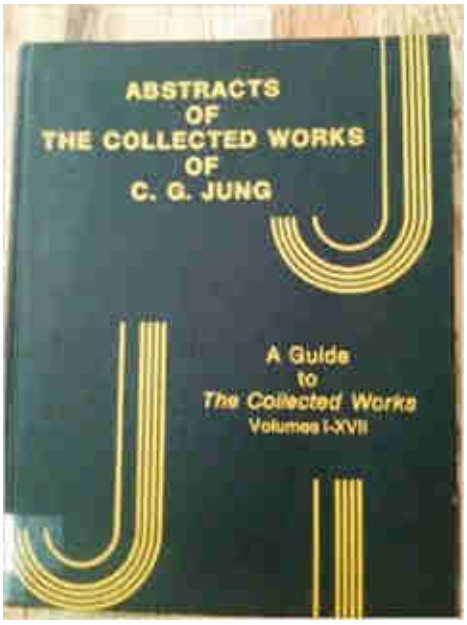
[1] 

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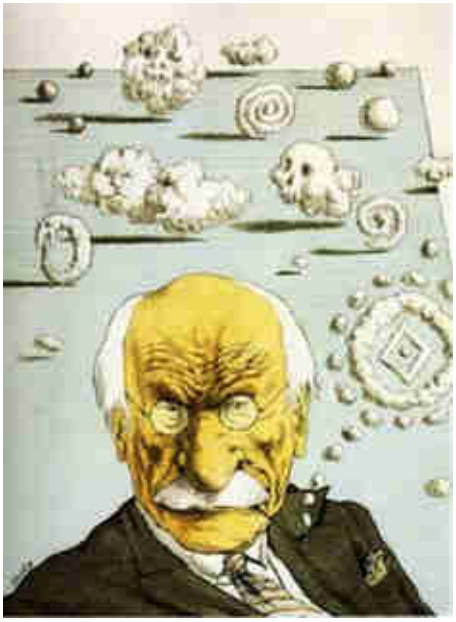
Carl Jung on “Modern Art.” **(2016-02-29 05:18)**

[1] 

No. I cannot occupy myself with modern art any more.

It is too awful.

That is why I do not want to know more about it.’

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics.

Neurotics smart under the problems of our age. T

hey smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time.

In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms dissolve.

Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic.

What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives.

True, it is art, but it is primitive.

Or one imitates the drawings of children.

The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value.

But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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Carl Jung: The Unconscious is the dark being within that hears what our conscious ears do not hear..
(2016-02-29 05:39)

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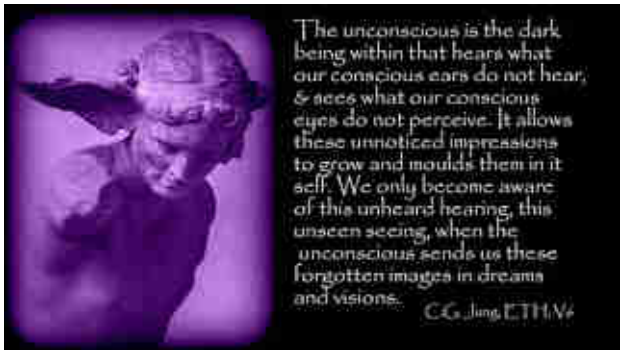
The unconscious is the dark being within that hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It allows these unnoticed impressions to grow and moulds them in it self. We only become aware of this unheard hearing, this unseen seeing, when the unconscious sends us these forgotten images in dreams and visions.
C.G. Jung, E.T.H. V+

Lecture XI 11th July, 1941

We have been speaking of the prima materia during several lectures.

It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.

It is really true, as the alchemists say, that when one has understood the idea of the prima materia the problem of alchemy is already half solved and its questions half answered.

Summary

I. Projection of the Unconscious

1. Nature

The most important question naturally is:

What is the prima materia?

It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious.

We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.

We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence
in ourselves which is totally different to our conscious mind.

Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious.

The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.

One could almost say it was the world, and that it speaks, as it were, to us.

It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiarities of the prima materia.

Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

Knowledge of psychology only comes with knowledge of the unconscious.

So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with
its growth and products.

It was particularly the starry heavens which fascinated our forefathers.

You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.

The stars represented forces of a psychical nature.

The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid
information about character. T

he empirical correctness of the horoscope is, of course, another question; I am only speaking of the old conviction that the stars represented the human character and determined it.

According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.

The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.

And the same was valid for all the other planets, each in its own way.

Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was unconsciously determined) was in the sky, and he only saw it in as far as he could read the stars.

It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).

Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

Saturn and Mars, for instance, are known as "malefici" (evil doers) everywhere.

It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the human character, in the sky.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.

This is the reason why the religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations of his own character, or with separating him from the unconscious in order that he might be free.

This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the greatest hope of freeing himself entirely from evil.

The well known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World who is the dark and strongest Archon, the ruler who keeps men in fetters and oppresses them.

And this same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world.

It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.

You find this idea als o in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.

He speaks of "the prince of the power of the air" of the "principalities", "powers" and "rulers of the darkness of this world" and of " spiritual wickedness in high places".

These "powers" are the old Gnostic rulers of the planets.

The beautiful old name, Elizabeth, is a remnant of the same idea.

It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man's fate did not lie in his own conscious hands, but was made for him.

He found himself fettered, under conditions which he did not make, he could not find these conditions in himself, so he assumed that they were outside.

It was in this way that the heavens and earth became peopled and permeated with psychical life.

It was perhaps the unknown depths of the sea which attracted the most projections.

The sea is one of the best known symbols for the prima materia, as the mother of all life.

All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.

We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.

Medieval and primitive man, in spite of all his projections, was by no means sure of this; and of course they really come from inside and from outside.

Our sense impressions come from outside and als o certain psychical effects; we do not recognise these effects today, but our forefathers were aware of them.

The most important things, however, come from inside, the real manifestations of life.

The things, which impress us from outside, can only do so because of our inner attitude.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.

2. Substances

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water " it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water) , it does not moisten the hands.

It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather "a qua spiritualis" (a spiritual water).

In all these definitions, the alchemists are referring to a psychical nature.

This is the reason they so often use the analogy of steam or smoke.

These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.

We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.

It is safely concealed, for instance, in a black or dark metal, such as lead, and therefore the alchemists frequently speak of it as lead because the term describes exactly how one experiences the unconscious.

Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrology, Saturn is oppressing us.

It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man's neck and oppressing him.

It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.

This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead
itself, the tangible metal, which was meant, but something which was concealed in the lead.

It was naturally quicksilver above all which impressed the alchemists.

Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as water.

But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.

And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.

Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.

He is "Hermes Trismegistos" (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.

Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.

He was actually the god of the unconscious, and the being who determined the human intellect.

Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.

But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.

It had a transforming influence on man, for it is above all in mind that men differ.

Another substance, which naturally occupied the phantasy of the ancients, was fire.

The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.

It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.

This was a sort of caloric, understood to be hidden in all things and it was also called the principle of life.

This again is a symbol for a certain quality of the unconscious which imparts the warmth of life.

We experience this quality directly in an emotional condition.

For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.

A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.

Another variety of the same idea is the "scintilla" (spark) , the "Seelenfiinklein" (little spark of the soul) as Meister Eckhart calls it.

This is a very ancient idea and is to be found among the most primitive people.

These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives of Central Australia.

This is an interesting parallel to the alchemists' definition of the prima materia as the "land of the dead".

The Central Australians say that this land consists of "maiaurli" (little soul sparks).

These are malicious little beings, particularly inconvenient to women.

When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords
where there are "maiaurli", that is, souls of the ancestors.

If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once conceives.

One of the best known preventatives is for a young woman to pretend she is old, and to limp along on a stick, so that the maiaurlis think: "That is quite an old woman, there is no point in
doing anything there!"

This idea of the maiaurli is a remnant of the "scintilla" which played a great role, as the "Seelenfiinklein" right into the Middle Ages.

3. Living beings

The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.

There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.

In a treatise in "Artis Auriferae", for instance, we read: "And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals".

We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.

So our forefathers came very near to the realisation that the prima materia must b a being connected with man.

It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.

They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.

And even today the majority of people do not realise this either.

We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.

The things which I conceal from myself I simply do not see.

It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have a whole house in my own eye.

II. Symbols

We come now to the second part of our summary.

The things, which I have spoken of up till now, were not symbols but conjectures.

They were real projections, the alchemists met the thing they were searching for in the actual objects.

When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.

There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he
never found it!

One sees from such things that they also meant the real quicksilver, and that they worked practically and most seriously in their laboratories, right into the seventeenth century.

We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.

The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.

We will classify the symbols under the same headings that we used for the projection of the unconscious: nature, substances and living beings.

1. Nature

It is from nature that the image of the chaos was taken, the primeval condition of the creation: "And the earth was without form and void; and darkness was up on the face of the deep.

And the Spirit of God moved up on the face of the waters." (Gen. I:2.)

This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.

This is simply the unconscious, for our consciousness originated in the unconscious.

You can observe in any small child the way in which fragments of consciousness flow together and form the ego.

At first a child speaks in the third person, and only later does it say "I".

This is the moment when the island of consciousness has begun to gain continuity.

When consciousness comes on the scene the primeval chaos begins to recede.

The chaos consists of the elements and the effects of the stars.

The elements are of an earthly nature, the physical and chemical constituents of our bodies.

These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

You remember the picture of" the Chaos" (see sketch p. 202) and the wild confusion and conflict which prevailed.

There was no coordination, nothing was organic, everything was still inorganic.

The chaos is also frequently simply defined as the earth or as "terra prima " (the first earth), from which nothing yet grows, but from which everything can grow.

And for the same reason it is represented as "mother" or "virgin", as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.

Or this earth, on account of its wonderful fertility, was also called the "earth of Paradise", or simply "susceptible", something which can receive a seed into itself and nourish and develop it.

This last definition is of the utmost importance, in that the unconscious is thus represented as the "susceptible" in us; it receives everything into itself and reacts to all impressions.

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.

It receives impressions of every kind, allows them to grow and molds them in itself.

They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.

This is the amazing fertility of the unconscious.

Is it not a fact that you often do not know where some stimulus has come from, or you are at first unconscious that anything is stimulating you, and then suddenly later something quite unexpected
grows out of it.

These phenomena are most easily observed in artists or in other creative people.

This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called "Hades " or the "Land of the Dead" by the alchemists.

Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.

It is thought of as being situated in the centre of the earth or in some other cavity in the earth.

The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting
in the unconscious, and are ready at any time to begin a new growth.

You can often observe in human life that certain family characteristics, which seem to have skipped a generation, suddenly develop and then we say: "He is a chip of the old block after all."

Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psychical disturbances, talents and so.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are
resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury).

These waters fall on the dead like spring rain and wake them to a new life.

This means that the opus of the alchemists woke the unconscious to a new life.

The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life
concealed in the lead.

In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.

This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.

Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.

You know that it is the father and mother complexes which play the most distinguished roles in analysis!

Everyone has had a father and mother from whom he assumes that he inherited his whole existence.

Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.

These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.

This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the "mountain in which there are no differences", and the symbol of the hermaphrodite.

2. Substances

We come now to the sub stances.

Mercury was the substance par excellence that was used as a symbol for the prima materia.

It was considered to be the "soul of the body", of the human body, and of every other substance, for the alchemists found a soul in everything.

Everything contained an "imago invisibilis" [an invisible or non-pictorial image).

The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.

These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also
perhaps of that which will never be.

But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.

Another substance, which is used as a symbol, is lead.

The alchemists very often called it Saturn, and then one can be sure that they do not mean concrete lead but symbolic lead.

Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.

But it is in this condition that the fire is concealed, a passionate fire, libido.

It contains a universe, a world, for the alchemists felt that the unconscious was a world.

They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.

This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.

But the universal mind, the anima mundi, is also a dangerous demon which causes madness.

This is absolutely true, for if you investigate the diseases of the mind - particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the
patients have simply been overwhelmed by the unconscious.

The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.

The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.

Water was a substance which was also very often used as a symbol, as a philosophic principle.

It is usually called "humidum radicale", [radical humidity).

The alchemists suspected that a moist substance existed from which all existing things originated, and they described this as the "humidum radicale".

3. Living Beings

Among other living animals, man himself was naturally used as a symbol for the Prima materia.

He played a great role in alchemy as the homunculus, for instance.

And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.

This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis,
and drawn down into, and imprisoned in, the depths.

The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.

I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

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1. https://1.bp.blogspot.com/-DlPdK-rNVNw/VtQRWcCJ38I/AAAAAAAAa9Q/aLCrYMcxxZ0/s1600/8%2BDarl%2BBeings%2BETH.jpg

Carl Jung and "Journey." Anthology (2016-02-29 11:13)

[1]

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter,
so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

You announced yourself to me in advance in dreams.
They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself.
You let me see truths of which I had no previous inkling.
You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

"A journey of a thousand miles begins with a single step." Lao-tzu.

Note: Although this is the popular form of this quotation, a more correct translation from the original Chinese would be "The journey of a thousand miles begins beneath one's feet." Rather than emphasizing the first step, Lau Tzu regarded action as something that arises naturally from stillness. Another potential phrasing would be "Even the longest journey must begin where you stand." [note by Michael Moncur, September 01, 2004]

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1. https://3.bp.blogspot.com/-l_AgfOXNJvQ/VtRfqopFtZI/AAAAAAAAa9g/JUiHhrLSzyY/s1600/2%2BJourney%2Bslay%2Bdeath.jpg

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Carl Jung: A fourteen syllable word used by Red Indians (2016-02-29 14:24)

[1]

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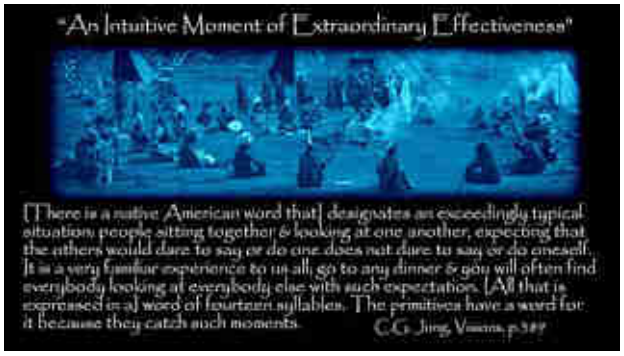
"An Intuitive Moment of Extraordinary Effectiveness"
[There is a native American word that] designates an exceedingly typical situation: people sitting together & looking at one another, expecting that the others would dare to say or do one does not dare to say or do oneself. It is a very familiar experience to us all; go to any dinner & you will often find everybody looking at everybody else with such expectation. [All that is expressed in a] word of fourteen syllables. The primitives have a word for it because they catch such moments.
C.G. Jung, Visions, p.

A certain tribe of the red Indians, for example, has one single word consisting of fourteen syllables which expresses exactly what I am trying to explain, namely, the expectation that somebody else will do what I am too lazy or too irresponsible to do.

The word means literally: sitting in a circle, looking at one another, expecting someone else to do what one does not want to do oneself.

The one word expresses that typical situation in any gathering.

The primitives are quite psychological in that instance, they recognized that situation and found a suitable name for it.

Unfortunately it cannot be used in everyday speech. Carl Jung, Visions Seminar, Page 1102.

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1. https://4.bp.blogspot.com/-IaSMdZqflpo/VtSMSkdMHFI/AAAAAAAAa9w/XCh6dki7CvU/s1600/5%2Bnative%2Bamerican%2Bvisions.jpg

2.3 March

Carl Jung on the World cut in two. (2016-03-01 05:19)

[1]

The fact is we have not yet reached the point when things can be put together.

And we cannot reach it yet, because the world is cut in two.

J.P. Hodin: The iron curtain ...A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles.

Since 1933 we have witnessed uttermost destruction.

First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men.

That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round.

It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared psychologically.

I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual.

My idea which is also form is like a man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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1. https://4.bp.blogspot.com/--n6l_I3PtKQ/VtVeWII-4QI/AAAAAAAAa-A/GxgKnAiCb0c/s1600/6%2BDamocles%2Bletter.jpg

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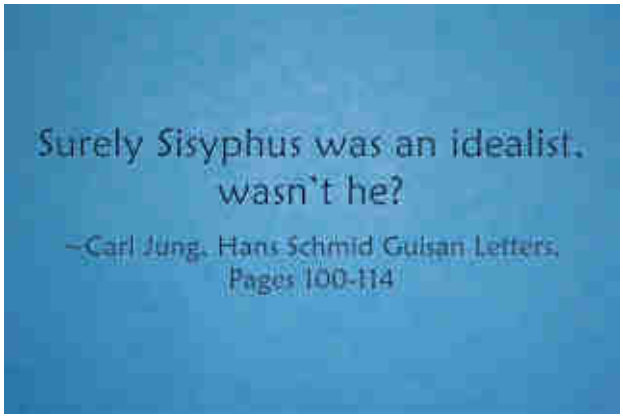
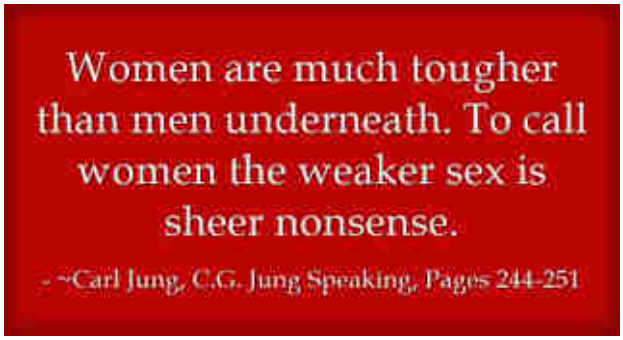
Some Carl Jung Quotations XXII (2016-03-01 06:12)

[1]



Surely Sisyphus was an idealist, wasn't he? your Jung Carl Jung, Hans Schmid-Guisan Letters, Pages 100-114

[2]


Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.
–Carl Jung, C.G. Jung Speaking, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

[3]

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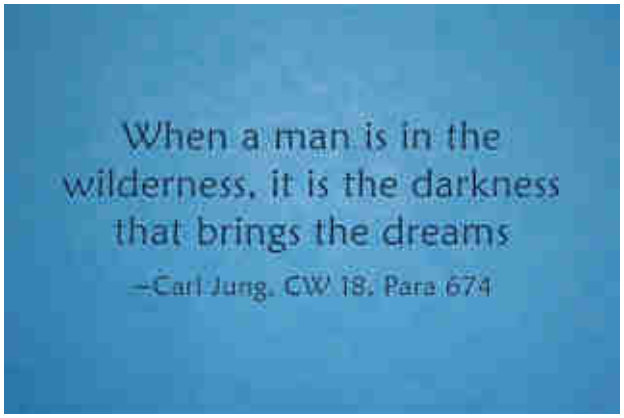
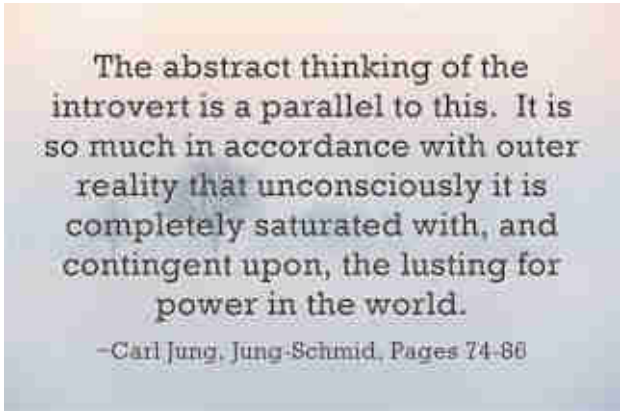


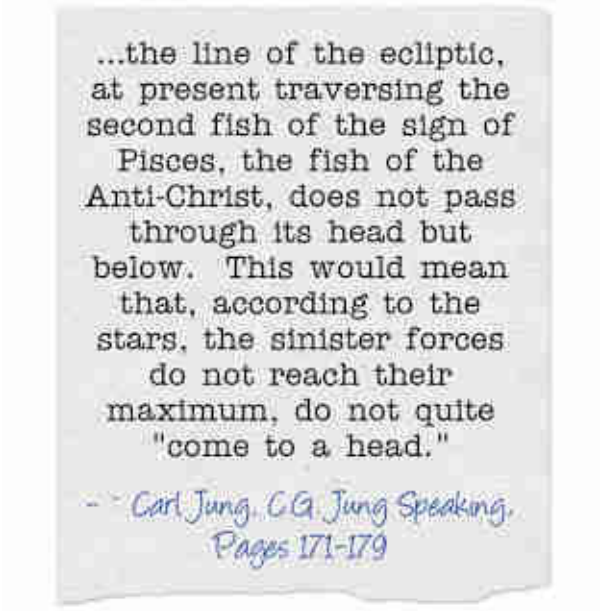
When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674

[4]


The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.
–Carl Jung, Jung-Schmid, Pages 74-86

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Pages 74-86

[5]


...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."
- Carl Jung, C.G. Jung Speaking, Pages 171-179

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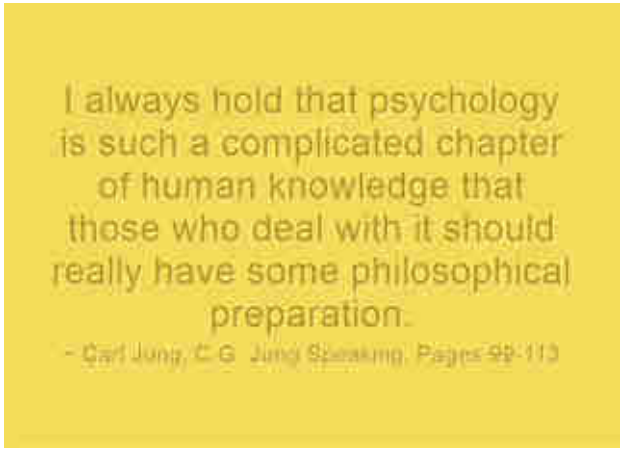
I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

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[7]

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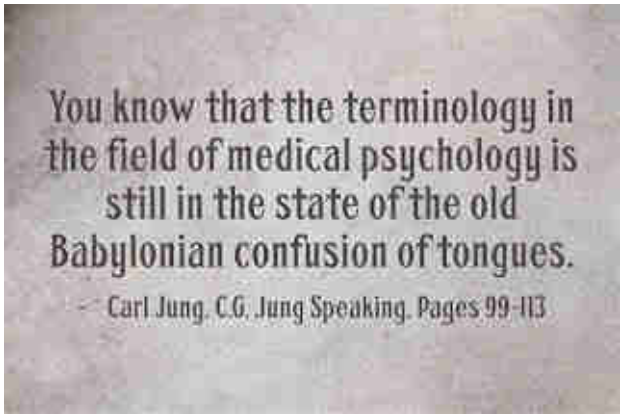
You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.
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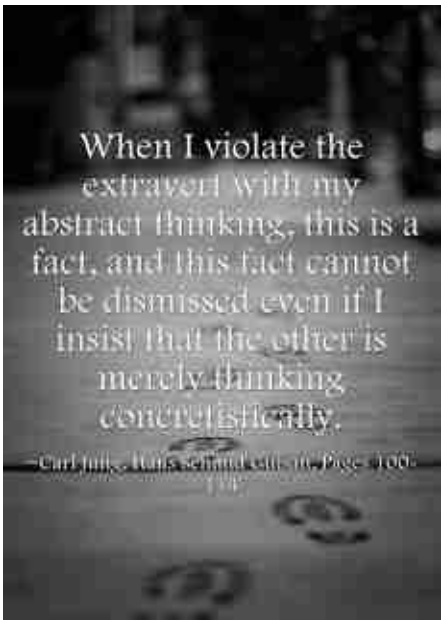
[8] 
When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.

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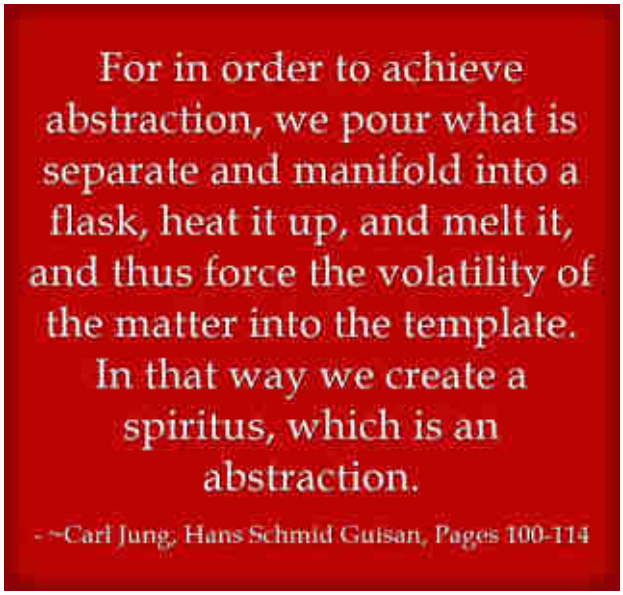
[9]


For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that way we create a spiritus, which is an abstraction.
- ~Carl Jung, Hans Schmid Guisan, Pages 100-114

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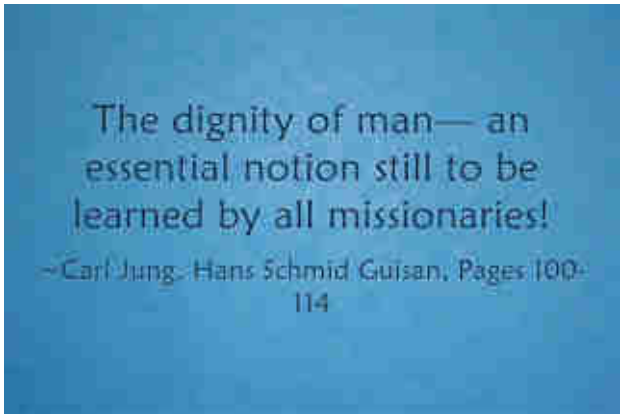
The dignity of man— an essential notion still to be learned by all missionaries!
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[11]

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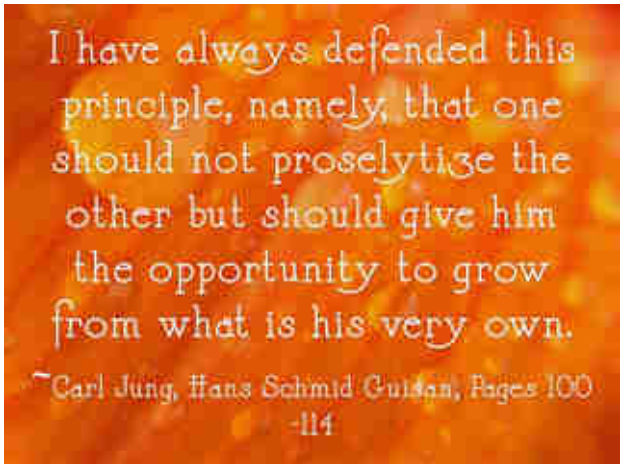
I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.
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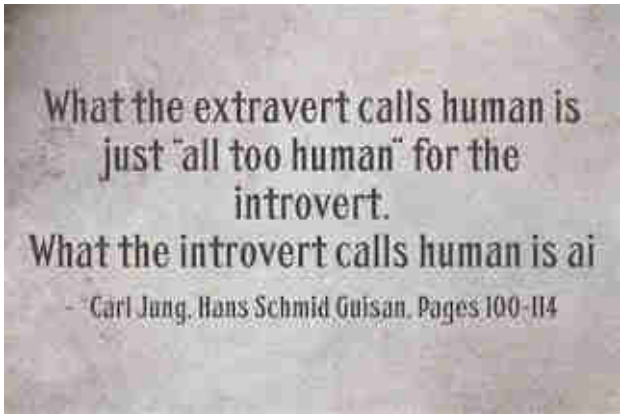
[12]


What the extravert calls human is just "all too human" for the introvert.
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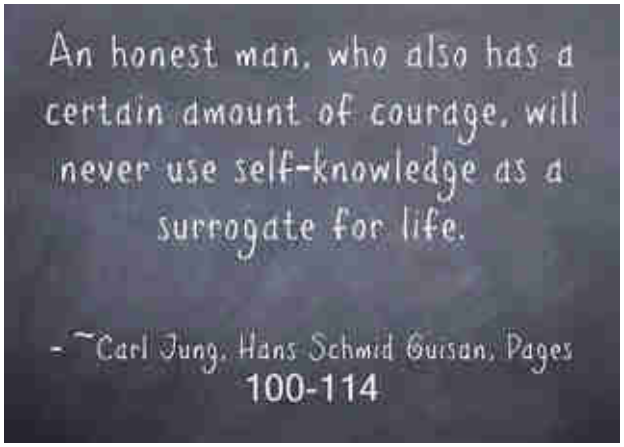
[13]


An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.
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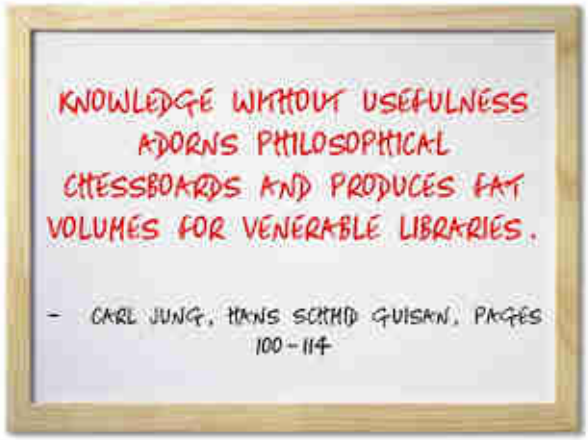
KNOWLEDGE WITHOUT USEFULNESS ADORNS PHILOSOPHICAL CHESSBOARDS AND PRODUCES FAT VOLUMES FOR VENERABLE LIBRARIES.
- CARL JUNG, HANS SCHMID GUISAN, PAGES 100-114

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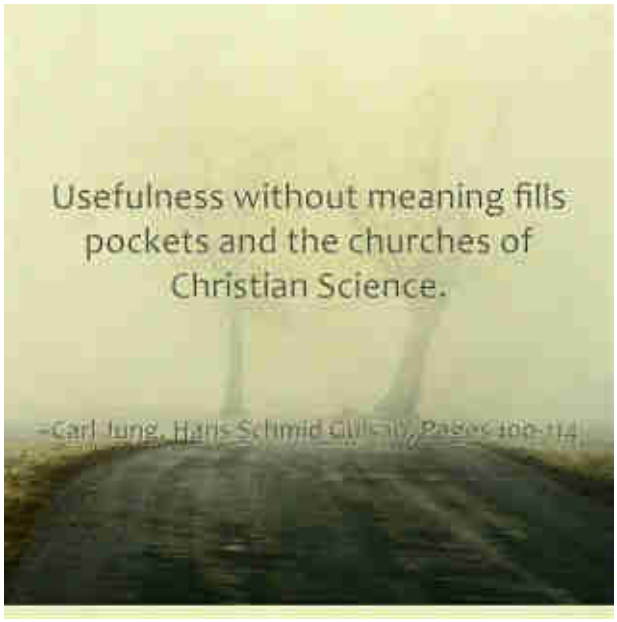
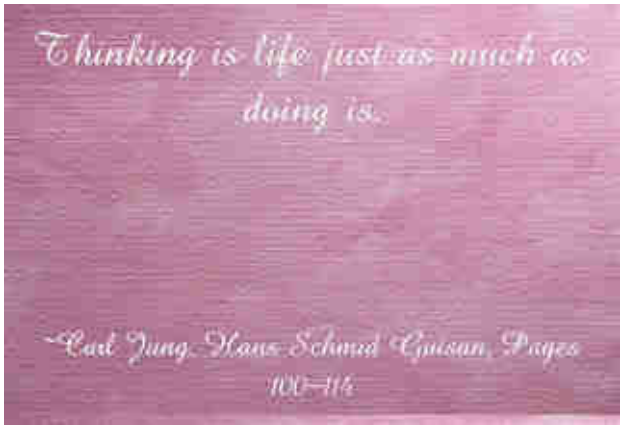


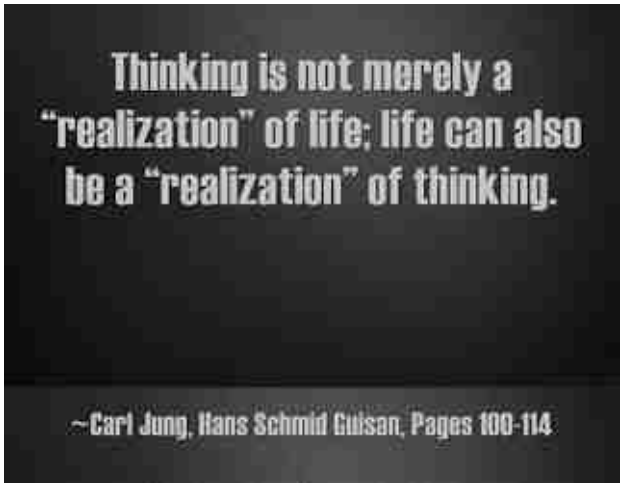
Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

[16]



Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

[17]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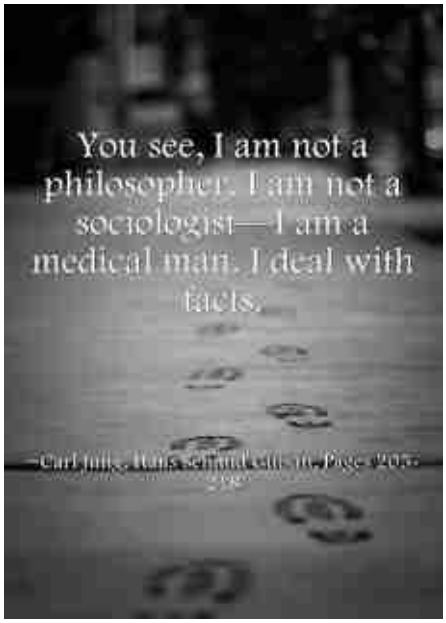
[18] 

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

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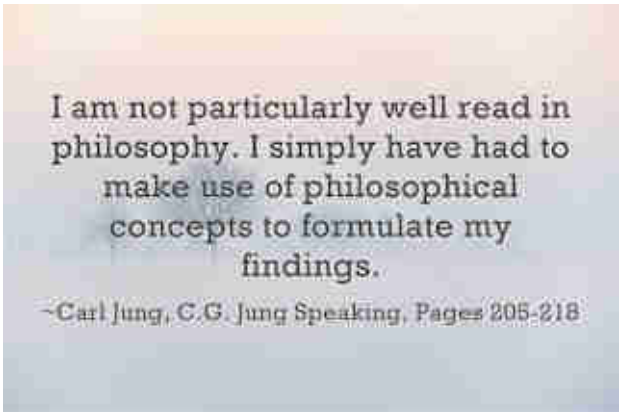
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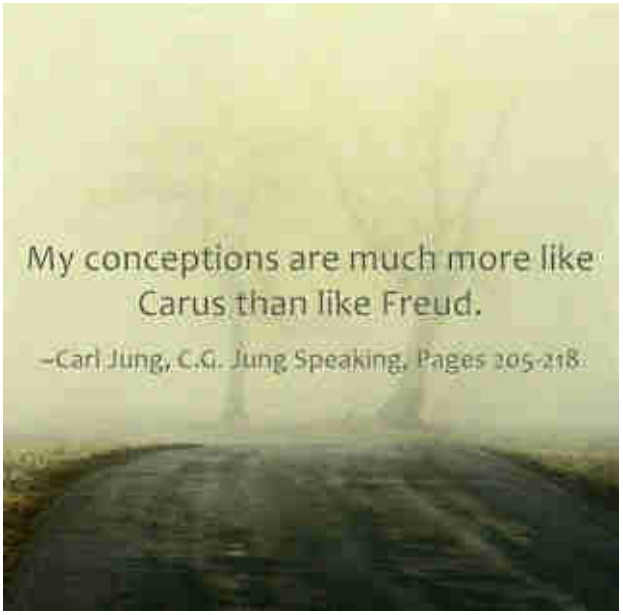
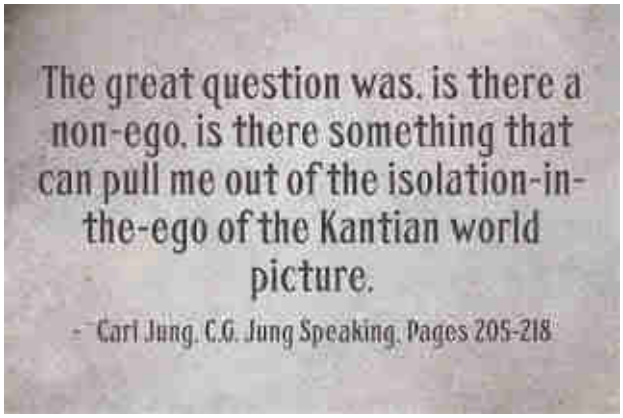


My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

[21]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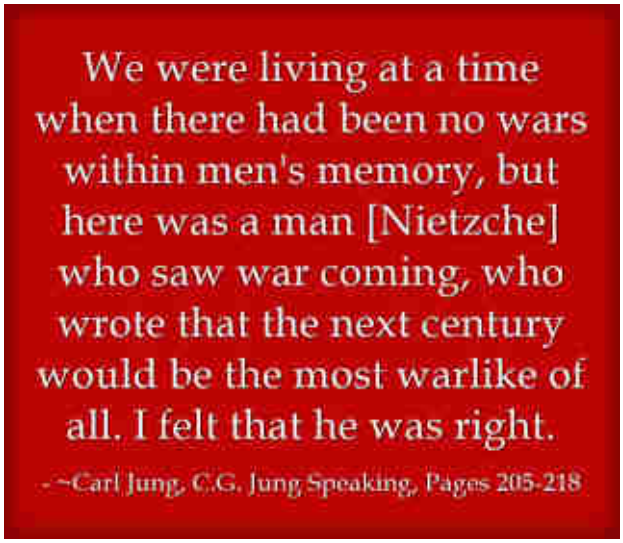
[22]


We were living at a time when there had been no wars within men's memory, but here was a man [Nietzche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right.
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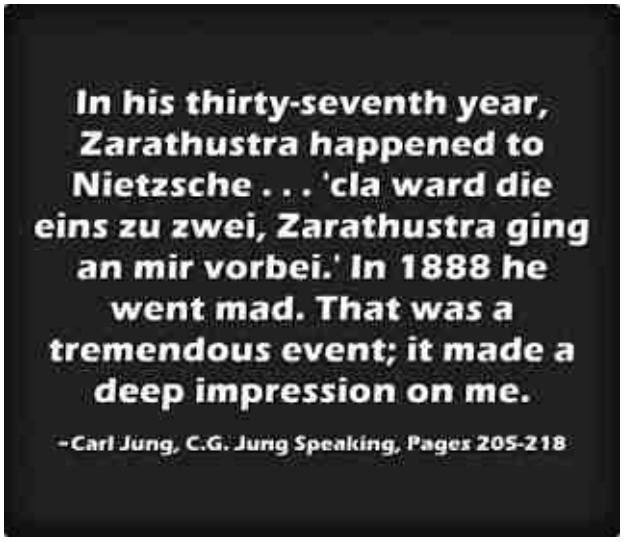
In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.
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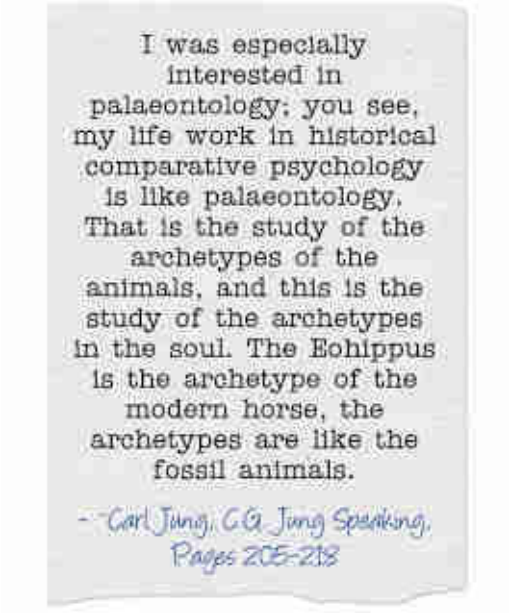
I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals.
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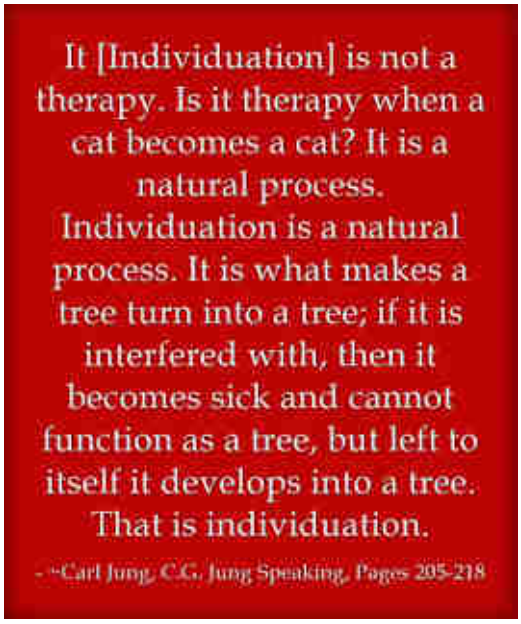
[25] 
It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation.
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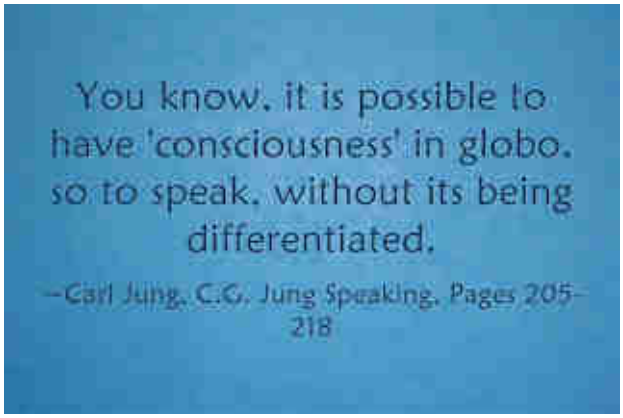
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://1.bp.blogspot.com/-z1wVBTI41a0/VtVn9sKoIgI/AAAAAAAAa-Y/5MfO9qnSTcw/s1600/aaa.jpg
2. https://4.bp.blogspot.com/-dIXAJh542a8/VtVn9iEkKjI/AAAAAAAAa-Q/aQYirot1nSg/s1600/bbb.jpg
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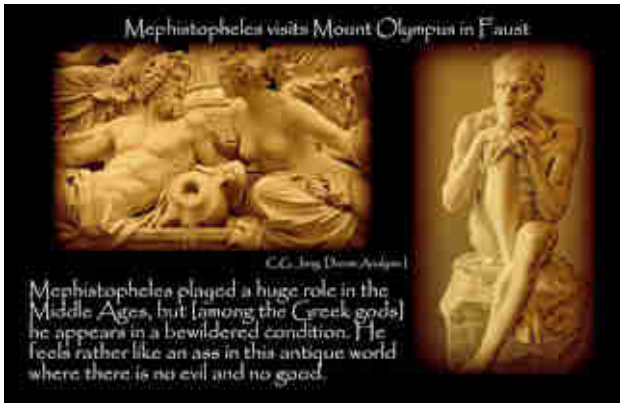
Carl Jung: It was the dream of the Middle Ages to make such a little man, and Faust marvels. (2016-03-01 15:19)

[1]


Mephistopheles visits Mount Olympus in Faust
Mephistopheles played a huge role in the Middle Ages, but [among the Greek gods] he appears in a bewildered condition. He feels rather like an ass in this antique world where there is no evil and no good.

Konrad Escher, a Swiss engineer, carried out the great project of draining off large malarial swamps at the foot of the mountains.

He did his work in the spirit of great personal devotion, and Goethe has used this devotion as a symbol in the second part of Faust.

In Holland, in the seventeenth century, the great storms of the sea has broken the dykes and there were plans for building a great dam and winning back the land from the sea.

So in Faust they are building dams and winning back the fertile lands for cultivation.

“The Boy” appears for the first time under the name of “Knabe-Lenker,” the Boy Guide or Charioteer, when Faust is at the court of the king.

In reading the text we cannot see why this boy appears, and Goethe himself was almost embarrassed at his appearance and how to eplain him.

The boy speaks: “I am generosity, poetry.

I am the poet who perfects himself by wasing his own goods.

I am also infinitely rich, and I think of myself as Plutius.

I even animate and decorate his dancing and his meals.

I am spending what he is lacking” (outdoing Plutius, rich beyond all imagination).

He increases in intensity, as if he were getting more and more on fire.

He speaks to the crowd at a great festival: ‘The greatest gifts of my hands I send about, and there behold on this or that head there is a little flame which I have put on.

Now it jumps from head to head.

Here it flares up for a short time, then it escapes.

Rarely it stays, and in many, before they are aware, it dies down sadly exhausted.”

Then the final fate of the Boy Charioteer.

The whole festival ends with fireworks, and suddenly everything bursts into flames and he disappears into the fire, only ashes are left.

That figure is finished.

In the next appearance of Faust he is still moving on in the world doing wonderful things.

He returns and finds Wagner, the rationalist, installed in his former laboratory, where he is doing a marvelous thing, producing a little man in a retort, a homunculus.

It was the dream of the Middle Ages to make such a little man, and Faust marvels.

Then in the night Homunculus escapes in his glass bulb through the air and comes to the Elysian fields.

Mephistopheles played a tremendous role in the Middle Ages, but here he appears in a bewildered condition, for he feels rather like an ass among these figures of Greek Mythology, in the antique world where there is no evil and no good.

Homunculus appears in this world of gods and goddesses and consults with them as to how he can manage to get out of his glass bulb into the real world.

Only the old god Proteus, who is always taking on new forms, can give advice: “When thou wild become, begin first in the smallest things,’ very wise.

Homunculus is glad to receive such good advice

He feels rather like an ass in this antique world where there is no evil and no good. Carl Jung, Dream Analysis, Page number needed.]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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Carl Jung on "Dogmas." (2016-03-02 06:18)

[1]

SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

Dogmas would be all right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the Heavens.

Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there
is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust's key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

2204

Carl Jung across the web:

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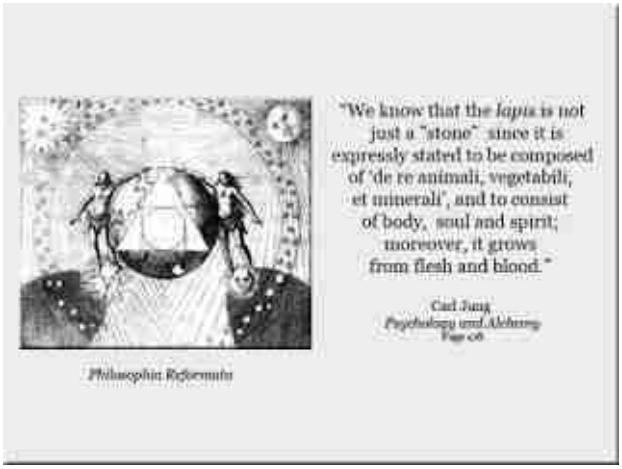
Carl Jung: The stone "is named the stone of invisibility" (lapis invisibilitatis). **(2016-03-02 12:15)**

[1]


"We know that the *lapis* is not just a "stone" since it is expressly stated to be composed of 'de re animali, vegetabili, et minerali', and to consist of body, soul and spirit; moreover, it grows from flesh and blood."
Carl Jung
Psychology and Alchemy
Philosophia Reformata

The glass corresponds to the unum vas of alchemy (fig. 86) and its contents to the living, semi-organic mixture from which the body of the lapis, endowed with spirit and life, will emerge —or possibly that strange Faustian figure who bursts into flame three times: the Boy Charioteer, the Homunculus who is dashed against the throne of Galatea, and Euphorion (all symbolizing a dissolution of the "centre" into its unconscious elements).

We know that the lapis is not just a "stone" since it is expressly stated to be composed "de re animali, vegetabili et minerali," and to consist of body, soul, and spirit; moreover, it grows from flesh and blood.

For which reason the philosopher (Hermes in the 'Tabula smaragdina") says: 'The wind hath carried it in his belly" (fig. 210).

Therefore "wind is air, air is life, and life is soul." "

The stone is that thing midway between perfect and imperfect bodies, and that which nature herself begins is brought to perfection through the art."

The stone "is named the stone of invisibility" (lapis invisibilitatis). Carl Jung, Psychology and Alchemy, Page 178.

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Carl Jung on the "Buddha" **(2016-03-02 15:32)**

[1]

2206

C.G. Jung
The Buddha is the leader of human beings & the gods,
the one who no longer has any god above himself, but is
himself the world-being, without sorrow or joy.

The Buddha is the leader of human beings and the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy. Carl Jung letter to James Kirsch 02/12/1960

The quotation above comes from a letter written by Dr. Jung to James Kirsch regarding a vision that Dr. Kirsch had sent to Dr. Jung.

At the beginning of the letter Dr. Jung laments the fact that Dr. Kirsch did not previously send him the "Visions of the Androgynous XP" which in Dr. Jung's view held the key to Dr. Kirsch's "situation."

The quotation is part of Dr. Jung's presentation of historical parallels to the "Anthropos" or "XP."

The Quotation comes from the third historical parallel:
3. "An even stronger example of 1) the "Godless" Buddha the Exalted, perfect one, the all-Knowing, all-conquering, the leader of human beings and the gods, the one who no longer has any God above himself, but is himself the world being, without joy or sorrow. Carl Jung, Jung-Kirsch Letters, Pages 261-262.

Note: In the letter Dr. Jung places the word "and" between human beings and the gods in italics for emphasis.

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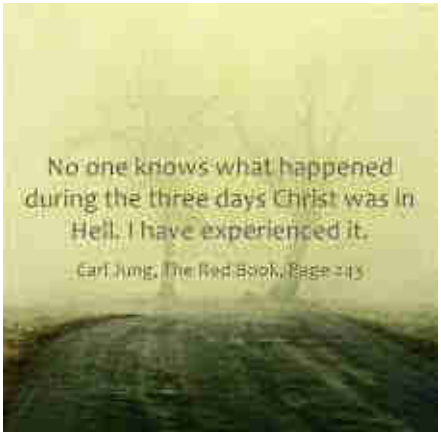
Carl Jung and "The Hell of Initiation." (2016-03-03 06:06)

[1] 

Introduction: J. P. Hodin, a British art critic and historian, of Czech origin, had studied Jung's statements about art and creativity, particularly in his essays on Joyce and on Picasso.

Feeling dissatisfaction with Jung's explanation of his point of view, he requested an appointment to discuss psychology and modern art, and Jung received him at his house in Kusnacht on June 17, 1952.

Hodin's account of the interview was published in his book Modern Art and the Modern Mind (Cleveland, 1972), in a chapter titled as above, part of which had been included in a
lecture, "C. G. Jung and Modern Art," at the Institute of Contemporary Arts, London, in February 1954.

The present version is recast in dialogue form.

J.P. Hodin: (In a small study, its windows opening on the garden and the lake beyond it, Jung awaited me: a writing-desk in one corner, bookcases, a few insignificant pictures of small size
in dark frames on the wall—landscapes, figures.

Jung bade me welcome and asked me to be seated in a chair near the window.

He was over medium height, had a strong frame which suggested peasant stock, and walked with a rather heavy gait.

The soundness of his shape was matched by his strong gaze.

His hair and moustache were white, but he seemed younger than his years although he was, he told me, just recovering from one of the illnesses which assail old age.

That is why, when I mentioned in passing an incident from the life of the aged Swiss poet Hermann Hesse, Jung spoke of having many times lately thought of Freund Hein, which
is a German expression for death.

But he must have embarked on one of his most ambitious works, the Mysterium Coniunctionis, at about this same time.

He listened attentively to my objections.

When I mentioned that in England his psychology had again and again been attacked as unscientific, he was at first indignant.

(Only later followed an even stream of evidence.)

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images.

Folklore is another field of research into motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the
same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan.

It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific!

There are only a few heaven-inspired minds who understand me.

In America it was William James.

But most people are ignoramuses.

They take no pains to find out the essential things about themselves.

It requires too much Latin and Greek!

(I asked him if he had any inclination to interpret works of other modern artists—Paul Klee, for example. I had just come from Bern, where I had visited Klee's aged sister and his son Felix and had seen very early works of this artist.)

No. I cannot occupy myself with modern art any more.

It is too awful.

That is why I do not want to know more about it.'

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics.

Neurotics smart under the problems of our age. T

hey smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time.

In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms dissolve.

Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic.

What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives.

True, it is art, but it is primitive.

Or one imitates the drawings of children.

The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value.

But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new.

The fact is we have not yet reached the point when things can be put together.

And we cannot reach it yet, because the world is cut in two.

J.P. Hodin: The iron curtain …A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles.

Since 1933 we have witnessed uttermost destruction.

First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men.

That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round.

It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared psychologically.

I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual.

My idea which is also form is like a man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time.

J.P. Hodin: Do you consider science to have had a negative influence on modern man?

Dr. Jung: Science is only one source of evil.

Besides science there are technology, religion, philosophy, art.

Modern art preaches the same fatality.

The destructive role of the intellect, of rationalism, not only of science, must share the guilt.

Everything that should represent the irrational and fails to do so is responsible.

"La Deesse raison a ses raisons" [the goddess of Reason has her own reasons].

This doctrine took the stage as a mass movement in the French Revolution, and it is the same revolution which we are still experiencing, because we have raised Reason to a seat above the gods.

J.P. Hodin: (What Jung meant by this, I felt, was not God or gods as objective realities. As a psychologist all he says is that God is an archetype of what is to be found in the soul of man
and which may be called the image of God. I misunderstood him intentionally in order to make him express himself more specifically, and suggested that modern man could not
reconcile himself to dogmas, and that this was understandable if viewed historically.)

Dr. Jung:

Dogmas would be all right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the Heavens.

Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there
is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust's key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

1. https://3.bp.blogspot.com/-cyp3wTV5t5o/VtgMSK__XyI/AAAAAAAAbBQ/nS1VKonX1oQ/s1600/1%2BHell%2Bof%2BInitiation%2BLetter.jpg

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Dr. Jung and the Christmas Tree (2016-03-04 05:06)

[1]

Introduction: Georg Gerster (b. 1928), having earned a Ph.D. in German literature at Zurich University in 1956, embarked on a remarkable career as a freelance writer and photographer specializing in science—he has worked on every continent including Antarctica.

Shortly before Christmas 1957 he interviewed Jung for Die Weltwoche (Zurich), and his article was published on Christmas Day.

Dr. Jung: It is slightly condensed here.

Jung is speaking: An Indian swami knocked on the door of a villa on the Zurichberg.

"Forgive me for disturbing you," he said to the householder.

"I come from Madras, and am making a study of local religious customs in Europe.

Perhaps you could . . .?"

The householder backed away.

"I'm afraid you have come to the wrong house.

We are enlightened people here.

Of course we go to church, at least now and then, but as you probably know we Protestants are not on the

best of terms with the world of religious symbols.

If you were thinking of finding any religious customs here like the ones in your own country, I'm afraid you will go home disappointed."

The swami retired crestfallen.

But let us suppose he comes back again, say in December, and catches the householder in the act of decorating the Christmas tree.

"But you told me you had no religious customs," he says reproachfully.

"And yet you cut down a fir tree just to let it dry up in the drawing-room, and cover it with little candles which are no use at all for heating purposes.

Tell me, is this prescribed by your religion or its holy writings?"

The householder shakes his head in astonishment. "Not that I know of. It's something that's always been done...."

On one of my expeditions to Africa, I lived for a while with a tribe on the slopes of Mount Elgon, in Kenya.

Every morning, at sunrise, they stepped out of their huts, spat into their hands, and held them palm outwards to the sun.

Asked why they did this, they were at a loss for an answer.

They could only say: "It's something that's always been done. . . ."'

Such ignorance has earned them the name of primitives in the judgment of the whites.

Now if our Indian friend were to publish in Madras his researches among the inhabitants on the slopes of the Ziirichberg, he would have some remarkable things to report.

"Although they deny it, they worship rabbit idols which lay colored eggs, and on the day they call Easter they look for these eggs in the garden, with much shouting.

They also worship, on another day they call Christmas, an illuminated tree which they hang all over with spangles, shiny balls, and sweetmeats.

Yet they do not know why they do this.

They are very small-minded and primitive people."

The very existence of such things as the May-pole, the May-tree, and the greasy pole tell us a great deal about the Christian claim to the Christmas tree.

At best it was a matter of reinterpreting old customs, in much the same way as the feast of Christ's nativity was grafted on to the already existing mid-winter vegetation festivals.

The tree-symbol has a very venerable history; the Finnish scholar Uno Holmberg, who investigated the symbolism of the tree of life, called it "mankind's most magnificent legend."'

The countless changes of meaning the tree-symbol has undergone in the course of its history are proof of its richness and vitality.

The tree has a cosmic significance—it is the worldtree, the world-pillar, the world-axis.

Only think of Yggdrasill, the world-ash of Nordic mythology, a majestic, evergreen tree growing at the center of the world.

The tree, particularly its crown, is the abode of the gods.

Hence the village tree in India and the German village linden tree round which the villagers gather in the evenings: they are sitting in the shadow of the gods.

The tree also has a maternal aspect. In Germanic mythology the first human beings, Ask and Embla, come from the ash and the alder, as their names show.

Among the Yakuts of Siberia, a tree with eight branches was the birthplace of the first man.

He was suckled by a woman the upper part of whose body grew from its trunk.

These and many similar ideas are not invented, they simply came into men's heads in bygone times.

It is a sort of natural revelation.

To give an example.

One evening an English District Commissioner in Nigeria heard a tremendous racket going on in the barracks of the native troops.

Six soldiers had to put a raving comrade in chains.

When the D.C. arrived, the black man lay quiet and was released at his order.

In explanation of his strange behavior, he said that he had wanted to go home because his tree was calling him, but now it was too late.

The D.C. learnt further that when he was a little child the man's mother had once put him to rest under a tree while she went to work.

The tree then talked to him and made him promise that he would hasten to it without delay whenever he heard it calling and would bring it food.

Several times the tree had called him, said the soldier, and each time he had brought it the best he had in his miserable hut.

On this evening, far from his village, he had heard the tree calling for food, yet could not obey the voice because of his military duties.

Often, as here, the tree symbolizes the numen, the psychic fate of the person, his inner personality.'

In the dream of Nebuchadnezzar the king himself is symbolized by the tree.

There is also an old Rabbinic idea that the ageing Adam was granted one look into paradise.

In the branches of the withered tree there lay a child.

We might further mention the old patristic ideas of Christ as the tree of life.

Georg Gerster: Doesn't the custom, still practiced today in many places, of planting a tree at the birth of a child also belong in this context?

Dr. Jung: Certainly. The reason for this unthinking ritual act is the participation mystique between man and the tree: both share the same fate.

Georg Gerster: To come back to the Christmas tree.

Haven't several quite different sets of symbols fused into one?

The tree, the lights, the evergreen branches, the decorations, the distribution of Christmas presents—all these have their own symbolic value, and in numerous folk customs some of the cornponents are differently combined.

Dr. Jung: Agreed.

But let us not forget that the total combination, the lighted and decorated tree, is also found outside Christ's nativity and in non-Christian contexts.

For instance in alchemy, that well-known reservoir for the symbols of antiquity.

(Here Jung produced an alchemical picture of the tree with the sun, the moon, and the seven planets in its branches, surrounded by allegories of the alchemical process of transformation.)

Now you know what the shining globes on the Christmas tree mean: they are nothing less than the heavenly bodies, the sun, moon, and stars.

The Christmas tree is the world-tree.

But, as the alchemical symbolism clearly shows, it is also a transformation symbol, a symbol of the process of self-realization.

According to certain alchemical sources, the adept climbs the tree—a very ancient shamanistic motif.

The shaman, in an ecstasy, climbs the magical tree in order to reach the upper world where he will find his true self.

By climbing the magical tree, which is at the same time a tree of knowledge, he gains possession of his spiritual personality.

To the eye of the psychologist, the shamanistic and alchemical symbolism is a projected representation of the process of individuation.

That it rests on an archetypal foundation is evidenced by the fact that patients who have not the slightest knowledge of mythology and folklore spontaneously produce the most amazing parallels to the historical tree-symbolism.'

Experience has taught me that the authors of these pictures were trying to express a process of inner development independent of their conscious volition.

Georg Gerster: Your conception of the Christmas tree is in no way disturbed by the fact that the custom dates only from the seventeenth century?

Dr. Jung: Why should that be any objection to my view that the Christmas tree, which in the longest and darkest night of the year symbolizes the return of the light, is archetypal?

On the contrary!

The way the Christmas tree has caught on in various countries and rapidly took root, so that most people actually believe it is an age-old custom, is only further proof that its appeal is grounded in the depths of the psyche, in the collective unconscious, and far exceeds that of the crib, the ox, and the ass.

Georg Gerster: In one of your books you remark that people decorate the Christmas tree without knowing what is at the back of this custom.

Dr. Jung: It is an old pagan one.

It is not I who use this expression but the Church. "Omnis haec observatio est paganorum," it says in an old papal declaration with reference to decorating the houses with green branches.

This and similar customs are pagan.

And J. C. Dannhauer, an Evangelical theologian in Strasbourg, preached in the middle of the seventeenth century against the fir trees people set up in their houses at Christmas and bedecked with dolls and candles.

These old divines were not so wrong according to their lights.

Georg Gerster: Now that you have elucidated its background as an empirical investigator, the increasing popularity of the Christmas tree must rejoice your heart as a psychotherapist.

I conjecture you would agree that Christmas trees are healthy —as a measure of psychic hygiene?

Dr. Jung: Your conjecture is correct.

The archetypes are, so to speak, like many little appetites in us, and if, with the passing of time, they get nothing to eat, they start rumbling and upset everything.

The Catholic Church takes this very seriously.

Just now it is setting about reviving the old Easter customs.

The abstract greeting "Christ is risen!" no longer satisfies the craving of the archetypes for images.

So in order to set it at rest, they have had recourse to the hare-goddess, a fertility symbol.

And lately the Church has reintroduced an ancient fire ceremony: the Easter fire, the primordial fire, is lit not with matches but with flint and steel!

A tremendously nourishing procedure for man's feelings.

The inner man has to be fed—a fact that moderns, with their frivolous trust in reason, often overlook to their own harm.

The Christmas tree is one of those customs which are food for the soul, nourishment for the inner man.

And the more primordial the material they use, the more promising these customs are for the future. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 353-358.

Carl Jung across the web:

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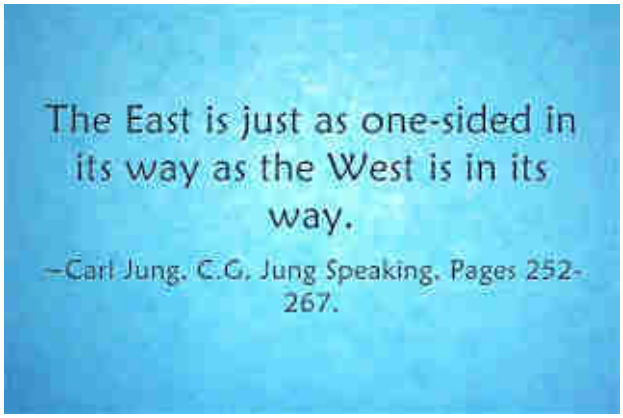
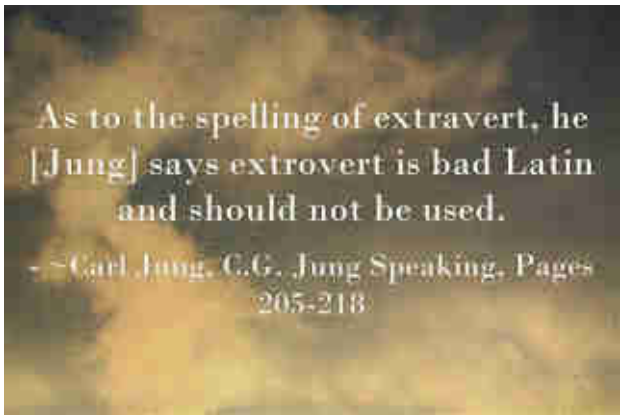
Some Carl Jung Quotations XXIII (2016-03-04 15:48)

[1]



The East is just as one-sided in its way as the West is in its way. Carl Jung, C.G. Jung Speaking, Pages 252-267.

[2]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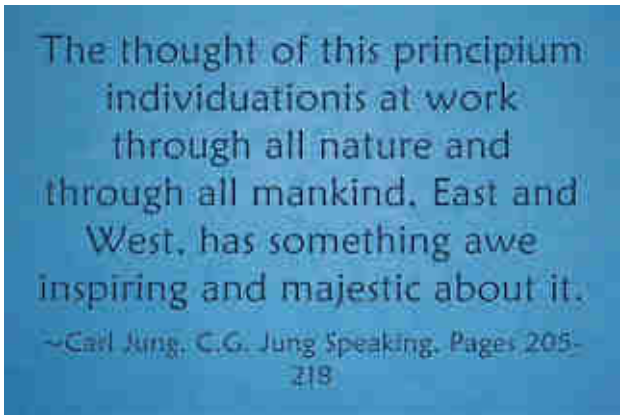
The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.
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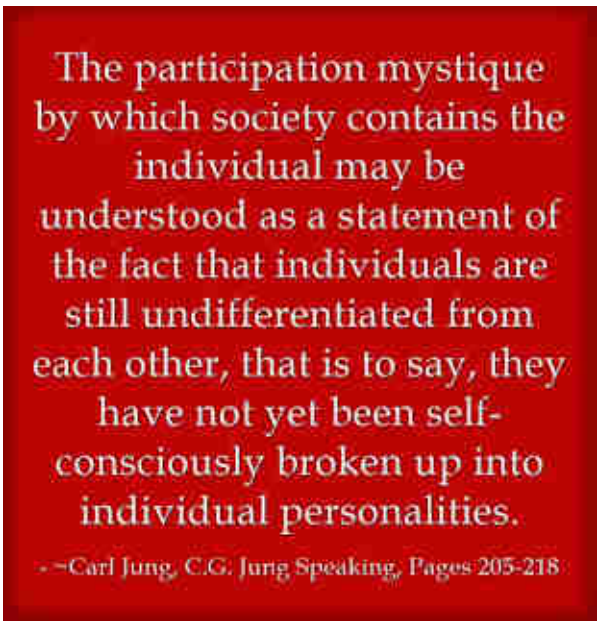
[4] 
The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities.
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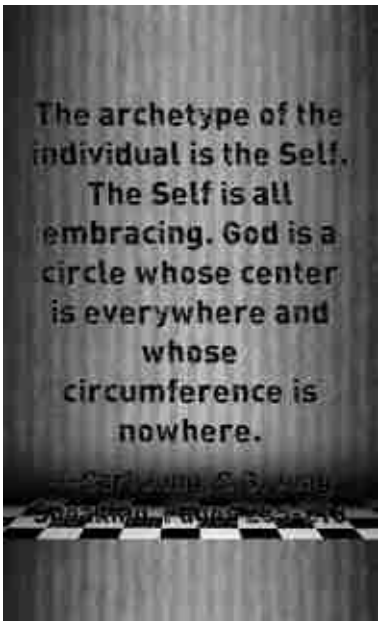
[5] 
The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere.

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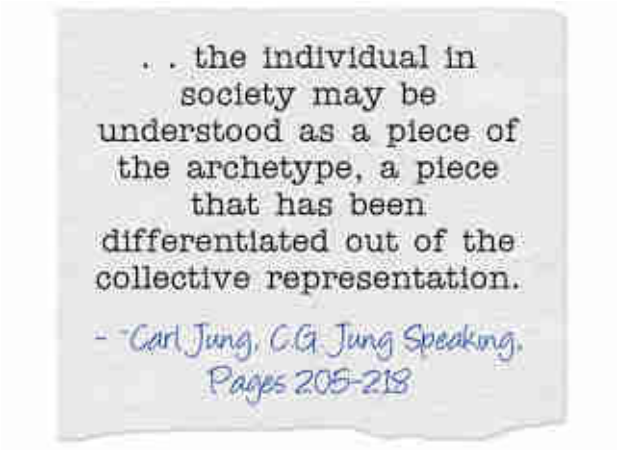
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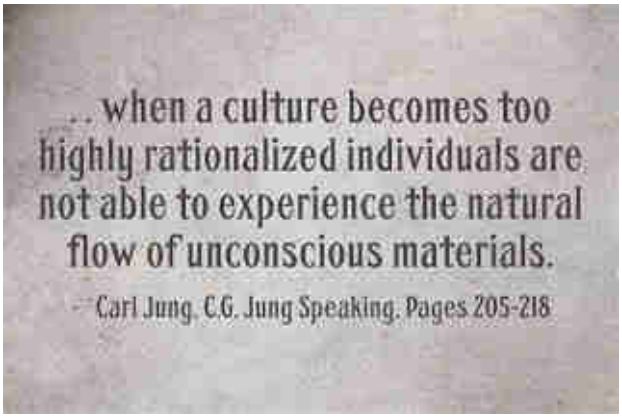
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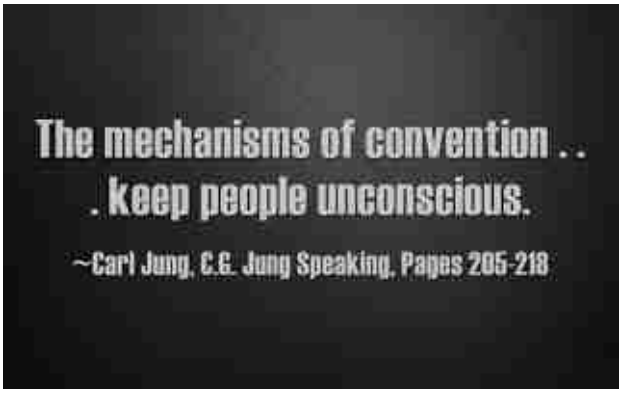

The mechanisms of convention . . . keep people unconscious. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

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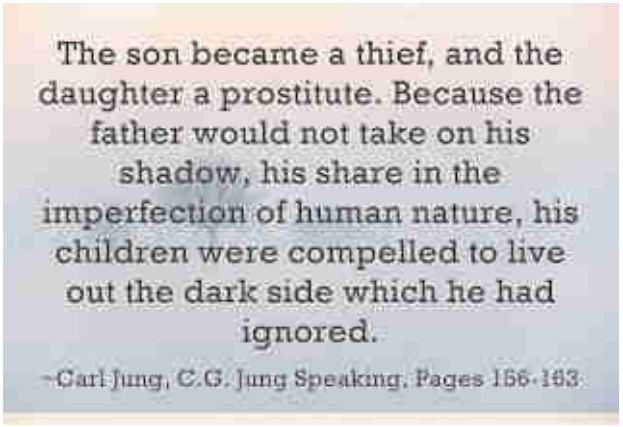
The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.
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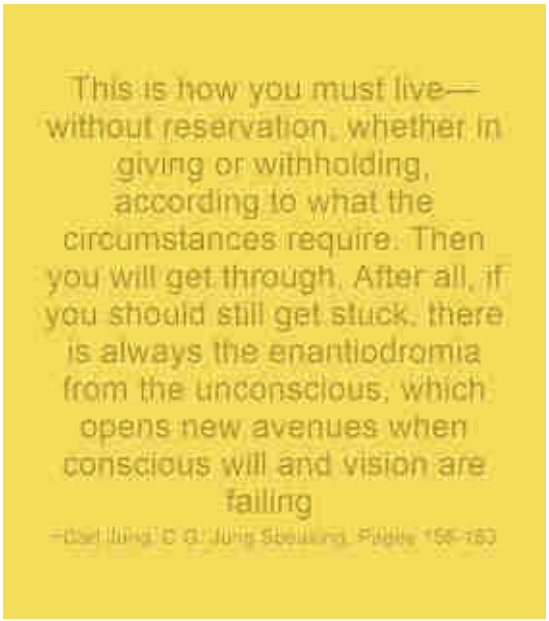
This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing

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[11]

Always I have a feeling of
compassion for the clergyman. He
has a devil of a problem.
~Carl Jung, C.G. Jung Speaking, Pages 156-163

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[12]

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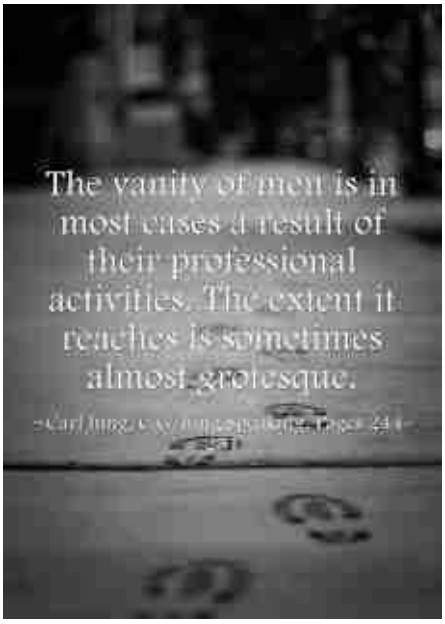
[13] 
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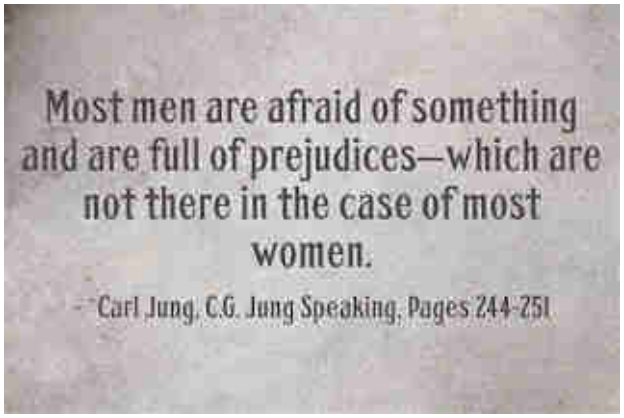
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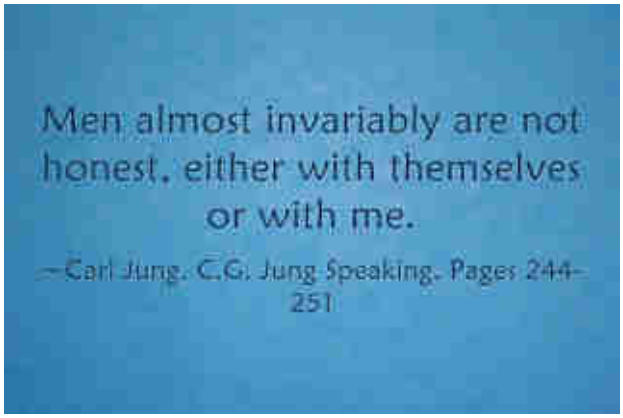

Men almost invariably are not honest, either with themselves or with me. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

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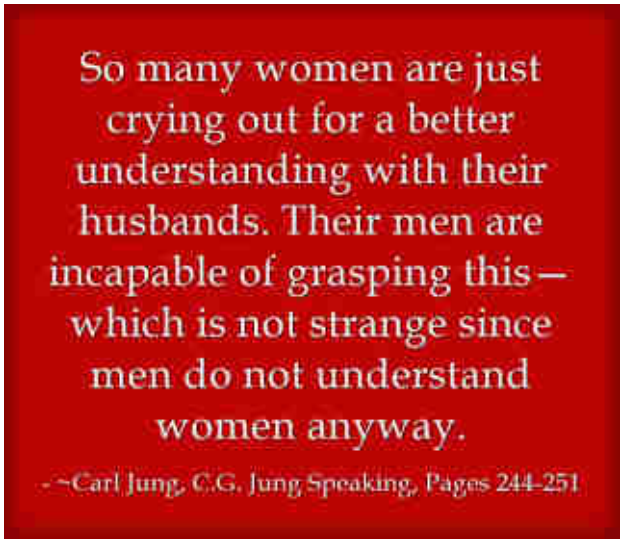
So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.
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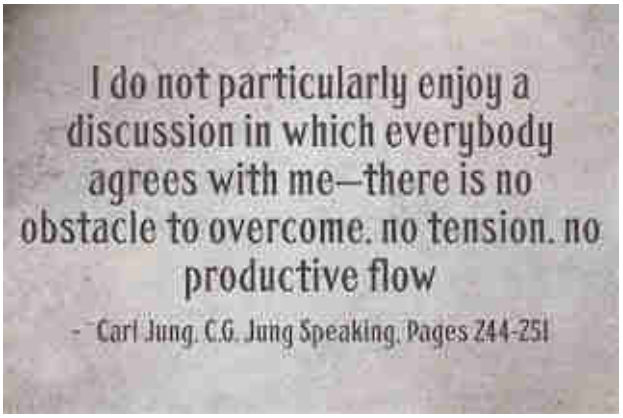
I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome. no tension. no productive flow
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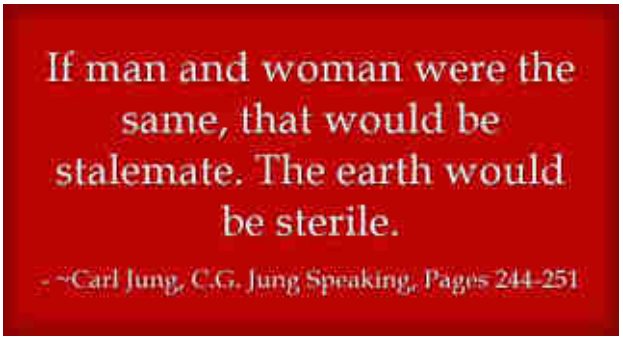

If man and woman were the same, that would be stalemate. The earth would be sterile. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

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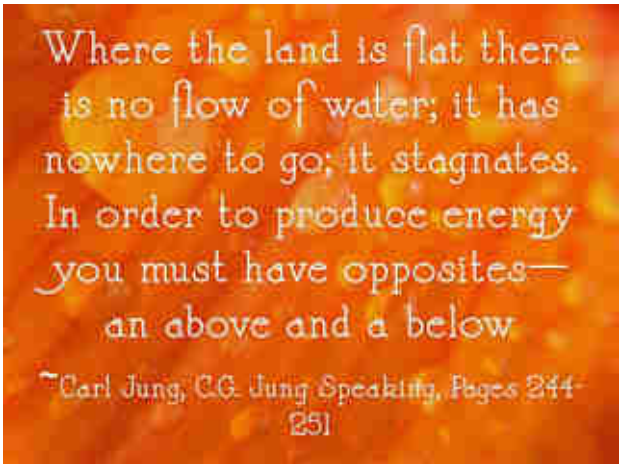
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~Carl Jung, C.G. Jung Speaking, Pages 244-251

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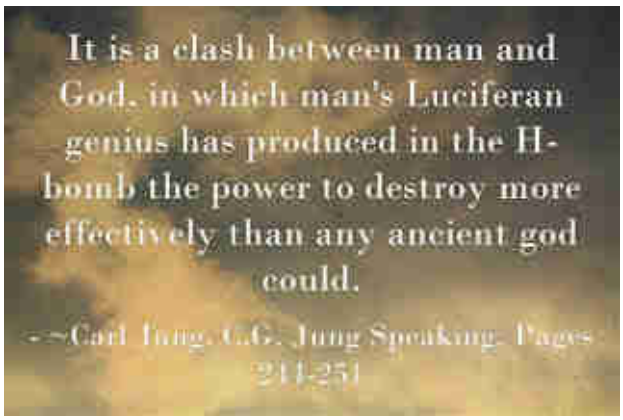
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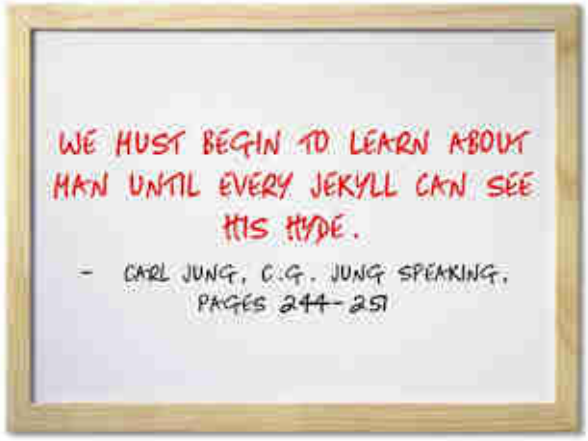

We must begin to learn about man until every Jekyll can see his Hyde. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

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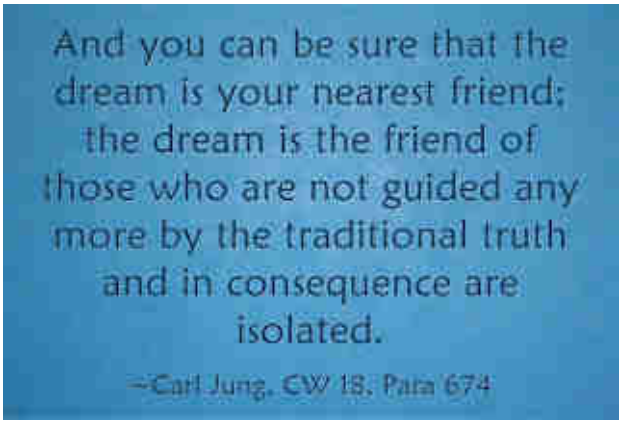
And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated.
~Carl Jung, CW 18, Para 674

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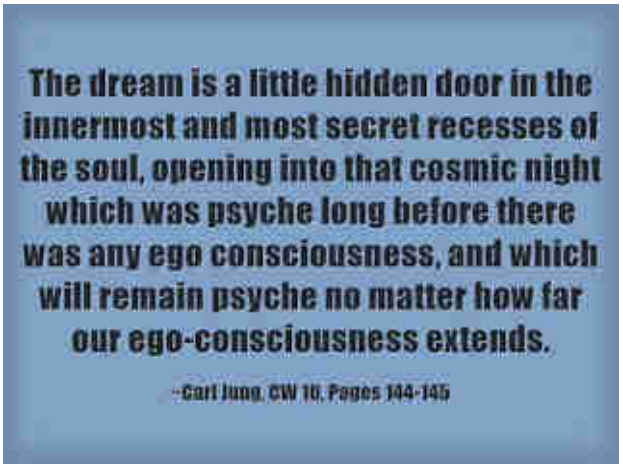
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.
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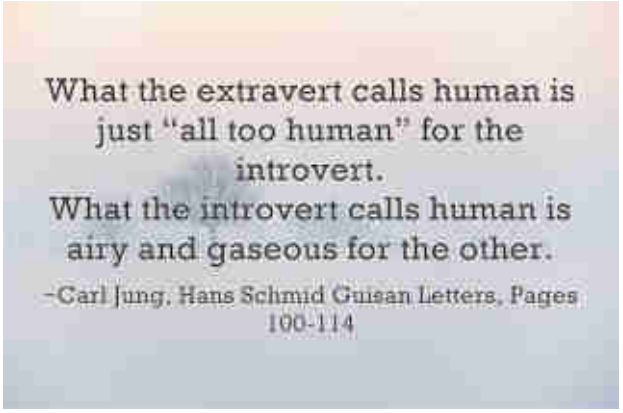
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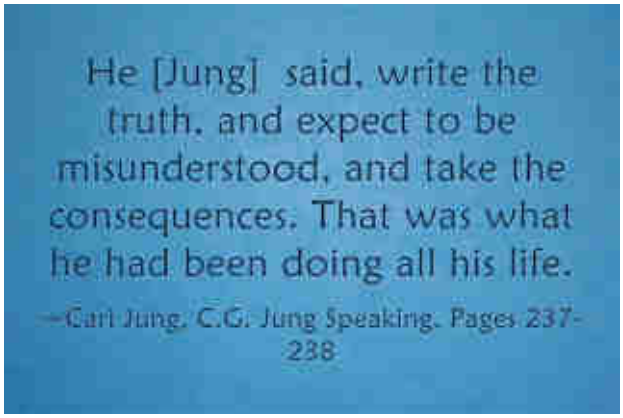
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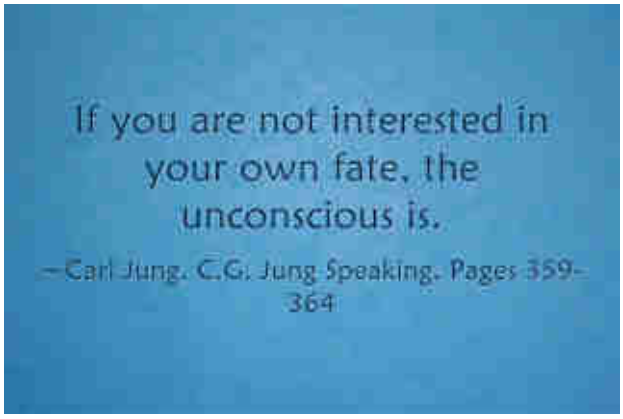

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Carl Jung: A Talk With Students at the Institute (2016-03-05 06:03)

[1]

Introduction: During May 1958, Jung came and talked with students at the C. G. Jung Institute of Zurich.

Notes were taken by one of them, Marian Bayes, and published only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual nature with good.

We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem that has no issue.

A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows what to do.

Go to bed.

Think of your problem.

See what you dream.

Perhaps the Great Man, the 2,000,000-year-old man, will speak.

In a cul-de-sac, then only do you hear his voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the unconscious is.

There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can interpret dreams.

As if we know nature!

Or about the psyche!

The 2,000,000-year-old man may know something.

I have no trouble talking to primitives.

When I talk of the Great Man, or the equivalent, they understand.

The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don't know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is after you.

You must be honest about whether it is really the best you can do.

If it is the best before God that you can do, then you can count on things going the right way.

But it may be the wrong way.

We go through difficult things; that is fate.

Man goes through analysis so that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening the cages in a zoo.

That is part of analysis, but it must not be done in an irresponsible and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from the unconscious.

One must see what the underlying trend is—what the will of God is.

You are damned if you don't follow it.

It will ruin your life, your health.

You have sold part of your soul, or have lost it.

To the primitives it is death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him.

Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and unanswerable.

The point is, how are you yourself going to answer this?

There one is alone, as one should be, with the highest ethical distinctions.

Ethics is not convention; ethics is between myself and the Great Man.

During this process, you learn about ethics versus morality.'

The unconscious gives you that peculiar twist that makes the way possible.

The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information
of the unconscious.

You have added things you didn't dream of—a new aspect of yourself and of the world.

This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is legitimate.

Another says, "Oh, that's how to do it!" and draws a mandala.

And that is a mistake; that is cheating, because he is copying.

Never say no or yes on principle.

Say it only when you feel it is really yes. If it is really no, it is no.

If you say yes for any outer reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you are taken for real.

If you are dishonest, you are excluded from the individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually, you are lost.

It is not a conviction, not an assumption.

It is a Presence.

It is a fact. It is there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought about that thing.

It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to understand its language.

It is Nature, and it has to be translated into human forms.

That is the reason for the dignity of man, that he has the ability to do this.

There is no reflection in creation.

To reflect is man's task, and he can do it when he is not sterilized.

When he puts himself above it, he is sterile.

The attitude is incommensurable with science.

What scientist will observe and say that what he observes does not exist?

When you observe, then you are scientific.

People don't know whether a thought is theirs or whether they unhooked it in another house.

The naivete of the white man—that he identifies the ego with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little attention to what you say.

The analyst has unsolved problems because he is alive—life is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the work with the patient.

When I dream of a patient, it is usually a sign that one of my complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn't stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the shaman—the savior.

As soon as you are elevated to such a rank, you are powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is reduced to human size.

But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient's perplexity.

If the patient were a Naskapi, he would say that the transference is his Great Man.

The analytic conversation is between two Great Men.

(The Naskapi would have a great advantage because he would understand this.)

Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to answer these questions.

He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a transference.

Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or whatever he calls it.

At bottom, the transference is by no means a personal fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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1. https://3.bp.blogspot.com/-HS2OG3Y9jYM/VtqumGn4zoI/AAAAAAAAbDw/KGZqTpK7gBI/s1600/6%2BInstitute.jpg

Carl Jung on “Shamanism.” **(2016-03-06 05:59)**

[1]

From Dr. Jung 28 January 1913

With regard to your question concerning the applicability of the cathartic procedure, I can say that I adopt the following standpoint: every procedure is good if it helps.

I therefore acknowledge every method of suggestion including Christian Science, mental healing, etc. "A truth is a truth, when it works."

It is another question, though, whether a scientifically trained doctor can square it with his conscience to sell little bottles of Lourdes water because this suggestion is at times very helpful.

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman.

And why not?

The public is not much more advanced either and continues to expect miraculous cures from the doctor.

And indeed, we must rate those doctors wise—worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man.

They have not only the biggest practices but also get the best results.

This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.

The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.

In this way he wins the sick man’s mind, which from then on helps him to restore his body to health.

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Pages 255-256

[Carl Jung on “Shamanism.”]

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1. https://2.bp.blogspot.com/-vMFekasFMwo/Vtv_IphzP6I/AAAAAAAAbEE/wF4o394KNng/s1600/6%2BShamanism.jpg

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Carl Jung and “The Last One” 6. Nov. 1915 (2016-03-07 05:33)

[1]

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that
sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and absolutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of opposites in ourselves.

This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the perfection of his type.

Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as doing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much too little extent.

That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge in mind.

That is why I spoke of "living" knowledge as opposed to "scientific" knowledge.

This distinction seems to have escaped you.

If, as you think, life can be a substitute for this knowledge, we wouldn't need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what's the point of the doctrine?

But how can I come to live a Christian life, if not through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

If you feel like calling your thinking "feeling," you should tell me, for then I will also turn the thing around and call my feeling "thinking."

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a neurotic state of mind.

If you conceive of your thinking as feeling, you will leave the door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert—well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the "ideal," type.

So long as even the realization process is a feeling process, there remains no room for thinking at all.

And if the introvert mistakes even his feeling for thinking, well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process cannot arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken
over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the object as it really is, but he himself cools off the object because, contrary to before,
he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is quasi unavoidable.

For the object made the same mistake, by taking the other's fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation
than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of
an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the "intentions" of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the ucs. takes effect.

The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just like the introvert.

It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the soul in store for us.

This is what is so damned bitter and difficult.

Contact in the “human” and “civil” spheres, but anything to do with the “soul” cut off and kept ready for the development of individuality.

“Understanding” is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have understood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought- content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extraverted

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and sensation.

The other attributes as above.

III.

The general task is the assimilation of the ucs.

The content of the ucs. contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. is achieved by both 1. acting (experience via the object)239 and 2. thinking, feeling as purely inner experience, or experience via the subject.

V.

It is not determined a priori what must be done in a concrete way, and what must be inwardly lived.

This is decided by what is possible (subjectively and objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not
in the sense of a rational concept.

VIII.

The symbol is thought and act combined into a unity, collectively and individually, socially and egoistically.

IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.
The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be strived for. (Being.)

XII.
Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of development, hence also a temptation to regression.

He who does not win in this process, loses.

Balance and understanding are impossible, neither desirable nor to be strived for.

The disparity can be obscured only by deceit and violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: “Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would gladly capture them.”

So the devil is the devourer.

To understand = comprendere = katasyllambanein, and also to devour.

Understanding and agreement are an act of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to "understand" people who might be heroes, because this will not agree at all with oneself.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil's will, which, though I myself may not notice it at first, definitely
makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is "grasped."

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, "analytical" understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is necessary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psychology.

But there's still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil's element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then

ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a
naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the newborn Son of God.

He must be hidden once again from the “understanding” of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own.

We have to understand the ill person, however, for he is in need of the cauterizing remedy.

We should bless our blindness for the other’s mysteries, because it prevents us from devilish deeds of violence.

We should be confi dants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need “understanding” because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biography of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said because “the light of divine wisdom revealed his heart to me and mine to him” (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142.

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

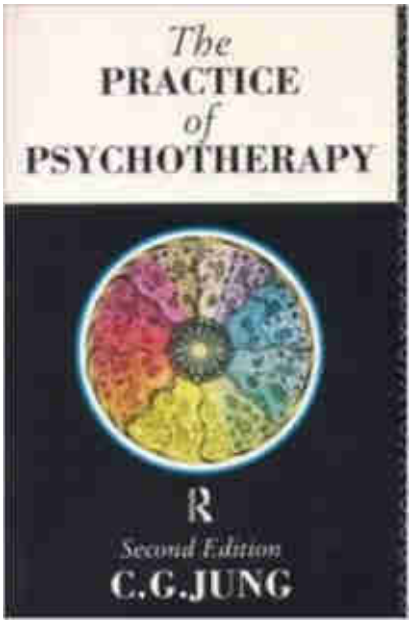
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://4.bp.blogspot.com/-es6JYSQ46Sw/Vt1JMMBGILI/AAAAAAAAbEg/VH1-GdjCz2U/s1600/6%2BThe%2Blast%2Bone%2Bletter.JPG

Carl Jung and "The Practice of Psychotherapy" – Anthology (2016-03-07 12:32)

[1] 

[Carl Jung and "The Practice of Psychotherapy" – Anthology]

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, The Practice of Psychotherapy, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, The Practice of Psychotherapy, Page 316.

Carl Jung across the web:

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1. https://4.bp.blogspot.com/-gJzYzZjmtaY/Vt2sy-4puLI/AAAAAAAAbEw/bF87gq3KT64/s1600/4%2Bpsychotherapy.jpg

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Carl Jung on if: "thought of the East is in any way more advanced than the thought in the West?" (2016-03-08 05:35)

[1]

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is incommensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are.

Stephen Black: That sounds more like your philosophy.

Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable as possible—inside.

We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery we suffer here?

Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description.

It is impossible to name all those things. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages

252-267.

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1. https://2.bp.blogspot.com/-P9qr0ow2kmU/Vt6cjbhftDI/AAAAAAAAbFQ/_uFw7dLqtBI/s1600/1%2Beast.jpg

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Carl Jung on living under the threat of the Hydrogen Bomb (2016-03-08 05:52)

[1]

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that's a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad.

And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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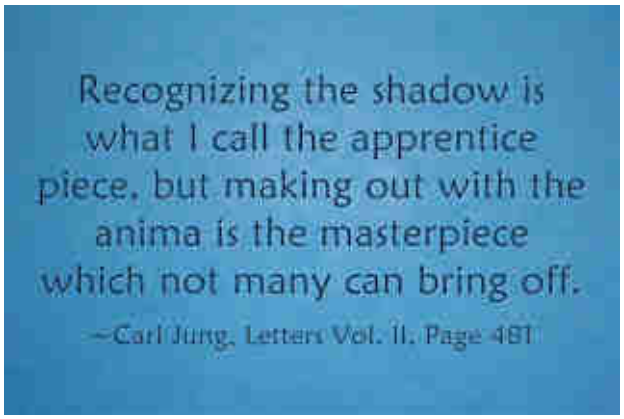
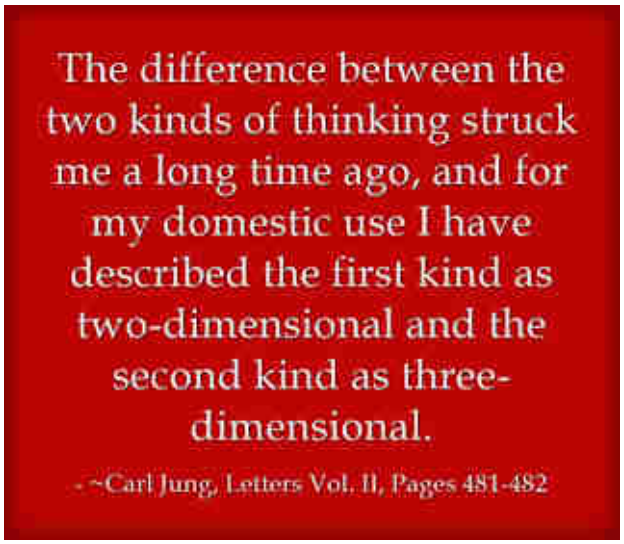
Some Carl Jung Quotations **(2016-03-08 12:16)**

[1]


Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.
~Carl Jung, Letters Vol. II, Page 481

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

[2]


The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.
~Carl Jung, Letters Vol. II, Pages 481-482

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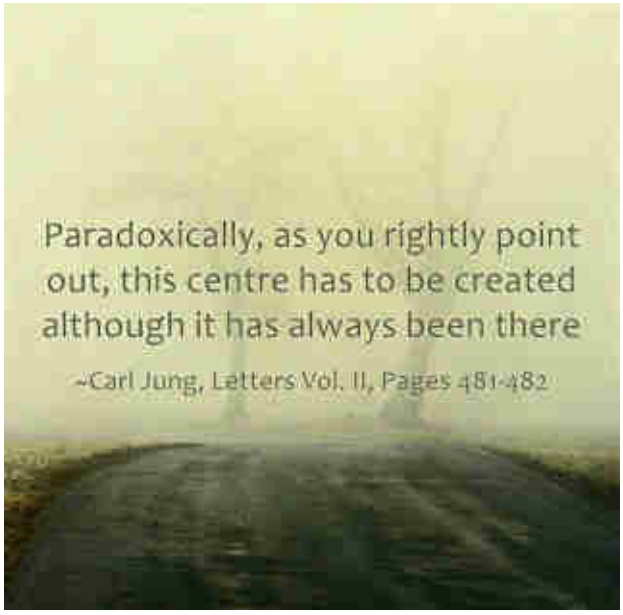
[3]


Paradoxically, as you rightly point out, this centre has to be created although it has always been there
~Carl Jung, Letters Vol. II, Pages 481-482

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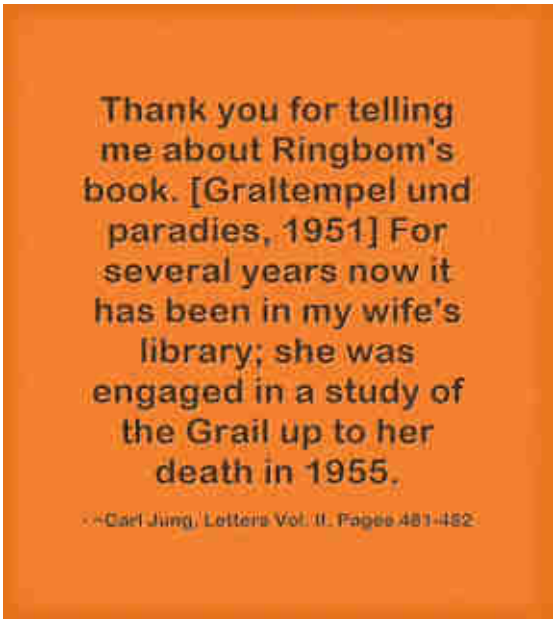
[4]


Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.
~Carl Jung, Letters Vol. II, Pages 481-482

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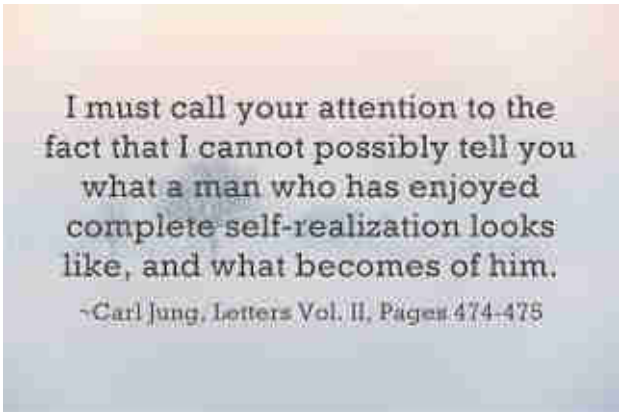
[5]


I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.
~Carl Jung, Letters Vol. II, Pages 474-475

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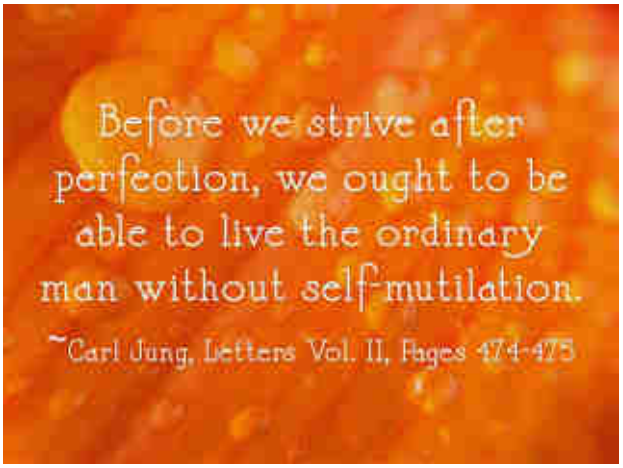
[6]


Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.
~Carl Jung, Letters Vol. II, Pages 474-475

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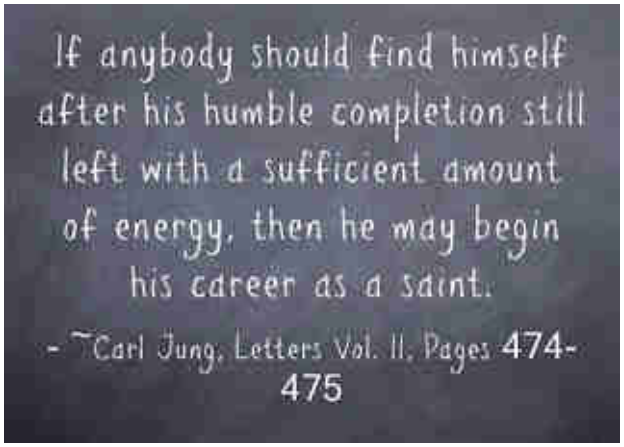
[7]


If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint.
~Carl Jung, Letters Vol. II, Pages 474-475

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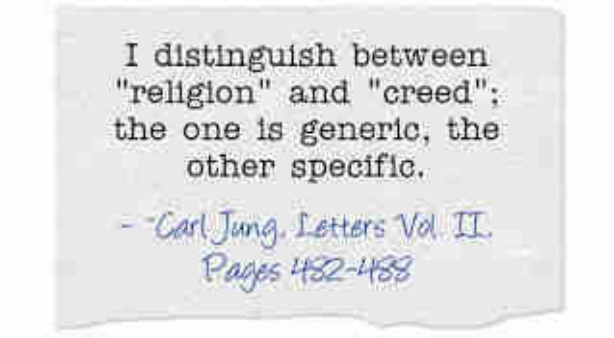
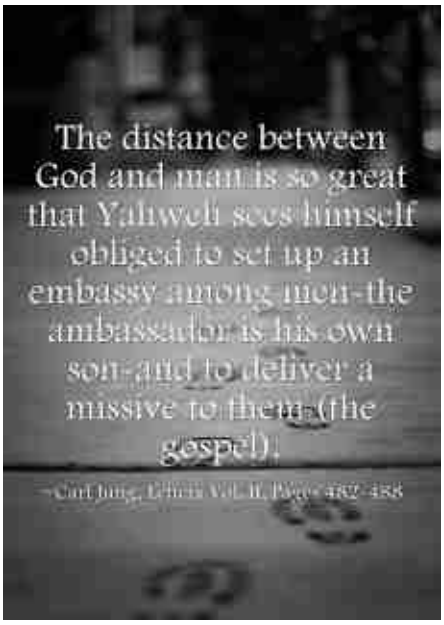
[8]



I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

[9]


The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel).

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[10]

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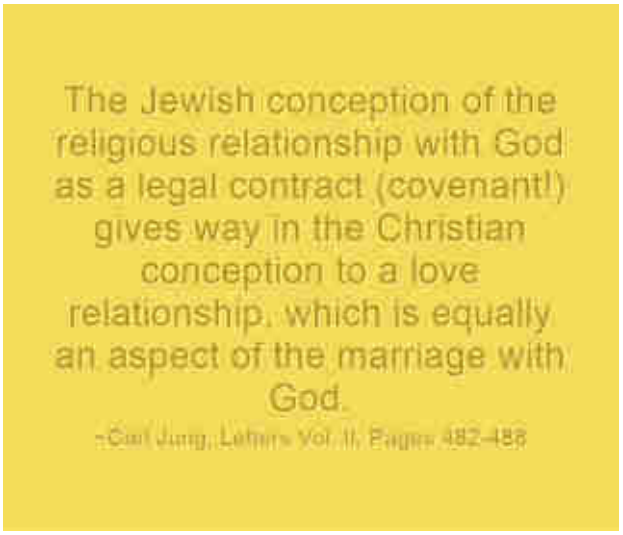
The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.
-Carl Jung, Letters Vol. II, Pages 482-488

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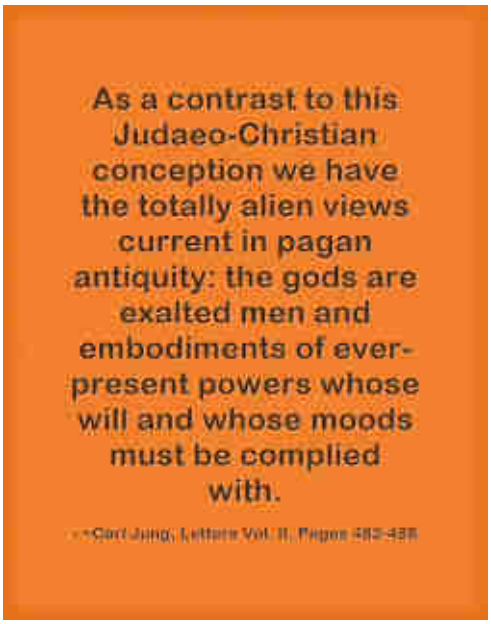
[11] 
As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with.
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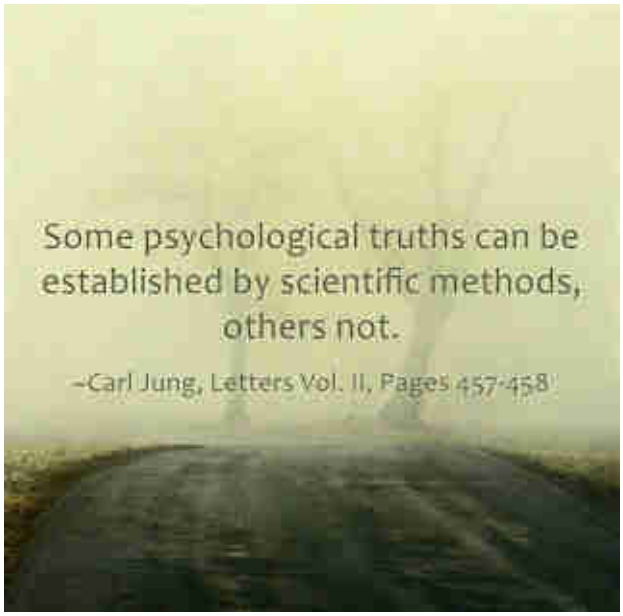
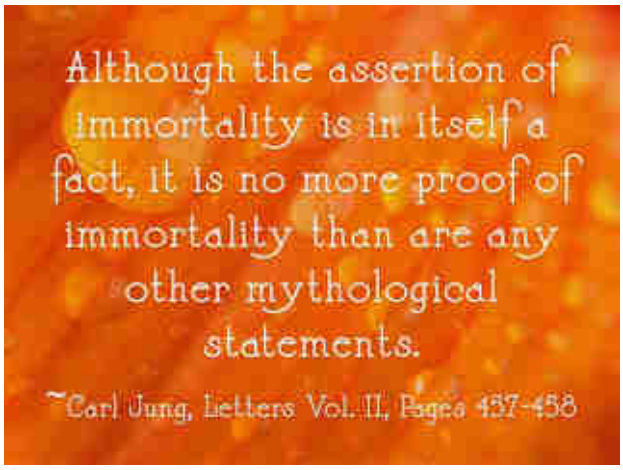
[12]



Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458

[13]


Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements.
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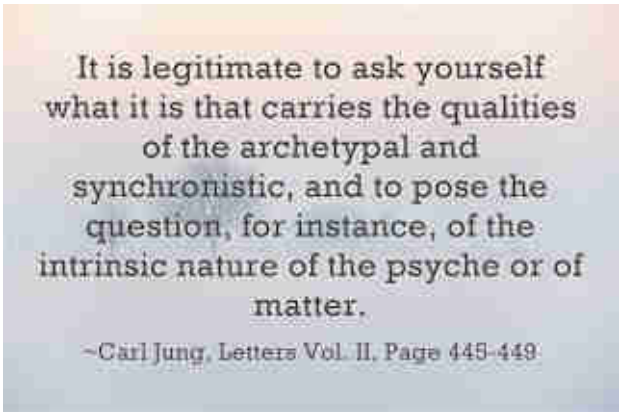
It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter.
~Carl Jung, Letters Vol. II, Page 445-449

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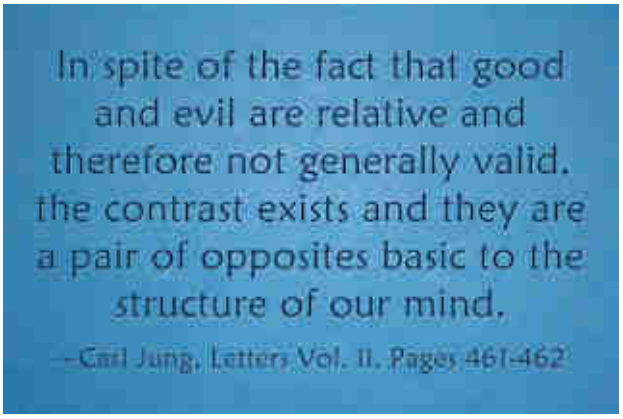
In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind.
~Carl Jung, Letters Vol. II, Pages 461-462

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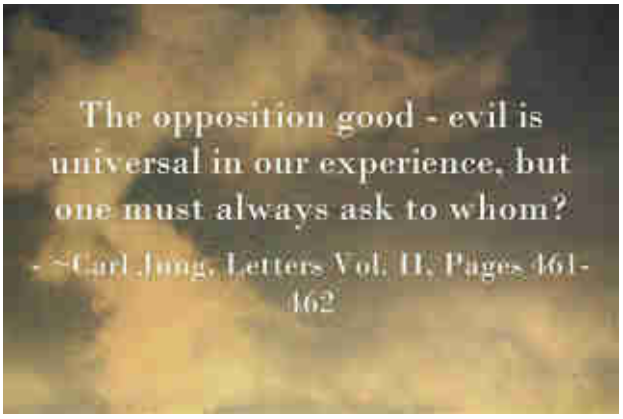
[16]


The opposition good - evil is universal in our experience, but one must always ask to whom?
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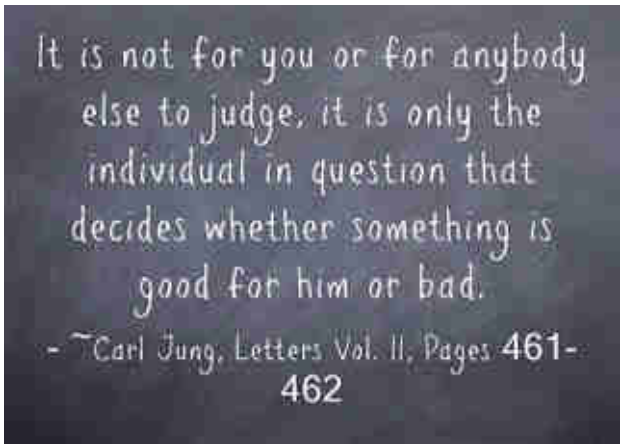
It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad.
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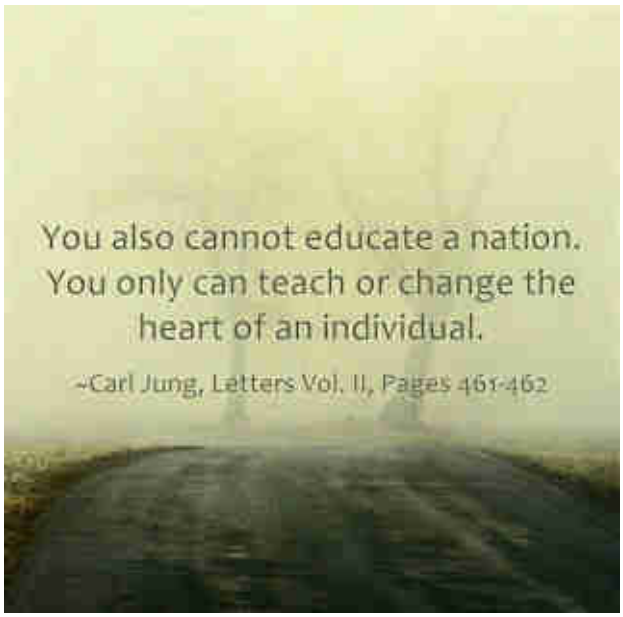
You also cannot educate a nation. You only can teach or change the heart of an individual.
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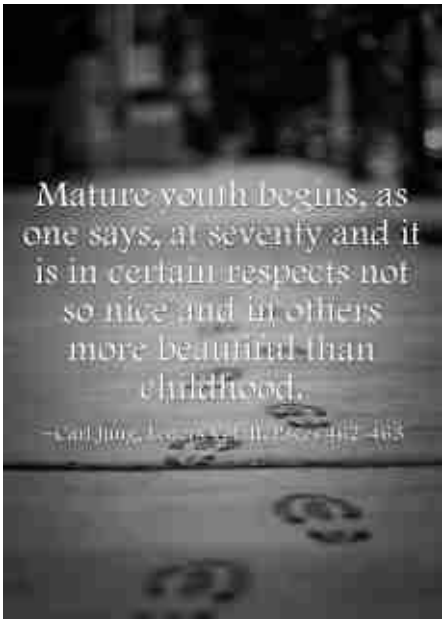
[19] 
Mature youth begins, as
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19. http://4.bp.blogspot.com/-7Rrca3EeNRk/Vgvwx3vlKdI/AAAAAAAAYWs/dwRnuROrMVo/s1600/iii.jpg

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Carl Jung and the swaying of Chaos (2016-03-08 12:20)

[1]

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means.

He has seen the order and the disorder of the endless, he knows the unlawful laws.

He knows the sea and can never forget it.

The chaos is terrible: days full of lead, nights full of horror. Carl Jung, Liber Novus, Page 299.

The spirit of this time sways between yes and no like a drunkard ["since he is the uncertainty of the present general consciousness"].

¥on ["One," throughout] can only overcome the old God through becoming him yourself and experiencing his suffering and dying yourself You overcome him and become yourself as one who seeks himself and no longer imitates heroes. You free yoursel£ when you free yourself from the old God and his model.

When you have become the model, then you no longer need his.

Carl Jung, Liber Novus, Footnote 238, Pages 254-255.

Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://2.bp.blogspot.com/-DIOhUSy8P7w/VtwDQ2IRwlI/AAAAAAAAbEQ/C0fEAAgIv_4/s1600/7%2BChaos.jpg

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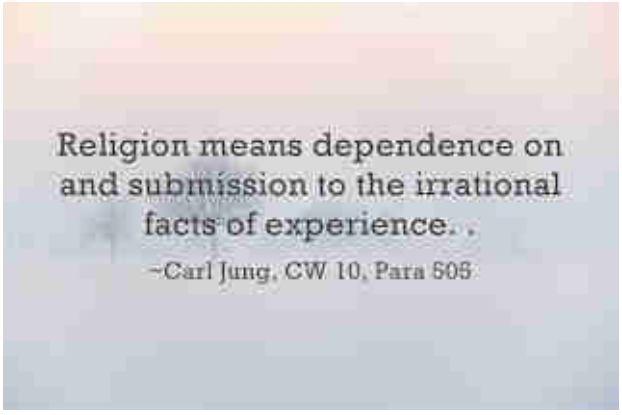
Some Carl Jung Quotations XXIV (2016-03-08 12:43)

[1]



Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

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You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

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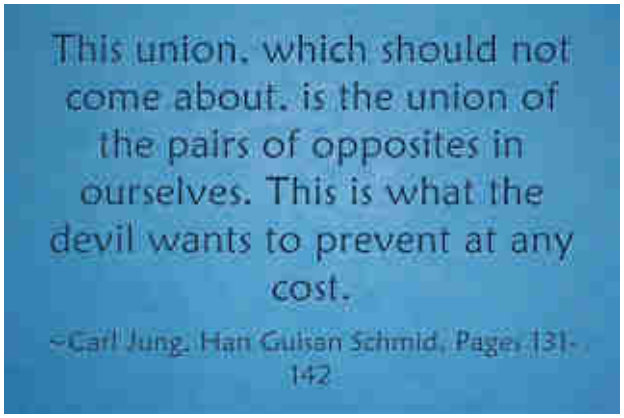
This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost.
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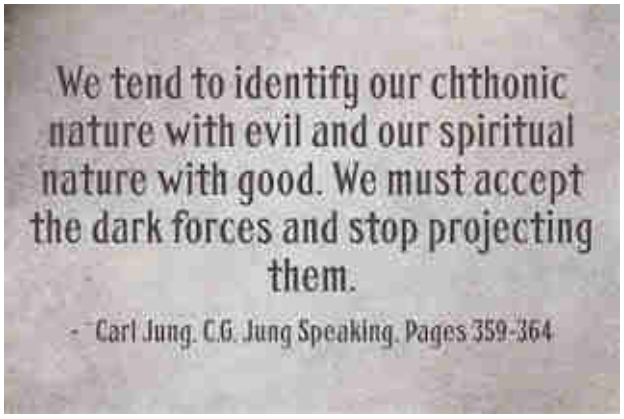
We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.
- Carl Jung, C.G. Jung Speaking, Pages 359-364

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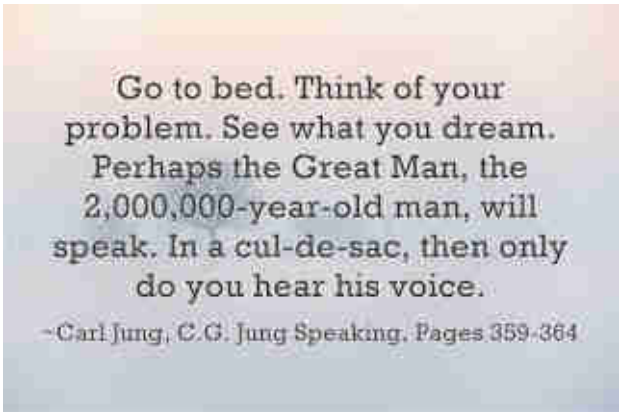
Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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[6]

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

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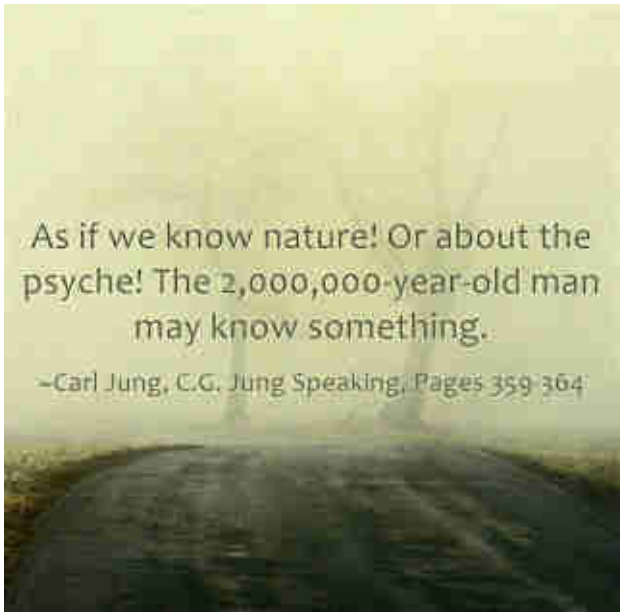
As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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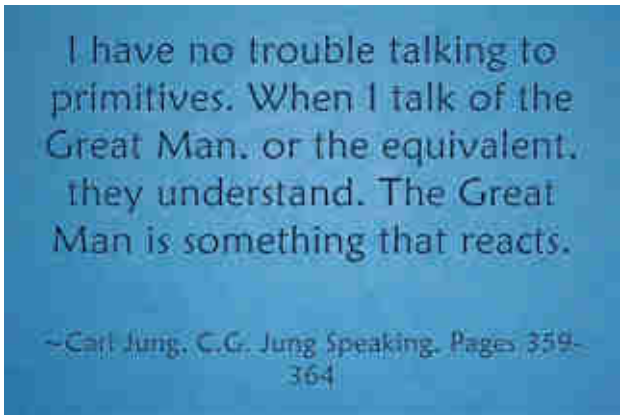
I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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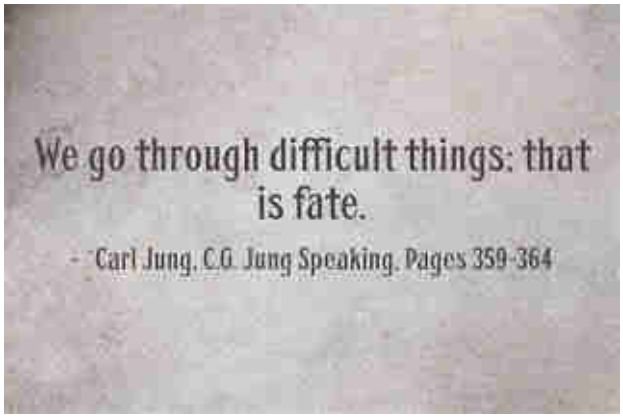

We go through difficult things; that is fate. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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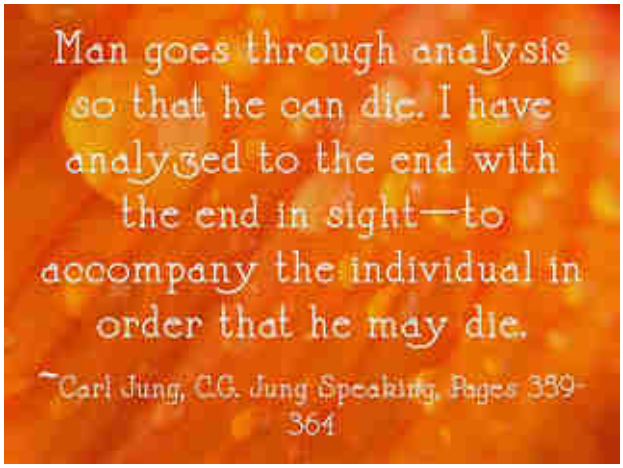
Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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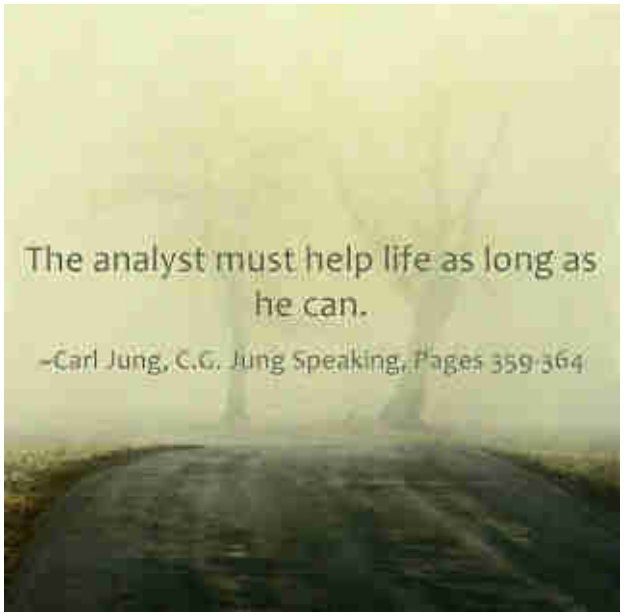
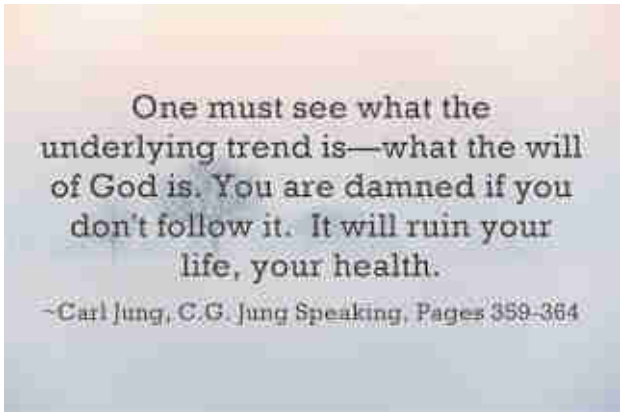


The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[12]


One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health.
-Carl Jung, C.G. Jung Speaking, Pages 359-364

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[13]

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.
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[14]

Ethics is not convention; ethics is between myself and the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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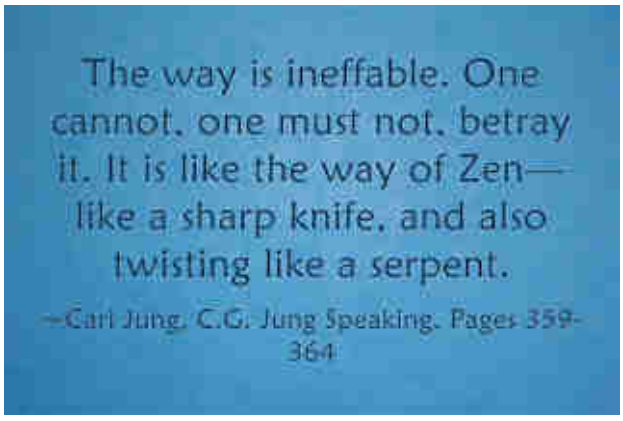
The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen— like a sharp knife, and also twisting like a serpent.
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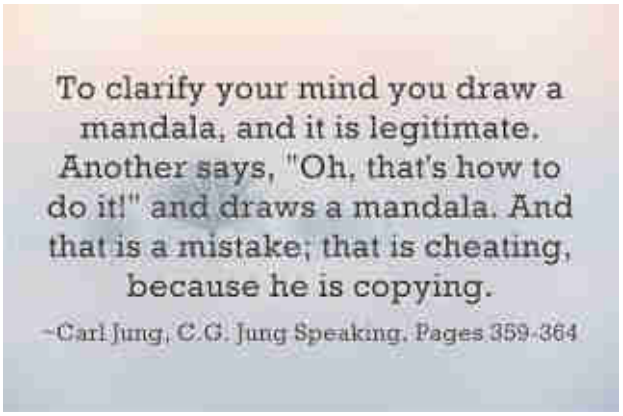
To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying.
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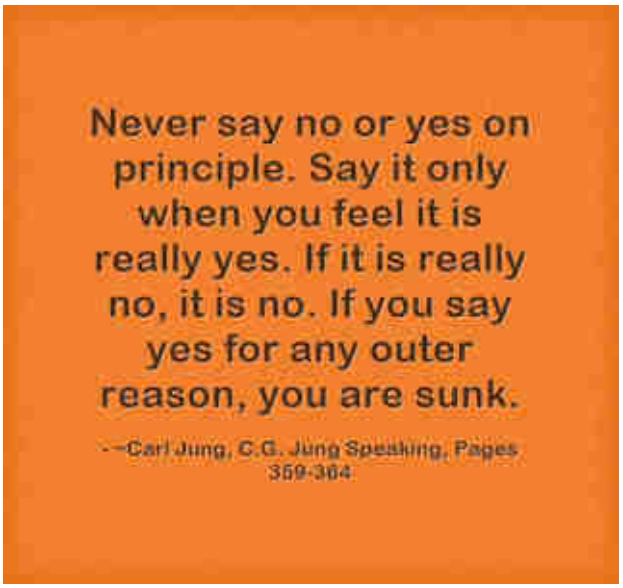
Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk.
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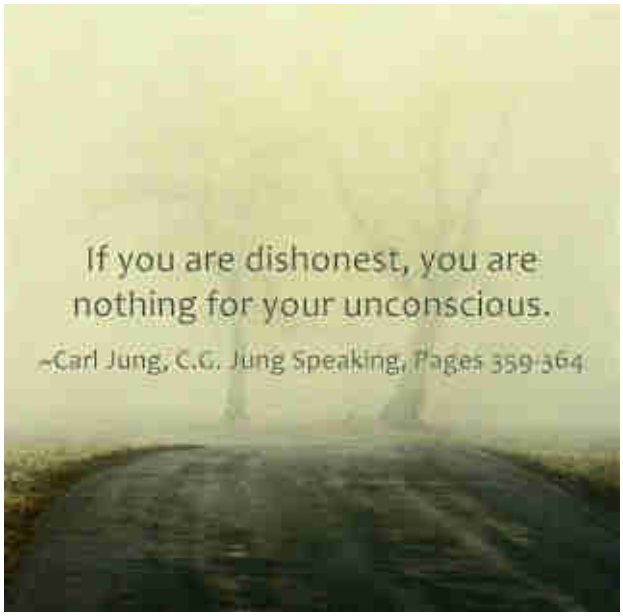

If you are dishonest, you are nothing for your unconscious. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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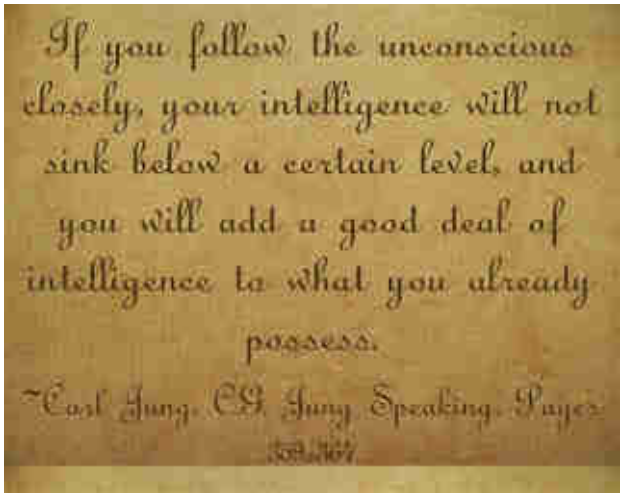
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~Carl Jung, CG Jung Speaking, Pages

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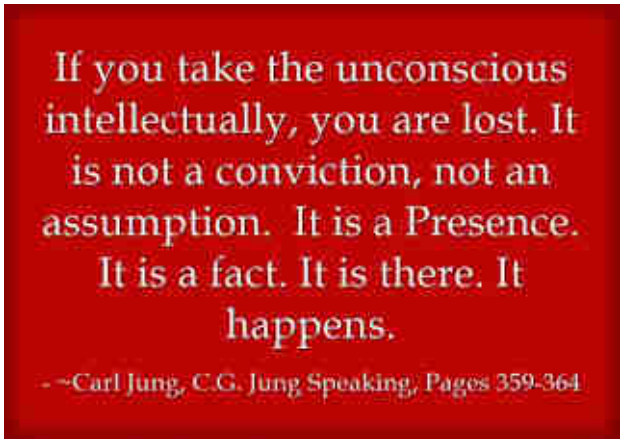
If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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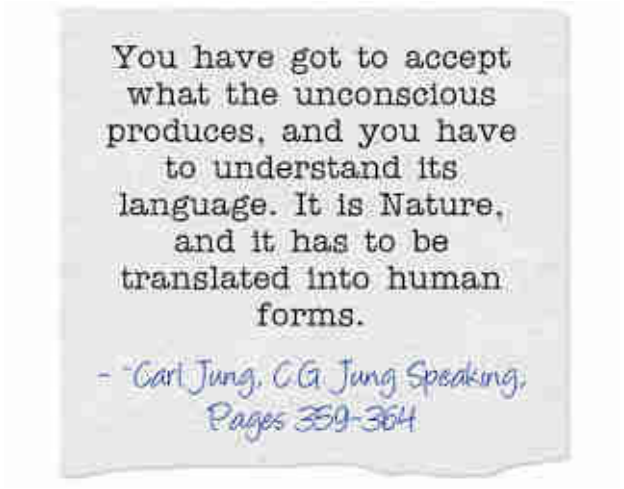
You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms.
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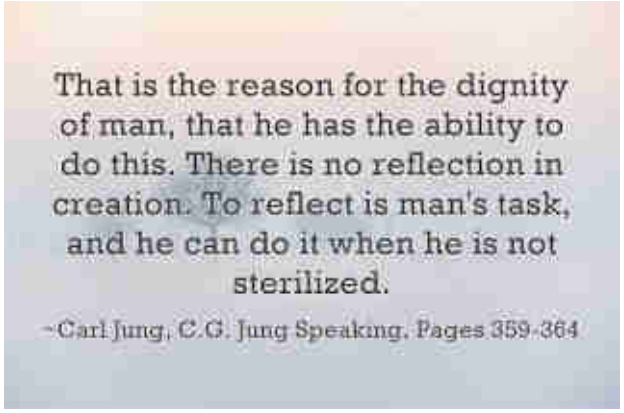
That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized.
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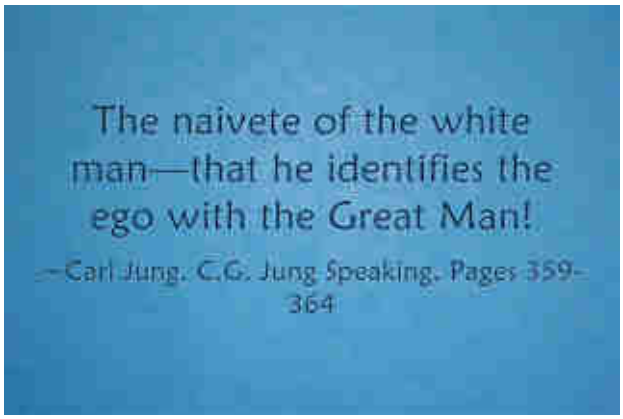

The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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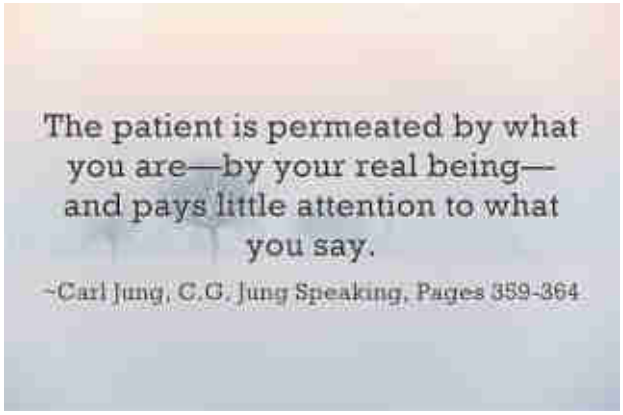
The patient is permeated by what you are—by your real being—and pays little attention to what you say.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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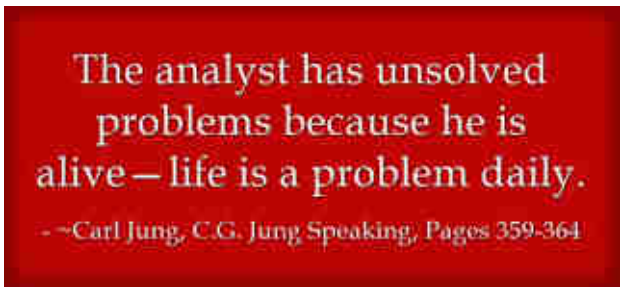

The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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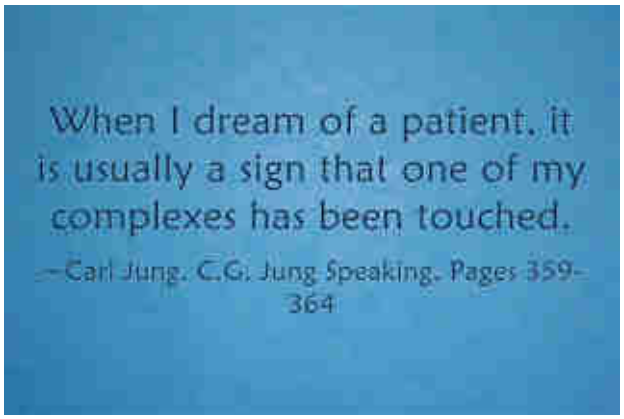
When I dream of a patient, it is usually a sign that one of my complexes has been touched.
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://4.bp.blogspot.com/-jClMpNQLmt8/Vt7-Z4_AMoI/AAAAAAAAbFs/2q2LoYqFdgQ/s1600/aaa.jpg
2. https://2.bp.blogspot.com/-u3P5Tj4CvFM/Vt7-aCbsa5I/AAAAAAAAbF0/NTKojDuKx5o/s1600/bbb.jpg
3. https://1.bp.blogspot.com/-xBue9UoDCN0/Vt7-aDRz3WI/AAAAAAAAbFw/u02JCstMclc/s1600/ccc.jpg
4. https://1.bp.blogspot.com/-OYn07t7XFlw/Vt7-aRfMNwI/AAAAAAAAbF4/_1HBqrnqSWY/s1600/ddd.jpg
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Carl Jung on his interest in Architecture (2016-03-09 05:53)

[1]

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned the work of a mason.

I went to a quarry to learn how to split stones—big rocks.

Stephen Black: And actually laying bricks, laying the stones?

Dr. Jung: Oh, well, in Europe we work with stone.

I did actually lay stones and built part of my house up in Bollingen.

Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire to touch the earth?

We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Red Book: https://www.facebook.com/groups/792124710867966/

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://3.bp.blogspot.com/-gFkiDCH_YZo/Vt_yHShSX1I/AAAAAAAAbHo/ZCbgbgqZMPQ/s1600/1%2Bbollingen.jpg

Carl Jung on how he got interested in psychological medicine and first meeting with Freud **(2016-03-09 10:30)**

[1]

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft-Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to his textbook?

Carl Jung: Yes; and it caused me tremendous emotion then.

I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive understanding, had to some extent been explained by your work during all the years
since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my career as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that started you oft.

Dr. Jung: Oh, yes, I became acquainted with Freud much later on.

Stephen Black: And when did you meet Freud?

Dr. Jung: That was only in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first book?

Dr. Jung: That wasn't really my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our relationship.

Stephen Black: Would you like to describe to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted thirteen hours.

Stephen Black: Thirteen hours?

For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar personality?

Dr. Jung: Well, that's difficult to say, you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

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Carl Jung on "Projection" - Anthology **(2016-03-09 16:00)**

[1]

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 2282

1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par. 420.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Pages 504-506

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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Carl Jung on "Laws" – Anthology (2016-03-10 05:48)

[1]

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

"The Bhagavad-Gita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself

that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone." Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Modern physics shattered the absolute validity of natural law and made it relative. . . . But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Pages 163-174

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Pages 201-208

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Pages 292-294.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Pages 398-400

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 428-430.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive

world. Carl Jung, Letters Vol. II, Page 567

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

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Carl Jung on Johann Sebastian Bach (2016-03-10 06:13)

[1]

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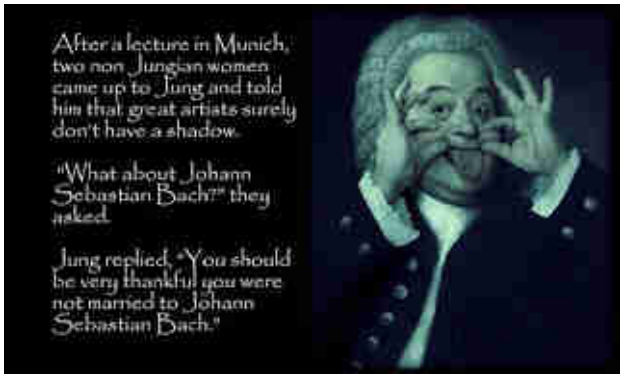
After a lecture in Munich, two non Jungian women came up to Jung and told him that great artists surely don't have a shadow.
"What about Johann Sebastian Bach?" they asked.
Jung replied, "You should be very thankful you were not married to Johann Sebastian Bach."

After a lecture in Munich, two non-Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

Jung replied "You should be very thankful you were not married to Johann Sebastian Bach. [Note: A citation is needed]

[Image and Passage courtesy of Craig Nelson]

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

one of five music renditions played at Dr. Jung's Funeral:

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Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.
I am rather convinced that the great composer Bach was such a fellow.
He did not know what he was really producing.
He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach. Carl Jung, Zarathustra Seminar, Page 668.

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Carl Jung on "Limits." (2016-03-10 06:26)

[1]

...the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Pages 398-400

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

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Carl Jung on the creation and future of Freudian, Adlerian and Jungian philosophies. (2016-03-11 05:37)

[1]

Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor has been brought into the discussion.

Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Eduard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms
or connections. . . . He made of it a medical science.

This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psychology of the unconscious.

That is my private view, and so I've refrained from forming theories. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the various schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

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Carl Jung on a "Star" – Anthology (2016-03-11 05:48)

[1]

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

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A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Our libido certainly would go on reaching for the stars if fate didn't make it clear beyond any reasonable doubt that we shouldn't seek completion without, but within alas! Carl Jung, Letters Vol. II, Pages 177-178.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrolqgical determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

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The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

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Carl Jung on "Perfection." – Anthology (2016-03-11 15:31)

[1]

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, Modern Psychology, Page 183.

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I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma.

C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Pages 474-475

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

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Carl Jung on "Enlightenment." – Anthology (2016-03-12 04:24)

[1]

One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

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Carl Jung: When you walk with naked feet, how can you ever forget the earth? (2016-03-12 07:04)

[1]

It is quite possible that India is the real world, and that the white man lives in a madhouse of abstractions.

To be born, to die, to be sick, greedy, dirty, childish, ridiculously vain, miserable, hungry, vicious; to be manifestly stuck in illiterate unconsciousness, to be suspended in a narrow universe of good and
evil gods and to be protected by charms and helpful mantras, that is perhaps the real life, life as it was meant to be, the life of the earth.

Life in India has not yet withdrawn into the capsule of the head.

It is still the whole body that lives.

No wonder the European feels dreamlike: the complete life of India is something of which he merely dreams.

When you walk with naked feet, how can you ever forget the earth?

It needs all the acrobatics of the higher yoga to make you unconscious of the earth.

One would need some sort of yoga if one tried seriously to live in India.

But I did not see one European in India who really lived there.

They were all living in Europe, that is, in a sort of bottle filled with European air.

One would surely go under without the insulating glass wall; one would be drowned in all the things which we Europeans have conquered in our imagination. Carl Jung, CW 10, Page 518, Para 988

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Carl Jung on the Archetype of the Self (2016-03-12 18:37)

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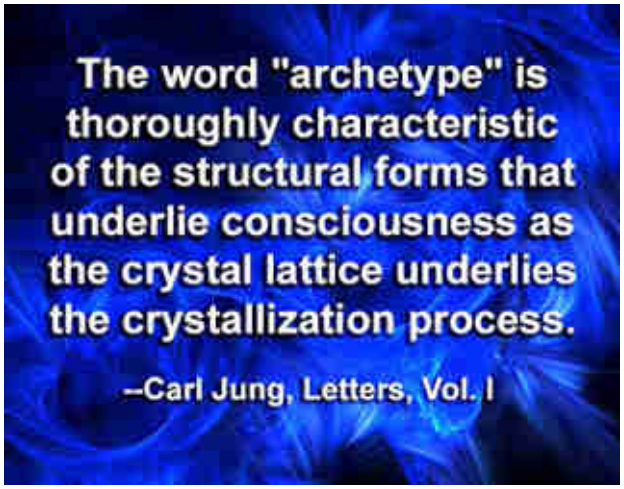
The word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.
–Carl Jung, Letters, Vol. I

o Bernhard Milt

Dear Colleague, 13 April 1946

Very tardily I am at last getting down to answering your kind letter of 28 November 45.

By way of excuse I can only plead that I have not yet regained my former working capacity.

I beg you, therefore, to pardon my negligence.

You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial image) is a happy one.

In general I find it most disadvantageous to let neologisms run riot in any science.

The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psychological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos.

He wouldn’t be so far from the truth anyway.

The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archetypal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypostatization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord’s eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud’s personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them.

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 418-419

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Carl Jung on "Enlightenment." – Anthology (2016-03-13 05:49)

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Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: Somnambulism is an exceptional psychic condition;„„ (2016-03-13 10:38)

There are people who can read the past,
the present and the future
by gazing into a crystal,
a glass of water or a mirror;
in reality they are seeing processes
out of their own unconscious.
-Jung, Modern Psychology, Vol. 1, pg. 33
[1]

Today we come to Frau Hauffe 's symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.

I mention these phenomena, however, because they are part of the picture and therefore of psychological importance.

Although we should have a certain critical attitude towards such things, the facts ought to be respected and we should keep an open mind instead of closing it with theoretical prejudices.

The conditions of which I am about to speak are of a somnambulistic nature.

Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought ab out a heightening of consciousness and Kerner tells us that she even became a poet.

She liked this living so to say on a higher story, it seemed •to her more normal than the usual waking condition.

Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.

If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.

Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person.

The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying.

The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people.

The ghosts represent their spiritual bodies, she sees people's twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Carl Jung across the web:

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Four Rivers of the Garden of Eden. **(2016-03-13 12:33)**

[1]

Four Rivers ran out of the Garden of Eden.

We return by the one that was at our backs when we left. Barbara Hannah. [Complete Citation is Needed.]

Note:

“In the legend of paradise, the river that flows out of the Garden of Eden parts and becomes four riverheads.

This image has been taken up by the Gnostics to illustrate the development of the inner human being.

According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.” Carl Jung, Children’s Dreams Seminar, Pages 365-367.

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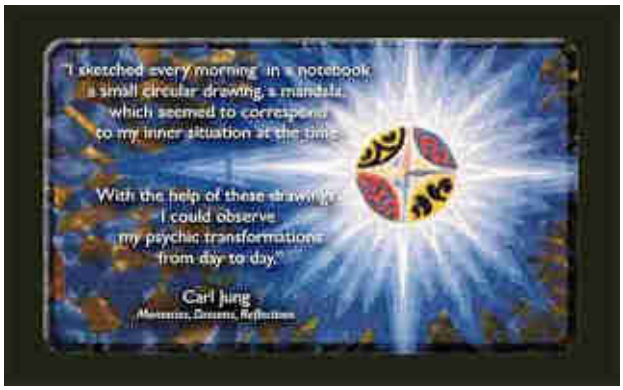
Carl Jung on "Mandala." – Anthology (2016-03-14 05:41)

[1]


I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day.
Carl Jung

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; Memories Dreams and Reflections, Carl Jung; Memories Dreams and Reflections, Page 197.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.

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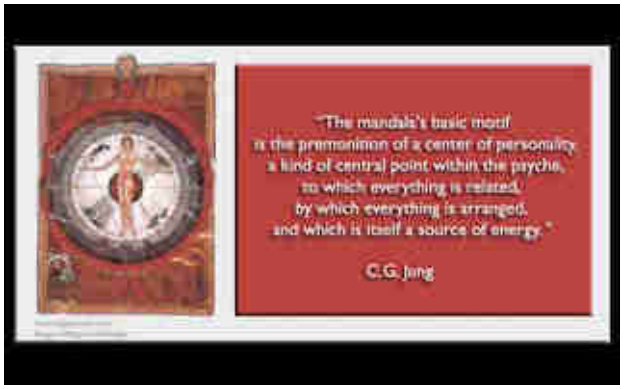
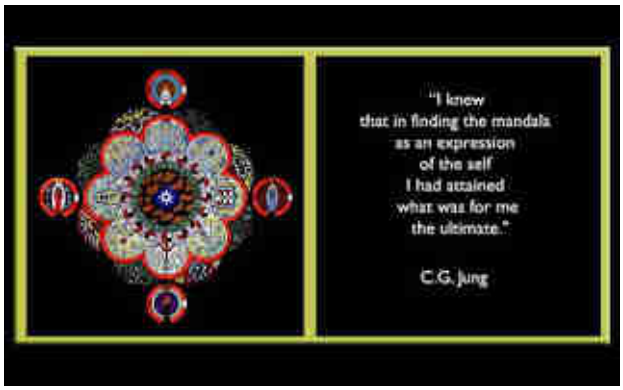

"The mandala's basic motif
is the premonition of a center of personality,
a kind of central point within the psyche,
to which everything is related,
by which everything is arranged,
and which is itself a source of energy."
C.G. Jung

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

[3]



When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of “European mandalas,” they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that’s how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

http://jungcurrents.com/carl-jung-ten-quotations-about-mandalas

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2. https://2.bp.blogspot.com/-GNgP4Sluhg4/VuaGxFpCouI/AAAAAAAAbLU/-co1-Pft86QF7kBZvKAtuQf0IRFH2kNoA/s1600/mandala-basic-motif-slider-775-jung.jpg
3. https://1.bp.blogspot.com/-MH1raP-EQU0/VuaG_vvnuyI/AAAAAAAAbLY/LVcE3u_vPSc8Uoxblo_RPD0OdfXArjZog/s1600/o%2Bmandala.jpg

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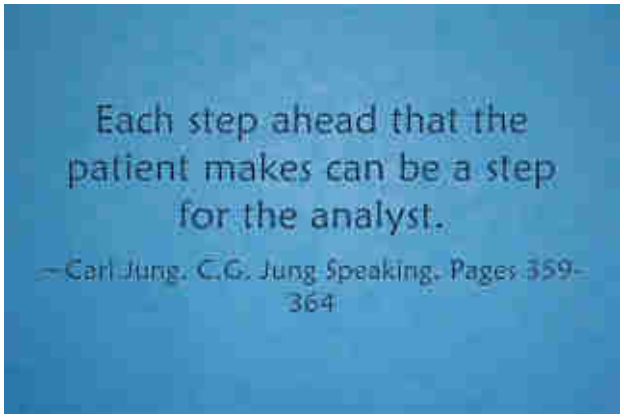
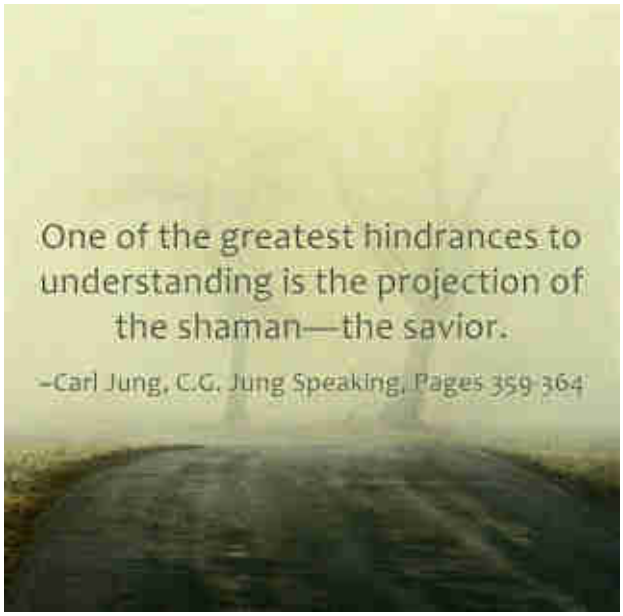
Some Carl Jung Quotations XXV (2016-03-14 13:53)

[1]



Each step ahead that the patient makes can be a step for the analyst. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[2]


One of the greatest hindrances to understanding is the projection of the shaman—the savior.
–Carl Jung, C.G. Jung Speaking, Pages 359-364

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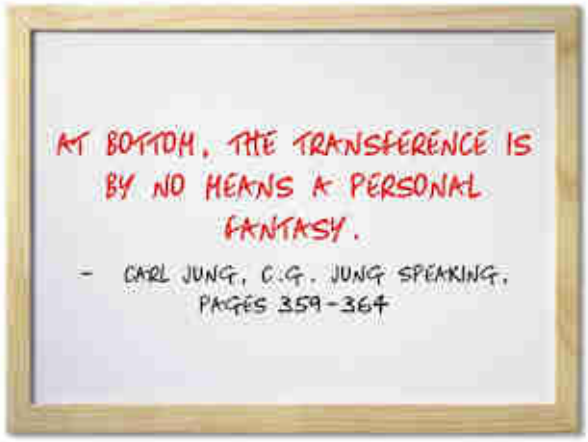

At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[4]

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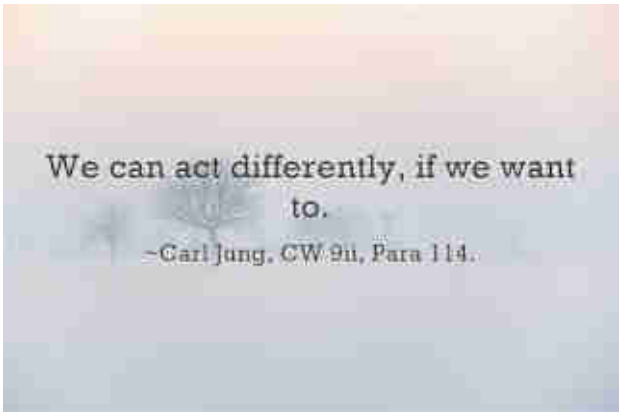

We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.

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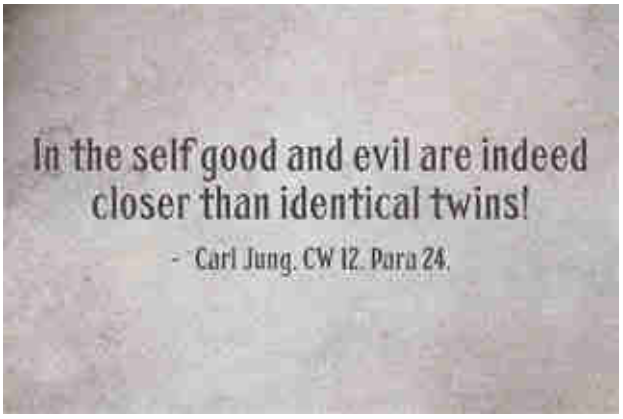
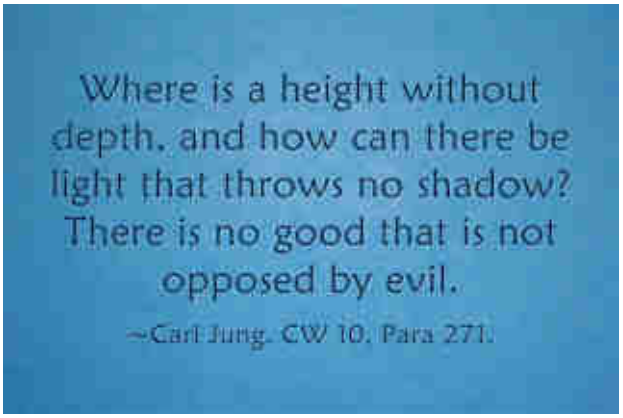
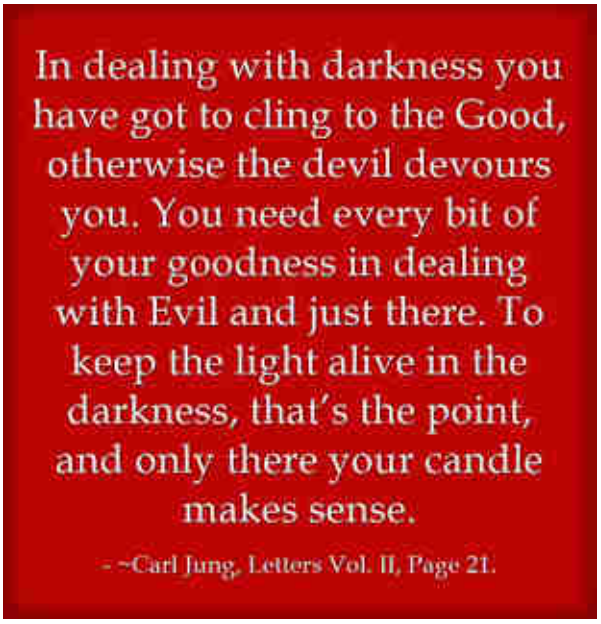


In the self good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24.

[6]


Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil.
~Carl Jung. CW 10. Para 271.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.


In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense.
- ~Carl Jung, Letters Vol. II, Page 21.

[7]

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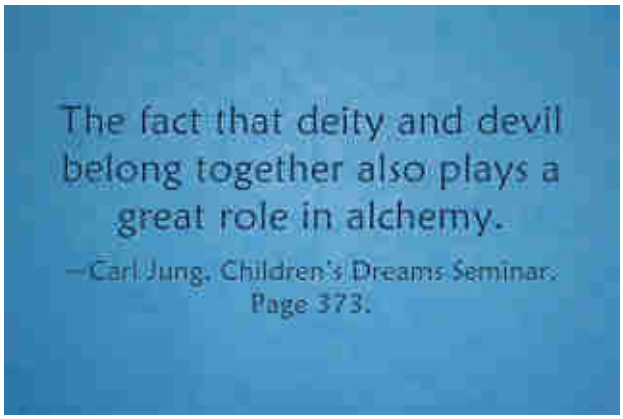
The fact that deity and devil belong together also plays a great role in alchemy.
—Carl Jung, Children's Dreams Seminar, Page 373.

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[9]

2318

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.
- Carl Jung, CW 9i, Para 397

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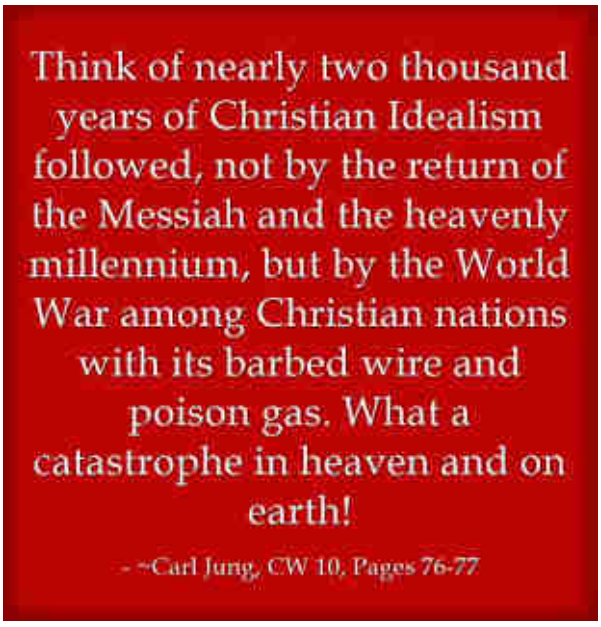
[10] 
Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!
- ~Carl Jung, CW 10, Pages 76-77

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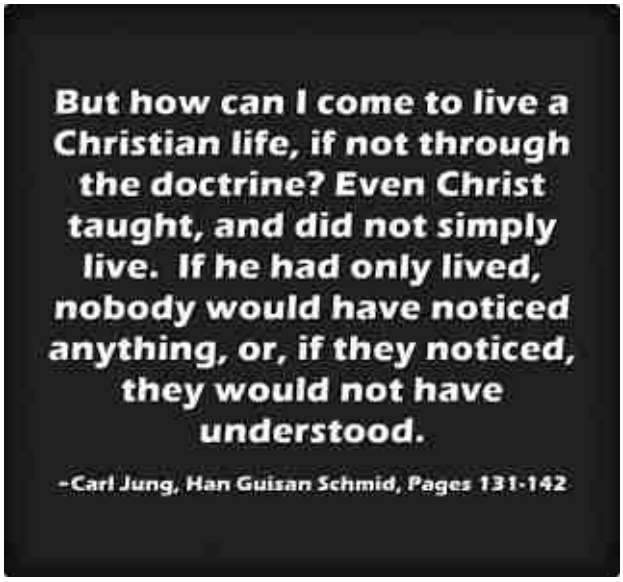
But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.
-Carl Jung, Han Guisan Schmid, Pages 131-142

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[12]

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.
~Carl Jung, Han Guisan Schmid, Pages 131-142

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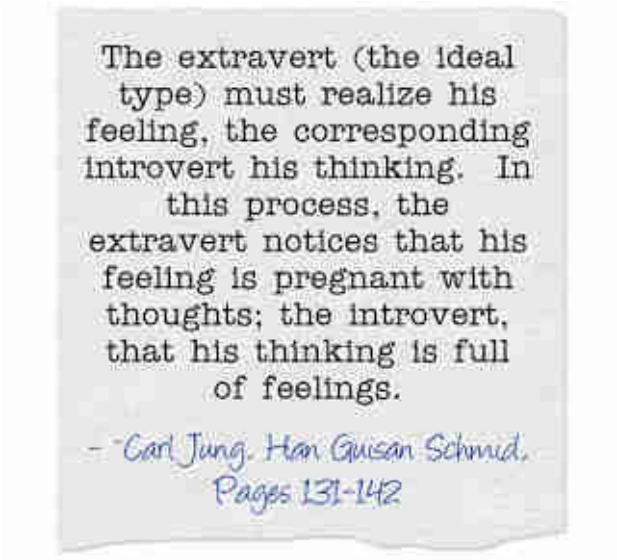
The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.
- Carl Jung, Han Guisan Schmid, Pages 131-142

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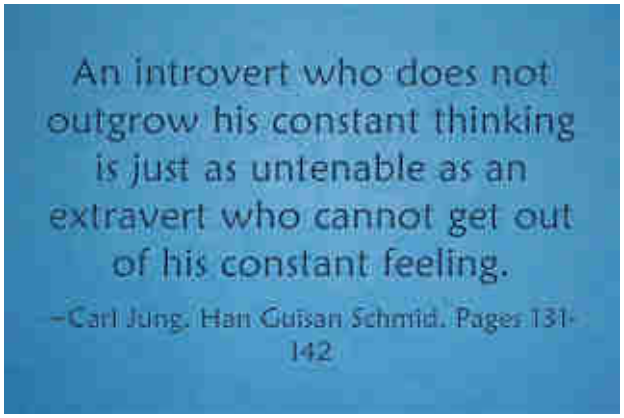
An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.
-Carl Jung, Han Guisan Schmid, Pages 131-142

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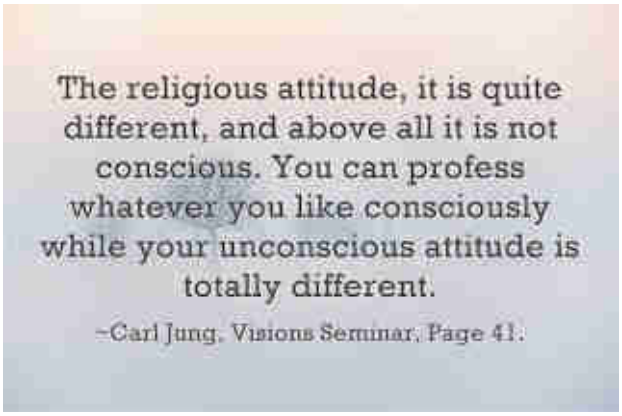
The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different.
–Carl Jung, Visions Seminar, Page 41.

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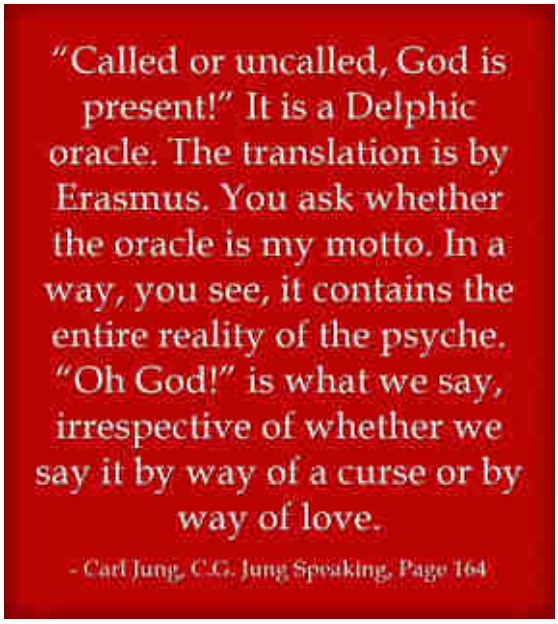
[16] 
"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.
- Carl Jung, C.G. Jung Speaking, Page 164

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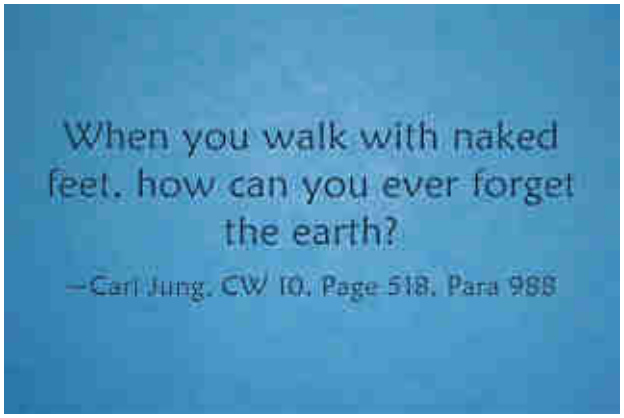

When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page 518, Para 988

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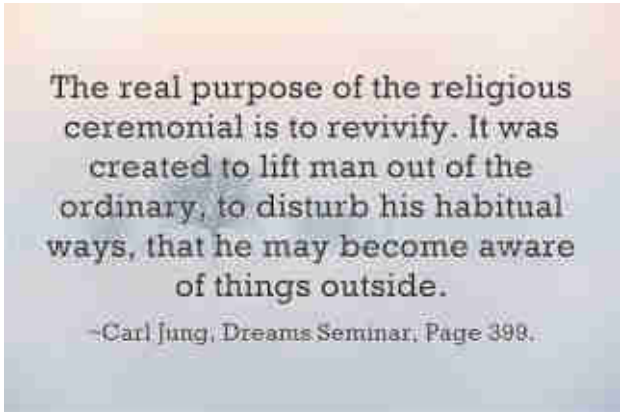
The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside.
~Carl Jung, Dreams Seminar, Page 399.

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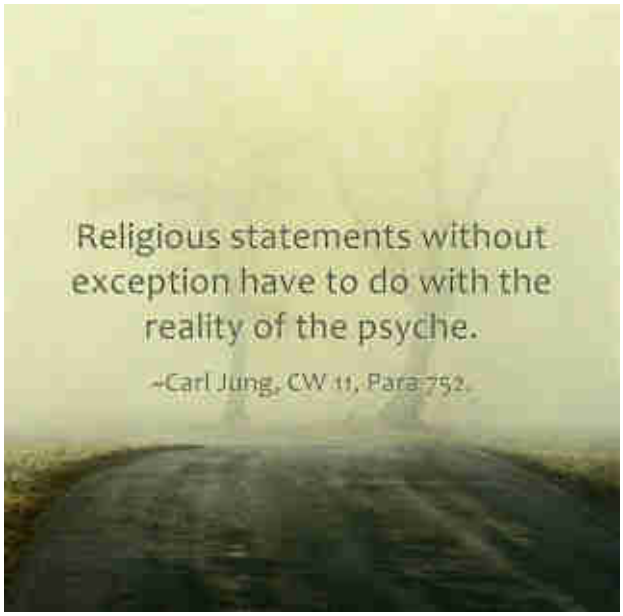

Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

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A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

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“Legitimate” faith must always rest on experience. Carl Jung, CW 5, Para 345.

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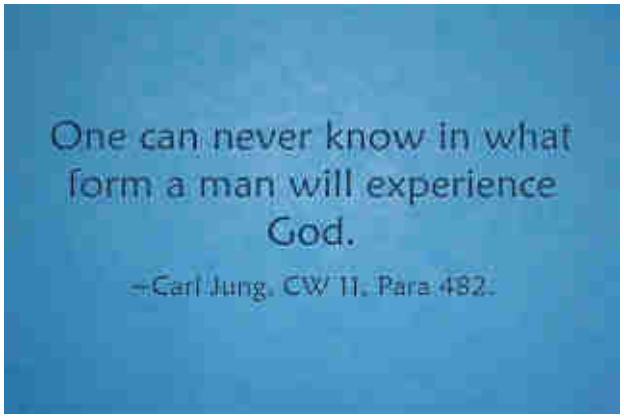

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

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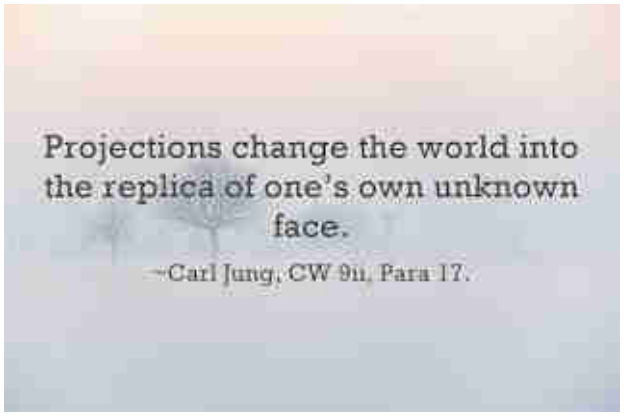

Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9ii, Para 17.

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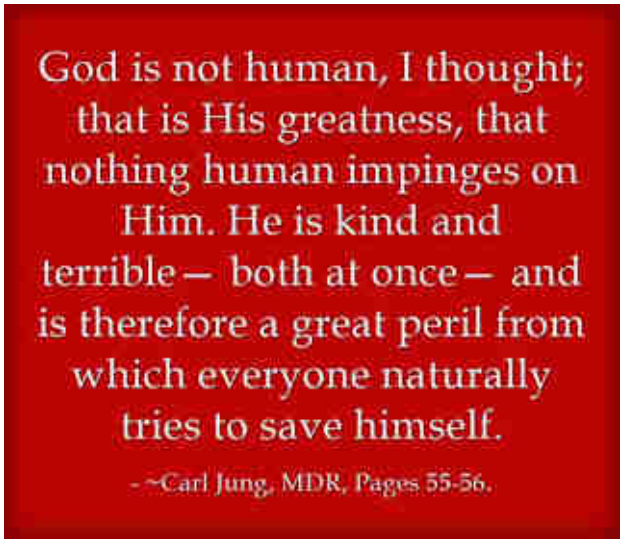
God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself.
- ~Carl Jung, MDR, Pages 55-56.

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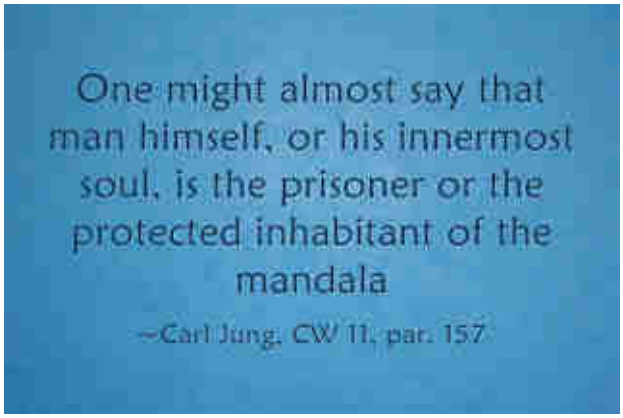
One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala
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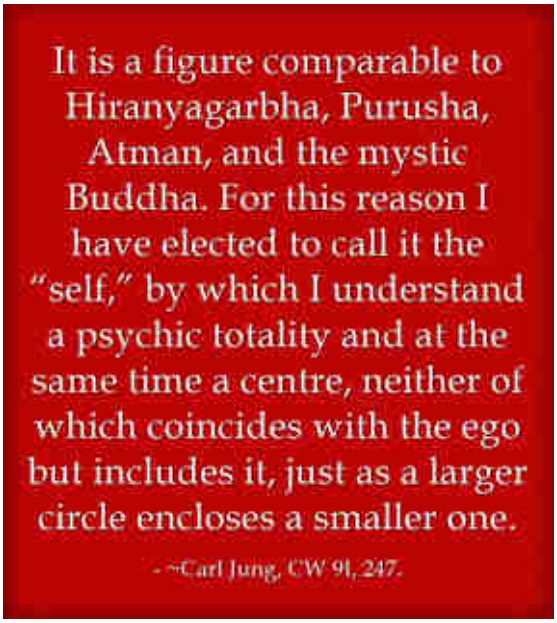
[26] 
It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.
- ~Carl Jung, CW 9I, 247.

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Carl Jung on “Terror.” (2016-03-15 05:49)

[1]

Carl Jung on “Terror.”

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; "The Undiscovered Self", 1957.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Pages 423-424

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Pages 496-497

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

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Carl Jung on "Normal." - Anthology (2016-03-16 04:46)

[1]

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected. Carl Jung; Man and His symbols; P. 20

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161

...therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen. Carl Jung, Modern Psychology, Vol. 1, Page 41.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, Modern Psychology, Vol. 1, Page 132.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, Modern Psychology, Vol. 2, Page 146.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced

increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

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But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Pages 533-534

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts,
but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

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[Carl Jung and “The Last One” 6. Nov. 1915 (2016-03-17 04:56)

[1]

2332

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and absolutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of opposites in ourselves.

This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the perfection of his type.

Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as doing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much too little extent.

That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge in mind.

That is why I spoke of "living" knowledge as opposed to "scientific" knowledge.

This distinction seems to have escaped you.

If, as you think, life can be a substitute for this knowledge, we wouldn't need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what's the point of the doctrine?

But how can I come to live a Christian life, if not through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

If you feel like calling your thinking "feeling," you should tell me, for then I will also turn the thing around and call my feeling "thinking."

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a neurotic state of mind.

If you conceive of your thinking as feeling, you will leave the door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert—well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the "ideal," type.

So long as even the realization process is a feeling process, there remains no room for thinking at all.

And if the introvert mistakes even his feeling for thinking, well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process cannot arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken
over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the object as it really is, but he himself cools off the object because, contrary to before,
he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is quasi unavoidable.

For the object made the same mistake, by taking the other's fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation
than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of
an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the "intentions" of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the ucs. takes effect.

The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just like the introvert.

It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the soul in store for us.

This is what is so damned bitter and difficult.

Contact in the “human” and “civil” spheres, but anything to do with the “soul” cut off and kept ready for the development of individuality.

“Understanding” is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have understood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought- content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extraverted

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and

sensation.

The other attributes as above.

III.

The general task is the assimilation of the ucs.

The content of the ucs. contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. is achieved by both 1. acting (experience via the object)239 and 2. thinking, feeling as purely inner experience, or experience via the subject.

V.

It is not determined a priori what must be done in a concrete way, and what must be inwardly lived.

This is decided by what is possible (subjectively and objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not
in the sense of a rational concept.

VIII.

The symbol is thought and act combined into a unity, collectively and individually, socially and egoistically.

IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.
The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be strived for. (Being.)

XII.
Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of development, hence also a temptation to regression.

He who does not win in this process, loses.

Balance and understanding are impossible, neither desirable nor to be strived for.

The disparity can be obscured only by deceit and violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: “Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would gladly capture them.”

So the devil is the devourer.

To understand = comprendere = katasyllambanein, and also to devour.

Understanding and agreement are an act of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to “understand” people who might be heroes, because this will not agree at all with one-self.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil’s will, which, though I myself may not notice it at first, definitely
makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is “grasped.”

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, “analytical” understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is neces-sary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psy-chology.

But there’s still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil’s element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a
naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the newborn Son of God.

He must be hidden once again from the “understanding” of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own.

We have to understand the ill person, however, for he is in need of the cauterizing remedy.

We should bless our blindness for the other’s mysteries, because it prevents us from devilish deeds of violence.

We should be confi dants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need “understanding” because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biography of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said because “the light of divine wisdom revealed his heart to me and mine to him” (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142

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Prophetic dreams and precognitions were no rarity in Jung's life. ˜Aneila Jaffe (2016-03-17 10:26)

[1]

To Carl Gustave Jung parapsychology was more than a subject for scientific research, experiment, and theory.

His life was rich in personal experiences of spontaneous, acausal, or-to use the common term-paranormal phenomena.

Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the psyche.

Prophetic dreams and precognitions were no rarity in Jung's life.

But that alone does not explain the scope of his experiences; his sensitivity to manifestations of the unconscious was supplemented by constant observation of nature, of objects and of people.

Given his close attention to the worlds of the psyche and of external reality, it is not surprising that he perceived meaningful connections between the two which would have been overlooked by a les sharp observer.

Prophetic dreams and precognitions were no rarity in Jung's life, though far from habitual.

Whenever they occurred he noted them with surprise-one is tempted to say, with awe due to the miraculous. Aniela Jaffe, The Life and Work of C.G. Jung, Page 1

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Carl Jung and "Absolute Knowledge" (2016-03-17 14:37)

[1]

Man's consciousness is receptive to what Jung called 'absolute knowledge',
a cosmic principle or quasi intelligence outside the psyche. All thinking which
takes place in the ego obscures this 'knowledge'. A (quieting of the ego) is
required before one can approach it.

Man’s consciousness is receptive to what Jung called ‘absolute knowledge’ a cosmic principle or quasi intelligence outside the psyche.

All thinking which takes place in the ego obscures this ‘knowledge”.

A quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs.

This quality of knowledge is what Jung calls ’absolute knowledge,’ since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July151

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

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Carl Jung on the "Kingdom of Heaven" – Anthology (2016-03-18 04:32)

[1]

2344

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

He said "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Pages 523-524.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christian-

ity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

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Carl Jung: Salvation is a long road that leads through many gates. **(2016-03-18 04:55)**

[1]

My word will go forth
from my mouth,
and it shall not return to me void,
but it will achieve
the end for which I sent it.
Isaiah 55:10-11

The symbol is the word that goes out of the mouth, that one that does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue.

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know.

But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external.

But the soul suffers great need, since outer freedom is of no use to it.

Salvation is a long road that leads through many gates.

These gates are symbols.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

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Carl Jung: Doubt is justified only where it is a question of a deliberate lie. (2016-03-18 08:50)

[1]

..they are too ignorant to be able to lie properly.
C.G. Jung
All that matters to the psychologist is whether a person will vouch for the authenticity of their (paranormal) experience regardless of all interpretations. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

The psychologist is little concerned here with what kind of facts can be established in the conventional sense; all that matters to him is whether a person will vouch for the authenticity of his experience regardless of all interpretations.

The reports leave no doubt about this; moreover in most cases their authenticity is confirmed not only by the freedom with which they were reported, but also by independent parallel stories.

Since it cannot be doubted that such reports are found at all times and places, there is no sufficient reason for doubting the veracity of individual reports.

Doubt is justified only where it is a question of a deliberate lie.

The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly. Aniela Jaffe, Apparitions and Precognitions, Pages vii – viii.

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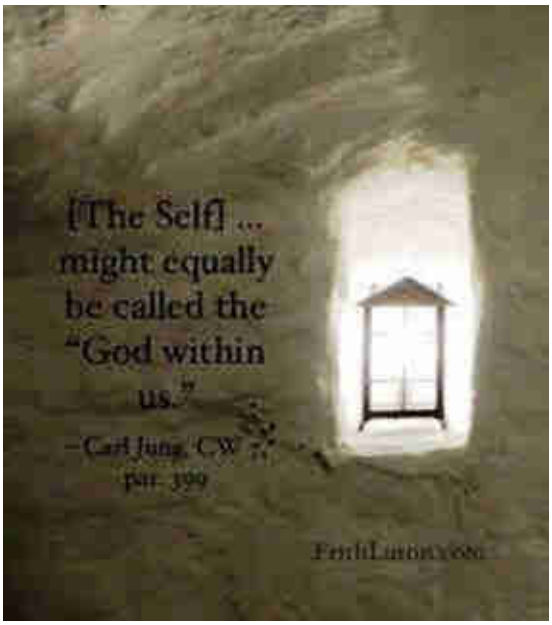
Carl Jung: Did you ever think of the evil in you? **(2016-03-20 05:33)**

[1] 

Did you ever think of the evil in you?

Oh, you spoke of it, you mentioned it, and you confessed it smilingly, as a generally human vice, or a recurring misunderstanding.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale.

But if the dreadful great one raises his head, the world winces.

The most extreme coldness draws near. Carl Jung, Liber Novus, Page 274.

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Carl Jung and The Stephen Black Interviews **(2016-03-20 15:07)**

[1]

Introduction: Stephen Black interviewed Jung in July 1955, in order to record material for broadcast in connection with Jung's Both birthday, 26 July.

Besides a radio interview (no. 3, below), Black conducted an interview for the BBC television feature "Panorama," of which a segment of about six minutes (no. 2, below) was broadcast.

The conversation took place on the terrace of Jung's house at Kusnacht; the sounds of a motorboat on the lake and music at the beach resort next door are sometimes audible.

Emma Jung sat beside her husband—one sees her in the film—but did not take part in the interview.

Subsequently, Stephen Black left broadcasting, became a physician, and emigrated to New Zealand.

Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor has been brought into the discussion.

Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Eduard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms
or connections. . . . He made of it a medical science.

This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psychology of the unconscious.

That is my private view, and so I've refrained from forming theories.

Stephen Black: When you first met Freud—when was that, 1906?

Dr. Jung: That was 1907.

Stephen Black: Will you describe that meeting to me?

Dr. Jung: Oh, well, I just made a visit to him in Vienna and then we talked for thirteen hours without interruption.

Dr. Black: Thirteen hours without interruption?

Dr. Jung: Thirteen hours without interruption!

We didn't realize that we were almost dead at the end of it, but it was tremendously interesting.

Stephen Black: Did you argue?

Carl Jung: Yes, I did, to a certain extent.

Of course, seeing him for the first time I had to get my bearings first.

I had naturally also to listen to what he had to say.

And I was then a very young man still, and he was the old man and had great experience and he was of course way ahead of me and so I settled down to learn something first.

Stephen Black: And then in 1912 you published "The Psychology of the Unconscious."

Dr. Jung: Well, by 1912 I had acquired a lot of my own experience and I had learned a great deal from Freud and then I saw certain things in a different light.

Stephen Black: So you dissociated yourself from Freud.

Dr. Jung: Yes, because I couldn't share his opinions of his convictions anymore with reference to certain things.

I mean in certain points I have no argument against him, but in other respects I disagree with him.

Stephen Black: What was it you disagreed most over at that time?

Dr. Jung: Well, that was chiefly the interpretation of psychological facts.

You know, he was on the standpoint of scientific materialism, which I consider as a prejudice, a sort of metaphysical presupposition, which I exclude.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the various schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it.

Stephen Black: Thank you. Professor Jung, there's a body of opinion in the world today that all is not well with the technique of psychoanalysis, that it takes too long, it uses up too many
medical man-hours, it costs too much money.

Have you felt that about your technique of analytical psychology?

Dr. Jung: That is perfectly true. It takes time, it costs money, it takes the right people and there are too few.

But that is foreseen.

That is in the nature of the thing.

Man's soul is a complicated thing and it takes sometimes half a lifetime to get somewhere in one's psychological development.

You know it is by no means always a matter of psychotherapy or treatment of neuroses.

Psychology has also the aspect of a pedagogical method in the widest sense of the word.

It is something-A system of education.

It is an education. It is something like antique philosophy.

And not what we understand by a technique.

It is something that touches upon the whole of man and which challenges also the whole of man—in the patient or whatever the receiving party is as well as in the doctor.

Stephen Black: But it's a therapeutic process also.

Dr. Jung: Yes, you know, this procedure has many stages or levels.

If you take an ordinary case of neurosis, it may only go as far as healing the symptoms or giving the patient such an attitude that he can deal with his neurosis.

Sometimes it takes him a week, sometimes a few days, sometimes it is just one consultation in which I clean up a case.

It is of course a question of knowing where, or what—it needs a good deal of experience.

But other cases take very long, and you couldn't send them away because they wouldn't go.

They want to know more, to make the whole process of development, which goes from stage to stage, a widening out of the mental horizon.

You cannot imagine how one-sided people are nowadays.

And so it needs no end of work to get people rounded out, or mentally more developed, more conscious.

And they are so keen on it that for nothing in the world would they quit.

And they are not shy of spending money on it.

Stephen Black: Professor Jung, how does this compare with religion, with religious practice?

Dr. Jung: I rather would prefer to say, how does it compare with antique philosophy.

You see, our religions are known as confessions. One confesses a certain creed.

Now, of course, this has nothing to do with a creed.

It has only to do with the natural individuation process, namely, the process that sets in with birth, as it were.

As each plant, each tree grows from a seed and becomes in the end, say, an oak tree, so man becomes what he is meant to be.

At least, he ought to get there.

But most get stuck by unfavorable external conditions, by all sorts of hindrances or pathological distortions, wrong education—no end of reasons why one shouldn't get there
where one belongs.

Stephen Black: Do more people get stuck today than fifty years ago when you started?

Dr. Jung: There are no statistics, and I wouldn't have an opinion about it.

But I only know that there is an uncanny amount of people that get stuck unnecessarily.

They could get much further if they had heard the proper things or if they had spent the necessary time on themselves.

But this is not popular, you know, to spend time on oneself, because our point of view is entirely extraverted.

Stephen Black: One last question. You have defined these personality types of extravert and introvert. Which are you?

Dr. Jung: Oh well. [Laughs.] Everybody would call me an introvert.

Stephen Black: You're an introvert. And what was Freud?

Dr. Jung: Now, that is a very difficult question.

You know, Freud is—and he doesn't conceal it—he's a neurotic type.

And there it is very difficult to make out what the real type is.

For a long time you have to observe which mental contents are conscious and which are unconscious.

And then only you can say this must be the original type.

I will say Freud's point of view is an extraverted point of view.

But as to his personal type I wouldn't speculate.

Stephen Black: And Adler?

Dr. Jung: He is equally introverted.

Stephen Black: He extended your definition of the complex to the inferiority complex. What are your views on this all important inferiority complex?

Dr. Jung: Well, that is a thing that surely plays a very great role, almost just as great as the sex complex.

You see, the sex complex belongs to a hedonistic type of man who thinks in terms of his pleasure and displeasure, while there is another class of man, chiefly the man who has not arrived, who thinks in terms of power and defeat, and to him it is far more important to win out somewhere than his whole sex problem.

Stephen Black: What should we think in terms of, in your view?

Dr. Jung: Obviously, life has the two aspects, namely, self-preservation and the preservation of species.

There you have the two things.

Nobody in his senses dismisses the one or the other thing.

We always have both aspects, because we are meant to be balanced.

Introduction: During his visit to Kiisnacht, Stephen Black also conducted an interview for BBC radio. According to the BBC transcript, it was recorded on July 29, 1955, and broadcast as part of a series, "Personal Call," on October 3. The text was printed as an appendix to E. A. Bennet's book C. G. Jung (London, 1961), and Dr. Bennet dated it July 24. He had been given the
copyright in the transcript by the BBC and kindly permitted its publication here.

Stephen Black: "Vocatus atque non vocatus deus aderit" is a Latin translation of the Greek oracle, and, translated into English, it might read, "Invoked or not invoked the god will be present," and in many ways this expresses the philosophy of Carl Jung.

I am sitting now in a room in his house at Kusnacht, near Zurich, in Switzerland.

And as I came in through the front door, I read this Latin translation of the Greek, carved in stone over the door.

For this house was built by Professor Jung.

How many years ago, Professor Jung?

Dr. Jung: Oh, almost fifty years ago.

Stephen Black: Why did you choose to put this over your front door?

Dr. Jung: Because I wanted to express the fact that I always feel unsafe, as if I'm in the presence of superior possibilities.

Stephen Black: Professor Jung is sitting opposite to me now.

He is a large man, a tall man, and this summer reached his eightieth birthday.

He has white hair, a very powerful face, with a small white mustache and deep brown eyes.

He reminds me, with all respect, Professor Jung, of a typical peasant of Switzerland.

What do you feel about that, Professor Jung?

Dr. Jung: Well, I think you are not just beside the mark. That is what I often have been called.

Stephen Black: And yet Professor Jung is a man whose reputation far transcends the frontiers of this little country.

It's a reputation which isn't only European; it is world-wide and has made itself felt considerably in the Far East.

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft-Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to his textbook?

Carl Jung: Yes; and it caused me tremendous emotion then.

I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive understanding, had to some extent been explained by your work during all the years
since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my career as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that started you oft.

Dr. Jung: Oh, yes, I became acquainted with Freud much later on.

Stephen Black: And when did you meet Freud?

Dr. Jung: That was only in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first book?

Dr. Jung: That wasn't really my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our relationship.

Stephen Black: Would you like to describe to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted thirteen hours.

Stephen Black: Thirteen hours?

For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar personality?

Dr. Jung: Well, that's difficult to say, you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it.

Stephen Black: Would you say, then, that the ideas and the philosophy which you have expressed have in their root something peculiarly Swiss?

Dr. Jung: Presumably.

You know, our political neutrality has much to do with it.

We were always surrounded by the great powers—those four powers, Germany, Austria, Italy, and France—and we had to defend our independence, so the Swiss is characterized by that peculiar spirit of independence, and he always reserves his judgment.

He doesn't easily imitate, and so he doesn't take things for granted.

Stephen Black: You are a man, Professor Jung, who reserves his judgment?

Dr. Jung: Always.

Stephen Black: In 1912 you wrote a book called Psychology of the Unconscious,' and it was at that time that you, as it were, dissociated yourself from Freud?

Dr. Jung: Well, that came about quite automatically because I developed certain ideas in that book which I knew Freud couldn't approve.

Knowing his scientific materialism I knew that this was the sort of philosophy I couldn't subscribe to.

Stephen Black: Yours was the introvert, to use your own terminology?

Dr. Jung: No. Mine was merely the empirical point of view.

I didn't pretend to know anything, I wanted just to make the experience of the world to see what things are.

Stephen Black: Would you accuse Freud of having become involved in the mysticism of terms?

Dr. Jung: No; I wouldn't accuse him; it was just a style of the time.

Thought, in a way, about psychological things was just, as it seems to me, impossible—too simple.

In those days one talked of psychiatric illness as a sort of by-product of the brain.

Joking with my pupils, I told them of an old textbook for the Medical Corps in the Swiss Army which gave a description of the brain, saying it looked like a dish of macaroni, and the steam from the macaroni was the psyche.

That is the old view, and it is far too simple.

So I said: "Psychology is the science of psychic phenomena."

We can observe whether these phenomena are produced by the brain, or whether they are there in their own right—they are just what they are.

I have no theory about the origin of the psyche.

I take phenomena as they are and I try to describe them and to classify them, and my terminology is an empirical terminology, like the terminology in botany or zoology.

Stephen Black: You've travelled a great deal?

Dr. Jung: Yes; a lot.

I have been with Navaho Indians in North America, and in North Africa, in East and Central Africa, the Sudan and Egypt, and in India.

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is incommensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are.

Stephen Black: That sounds more like your philosophy.

Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable as possible—inside.

We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery we suffer here?

Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description.

It is impossible to name all those things.

Stephen Black: What is your view, Professor Jung, on the place of women in society in the Western world?

Dr. Jung: In what way ? The question is a bit vague.

Stephen Black: You said just now, Professor Jung, that some of our difficulties arose out of wrong values, and I'm trying to find out whether you feel those wrong values arise in men as a
result of the demands of women.

Dr. Jung: Sometimes, of course, they do, but very often it is the female in a man that is misleading him.

The anima in man, his feminine side, of which he is truly unaware, is causing his moods, his resentments, his prejudices.

Stephen Black: So that the woman who wants two cars because a neighbor has two cars, is only stimulating ... ?

Dr. Jung: No, perhaps she simply voices what he has felt for a long time.

He wouldn't dare to express it, but she voices it—she is, perhaps, naïve enough to say so.

Stephen Black: And what does the man express of the woman's animus?

Dr. Jung: Well, he is definitely against it, because the animus always gets his goat, it calls forth his anima affects and anima moods; they get on each other's nerves.

Listen to a conversation between a man and wife when there is a certain amount of emotion about them.

You hear all the wonderful arguments of an anima in the man; he talks then like a woman, and she talks like a man, with very definite opinions and knows all about it.

Stephen Black: Do you feel that there's any hope of adjusting this between a man and a woman, if they understand it in your terms?

Dr. Jung: Well, you see, that is one of the main reasons why I have developed a certain psychology of relationship—for instance, the relationship in marriage, and how a man and his wife
should understand each other or how they misunderstand each other practically.

That's a whole chapter of psychology and not an unimportant one.

Stephen Black: Which is the basic behavior? The Eastern?

Dr. Jung: Neither.

The East is just as one-sided in its way as the West is in its way.

I wouldn't say that the position of the woman in the East is more natural or better than with us.

Civilizations have developed styles. For instance, a Frenchman or an Italian or an Englishman show very different and very characteristic ways in dealing with their respective
wives.

I suppose you have seen English marriages, and you know how an English gentleman would deal with his wife in the event of trouble, for instance; and if you compare this with an Italian, you will see all the difference in the world.

You know, Italy cultivates its emotions.

Italians like emotions and they dramatize their emotions.

Not so the English.

Stephen Black: And in India or Malaya?

Dr. Jung: In India, presumably the same; I had no chance to assist in a domestic problem in India, happily enough.

It was a holiday from Europe, where I had had almost too much to do with domestic problems of my patients—that sort of thing was my daily bread.

Dr. Jung: Would you say, then, as a scientific observation that there is, in fact, less domestic trouble in the East than in the West?

Dr. Jung: I couldn't say that.

There is another kind of domestic problem, you know.

They live in crowds together in one house, twenty-five people in one little house, and the grandmother on top of the show, which is a terrific problem.

Happily enough, we have no such things over here.

Stephen Black: At the end of his life, Freud, one feels, had some dissatisfaction with the nature of psychoanalysis, the length of time involved in the treatment of mental illness and so on.

Have you, now you're eighty years old, felt any dissatisfaction with your work?

Dr. Jung: No; I couldn't say so.

I know I'm not dissatisfied at all, but I have no illusions about the difficulty of human nature.

You see, Freud was always a bit impatient; he always hoped to find some short-cut.

And I knew that is just the thing we would not find, because anything that is good is expensive.

It takes time, it requires your patience and no end of it.

I can't say I am dissatisfied.

And so I always thought anything, if it is something good, will take time, will demand all your patience, it will be expensive.

You can't get around it.

Stephen Black: How did you meet your wife? Is she connected with your work?

Dr. Jung: Well, I met her when she was quite a young girl, about fifteen or sixteen, and I just happened to see her, and I said to a friend of mine—I was twenty-one then—I said, "That
girl is my wife."

Stephen Black: Before you'd spoken to her?

Dr. Jung: Yes. "That's my wife." I knew it. I saw her on top of a staircase, and I knew: "That is my wife."

Stephen Black: How many children have you got?

Dr. Jung: Five children, nineteen grandchildren, and two greatgrandchildren.

Stephen Black: Has any of this large family followed in your footsteps?

Dr. Jung: Well, My son is an architect and an uncle of mine was an architect.

None has studied medicine—all my daughters married—but they are very interested and they "got it" at home, you see, through the atmosphere.

One nephew is a doctor.

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned the work of a mason.

I went to a quarry to learn how to split stones—big rocks.

Stephen Black: And actually laying bricks, laying the stones?

Dr. Jung: Oh, well, in Europe we work with stone.

I did actually lay stones and built part of my house up in Bollingen.

Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and
rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire to touch the earth?

We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that’s a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad.

And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: A Talk With Students at the Institute (2016-03-21 04:43)

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Introduction: During May 1958, Jung came and talked with students at the C. G. Jung Institute of Zurich.

Notes were taken by one of them, Marian Bayes, and published only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual nature with good.

We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem that has no issue.

A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows what to do.

Go to bed.

Think of your problem.

See what you dream.

Perhaps the Great Man, the 2,000,000-year-old man, will speak.

In a cul-de-sac, then only do you hear his voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the unconscious is.

There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can interpret dreams.

As if we know nature!

Or about the psyche!

The 2,000,000-year-old man may know something.

I have no trouble talking to primitives.

When I talk of the Great Man, or the equivalent, they understand.

The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don't know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is after you.

You must be honest about whether it is really the best you can do.

If it is the best before God that you can do, then you can count on things going the right way.

But it may be the wrong way.

We go through difficult things; that is fate.

Man goes through analysis so that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening the cages in a zoo.

That is part of analysis, but it must not be done in an irresponsible and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from the unconscious.

One must see what the underlying trend is—what the will of God is.

You are damned if you don't follow it.

It will ruin your life, your health.

You have sold part of your soul, or have lost it.

To the primitives it is death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him.

Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and unanswerable.

The point is, how are you yourself going to answer this?

There one is alone, as one should be, with the highest ethical distinctions.

Ethics is not convention; ethics is between myself and the Great Man.

During this process, you learn about ethics versus morality.'

The unconscious gives you that peculiar twist that makes the way possible.

The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information
of the unconscious.

You have added things you didn't dream of—a new aspect of yourself and of the world.

This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is legitimate.

Another says, "Oh, that's how to do it!" and draws a mandala.

And that is a mistake; that is cheating, because he is copying.

Never say no or yes on principle.

Say it only when you feel it is really yes. If it is really no, it is no.

If you say yes for any outer reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you are taken for real.

If you are dishonest, you are excluded from the individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually, you are lost.

It is not a conviction, not an assumption.

It is a Presence.

It is a fact. It is there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought about that thing.

It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to understand its language.

It is Nature, and it has to be translated into human forms.

That is the reason for the dignity of man, that he has the ability to do this.

There is no reflection in creation.

To reflect is man's task, and he can do it when he is not sterilized.

When he puts himself above it, he is sterile.

The attitude is incommensurable with science.

What scientist will observe and say that what he observes does not exist?

When you observe, then you are scientific.

People don't know whether a thought is theirs or whether they unhooked it in another house.

The naivete of the white man—that he identifies the ego with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little attention to what you say.

The analyst has unsolved problems because he is alive—life is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the work with the patient.

When I dream of a patient, it is usually a sign that one of my complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn’t stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the shaman—the savior.

As soon as you are elevated to such a rank, you are powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is reduced to human size.

But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient’s perplexity.

If the patient were a Naskapi, he would say that the transference is his Great Man.

The analytic conversation is between two Great Men.

(The Naskapi would have a great advantage because he would understand this.)

Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to answer these questions.

He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a transference.

Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or whatever he calls it.

At bottom, the transference is by no means a personal fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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Carl Jung and the Aeon of Aquarius (2016-03-21 13:48)

[1]

To the extent that Christ was regarded as the new aeon, it would be clear he was born as the first fish of the Pisces era and died as the last ram of the declining Arica era.
We can say something analagous about Jung. We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier. Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche.

We can say something analogous about Jung.

We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier.

Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche. Edward Edinger. [Source needed]

[Image courtesy of Craig Nelson]

Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves (”fishers of men," fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era.

The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc.

At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation into the world of ideas prevailing at that time.

But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram of the declining the form of the old sacrifice of the seasonal god.

Significantly enough, Jesus’s partner in the ceremony is called Barabbas, "son of the father."

There would be some justification for drawing a parallel between the tension of opposites in early Christian psychology and the fact the zodiacal sign for Pisces (K) frequently shows two fishes moving in opposite directions, but only if it could be proved that their contrary movement dates from pre-Christian times or is at least contemporary with Christ.

Unfortunately, I know of no pictorial representation from this period that would give us any information about the position of the fishes.

In the fine bas-relief of the zodia from the Little Metropolis in Athens, Pisces and Aquarius are missing.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence.

This is the globe of the heavens from the Farnese Atlas in Naples.

The first fish, depicted north of the equator, is vertical, with its head pointing to the celestial Pole; the second fish, south of the equator, is horizontal, with its head pointing West.

The picture follows the astronomical configuration and is therefore naturalistic.

76 The zodiac from the temple of Hathor at Denderah (1st cent, b.c.) shows the fishes, but they both face the same way.

The planisphere of Timochares, mentioned by Hipparchus, has only one fish where Pisces should be.

On coins and gems from the time of the emperors, and also on Mithraic monuments, the fishes are shown either facing the same way or moving in opposite directions.

The polarity which the fishes later acquired may perhaps be due to the fact that the astronomical constellation shows the first (northerly) fish as vertical, and the second (southerly) fish as horizontal.

They move almost at right angles to one another and hence form a cross.

This countermovement, which was unknown to the majority of the oldest sources, was much emphasized in Christian times, and this leads one to suspect a certain tendentiousness. Carl Jung, Aion, Pages 90-92, Para 147.

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Carl Jung: But humankind is masculine and feminine, not just man or woman. **(2016-03-22 04:44)**

[1]

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world.

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

You seek the feminine in women and the masculine in men.

And thus there are always only men and women.

But where are people?

You, man, should not seek the feminine in women, but seek and recognize it in yourself, as you possess it from the beginning.

It pleases you, however, to play at manliness, because it travels on a well-worn track.

You, woman, should not seek the masculine in men, but assume the masculine in yourself, since you possess it from the beginning.

But it amuses you and is easy to play at femininity, consequently man despises you because he despises his femininity.

But humankind is masculine and feminine, not just man or woman.

You can hardly say of your soul what sex it is.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

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Gems from Liber Novus aka The Red Book (2016-03-23 05:26)

[1]

I am alone, but I fill my solitariness with my life.

I am man enough. I am noise, conversation, comfort, and help enough unto myself.

And so I wander to the far East.

Not that I know anything about what my distant goal might be.

I see blue horizons before me: they suffice as a goal.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, Oh Child.

Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the coldness of our life.

We do not need your power but life. Carl Jung, Liber Novus, Page 286.

I no longer think that you come from the blessed Western lands.

Your country must be desolate, full of paralysis and renunciation.

I yearn for the East, where the pure source of our live-giving wisdom flows. Carl Jung, Liber Novus, Page 279

Happy am I who can recognize the multiplicity and diversity of the Gods.

But woe unto you, who replace this incompatible multiplicity with a single God.

In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation.

How can you be true to your own nature when you try to turn the many into one?

What you do unto the Gods is done likewise unto you.

You all become equal and thus your nature is maimed. Carl Jung, Liber Novus, Page 351.

There is no escape.

So it is that you come to know what a real God is.

Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless.

The fire burns right through you.

That which guides forces you onto the way. Carl Jung, Liber Novus, Page 291.

I believe we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The spirit of the depths opened my vision and let me become aware of the birth of the new God.

The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evilgood, the laughable-serious, the sick-healthy, the inhuman-human and the ungodly-godly.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful,

good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attends only to one-half of him? Carl Jung, Liber Novus, Page 243.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further would accept my standpoint without further ado. Carl Jung, Liber Novus, Page 261.

I want to love my God, the defenseless and hopeless one.

I want to care for him, like a child. Carl Jung, Liber Novus, Page 286

The creation of a God is a creative act of highest love. Carl Jung, Liber Novus, Page 291.

You can never deny your knowledge of good and evil to yourself, so that you could betray your good in order to live evil.

For as soon as you separate good and evil, you recognize them.

They are united only in growth.

But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is a veritable flower of life. Carl Jung, Liber Novus, Page 301.

You suffer from evil because you love it secretly and are unaware of your love.

You wish to escape your predicament, and you begin to hate evil.

And once more you are bound to evil through your hate, since whether you love or hate it, it makes no difference: you are bound to evil.

Evil is to be accepted.

What we want remains in our hands.

What we do not want, and yet is stronger than us, sweeps us away and we cannot stop it without damaging ourselves, for our force remains in evil.

Thus we probably have to accept our evil without love and hate, recognizing that it exists and must have its share in life.

In doing so, we can deprive it of the power it has to overwhelm us. Carl Jung, Liber Novus, Page 288.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness.

Once the God was there.

I understood that the new God would be in the relative.

If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attests only to one-half of him?

If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment.

Man's torment is so great and the air of the heights so weak that he can hardly live anymore. Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado.

I would be fleeing if I did not try to come to an understanding with him.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness.

He is your devil after all.

The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil.

Rather it means coming to an understanding.

Thereby you accept your other standpoint.

With that the devil fundamentally loses ground, and so do you.

And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to
an understanding. Carl Jung, Liber Novus, Page 261

To give birth to the ancient in a new time is creation.

This is the creation of the new, and that redeems me.

Salvation is the resolution of the task.

The task is to give birth to the old in a new time. Carl Jung, Liber Novus, Page 311

The word created the world and came before the world.

It lit up like a light in the darkness, and the darkness did not comprehend it.

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it?

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

What are words?

Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

For words have meanings.

With words you pull up the underworld.

Word, the paltriest and the mightiest.

In words the emptiness and the fullness flow together.

Hence the word is an image of God.

The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299

If you are in yourself, you become aware of your incapacity.

You will see how little capable you are of imitating the heroes and of being a hero yourself.

So you will also no longer force others to become heroes.

Like you, they suffer from incapacity.

Incapacity, too, wants to live, but it will overthrow your Gods. Carl Jung, Liber Novus, Page 245

It is no small matter to acknowledge one's yearning.

For this many need to make a particular effort at honesty.

All too many do not want to know where their yearning is, because it would seem to them impossible or too

distressing.

And yet yearning is the way of life.

If you do not acknowledge your yearning, then you do not follow yourself, but go on foreign ways that others have indicated to you.

So you do not live your life but an alien one.

But who should live your life if you do not live it?

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

The knowledge of your heart is how your heart is. Carl Jung, Liber Novus, Page 234.

No one can or should halt sacrifice.

Sacrifice is not destruction, sacrifice is the foundation stone of what is to come.

Have you not had monasteries?

Have not countless thousands gone into the desert?

You should carry the monastery in yourself.

The desert is within you.

The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains.

Truly, I prepare you for solitude. Carl Jung, Liber Novus, Page 230.

One can speak in beautiful words about love, but about life?

And life stands above love.

But love is the inescapable mother of life.

Life should never be forced into love, but love into life.

May love be subject to torment, but not life.

As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself, it has turned into an empty sheath and expires into transience. Carl Jung, Liber Novus, Page 327

To live oneself means: to be one's own task.

Never say it is a pleasure to live oneself.

It will be no joy but a long suffering, since you must become your own creator.

If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest.

Therefore say that you are reluctant to live yourself.

The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified. Carl Jung, Liber Novus, Pages 249-250

The tension of the future is unbearable in us.

It must break through narrow cracks, it must force new ways.

You want to cast off the burden, you want to escape the inescapable.

Running away is deception and detour.

Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting.

There is only one way and that is your way; there is only one salvation and that is your salvation.

Why are you looking around for help?

Do you believe that help will come from outside?

What is to come is created in you and from you.

Hence look into yourself.

Do not compare, do not measure.

No other way is like yours.

All other ways deceive and tempt you.

You must fulfil the way that is in you. Carl Jung, Liber Novus, Page 308.

When thinking leads to the unthinkable, it is time to return to simple life.

What thinking cannot solve, life solves, and what action never decides is reserved for thinking. Carl Jung, Liber Novus, Page 293

Happy is he who can be a hermit in his own desert. He survives. Carl Jung, Liber Novus, Page 327

The touchstone is being alone with oneself. This is the way. Carl Jung, Liber Novus, Page 330

In addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.

The spirit of this time would like to hear of use and value.

I also thought this way, and my humanity still thinks in this way.

But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment.

He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung, Liber Novus, Page 229

The spirit of the time whispered to me:

“This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you.”

But the spirit of the depths spoke to me: “You are an image of the unending world, all the last mysteries of becoming and passing away live in you.

If you did not possess all this, how could you know?” Carl Jung, Liber Novus, Page 230

If we still want to overcome death, then we must enliven it. Carl Jung, Liber Novus, Page 244

The spirits of those who die before their time will live, for the sake of our present incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent
laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love. Carl Jung, Liber Novus, Page 297

Death is the more enduring of all things, that which can never be canceled out.

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

Community with the dead is what both you and the dead need.

Do not commingle with any of the dead, but stand apart from them and give to each his due.

The dead demand your expiatory prayers. Carl Jung, Liber Novus, Page 342.

There is one necessary but hidden and strange work—a major work —which you must do in secret, for the sake of the dead.

He who cannot attain his own visible field and vineyard is held fast by the dead, who demand the work of atonement from him.

And until he has fulfilled this, he cannot get to his outer work, since the dead do not let him.

He shall have to search his soul and act in stillness at their behest and complete the mystery, so that the dead will not let him.

Do not look forward so much, but back and into yourself, so that you will not fail to hear the dead. Carl Jung, The Red Book, Page 297

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end.

You are not forced to live eternally, but you can also die, since there is a will in you for both.

Life and death must strike a balance in your existence.

Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them.

What stays in balance is correct, what disturbs balance is incorrect.

But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct.

Balance is at once life and death.

For the completion of life a balance with death is fitting.

If I accept death, then my tree greens, since dying increases life.

If I plunge into the death encompassing the world, then my buds break open.

How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your wealth.

Death ripens.

One needs death to be able to harvest the fruit.

Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, Liber Novus, Pages 274-275

This star is the God and the goal of man.

This is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

To this one God man shall pray.

Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

When the greater world turns cold, the star shines. Carl Jung, Liber Novus, Page 354.

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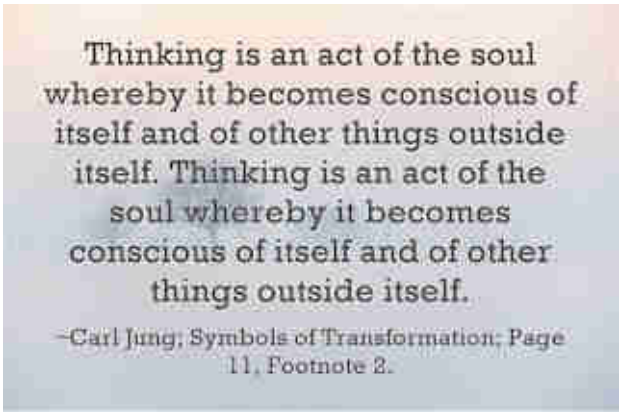
Some Carl Jung Quotations XXVI **(2016-03-23 08:59)**

[1]


Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself.
-Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

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[2]

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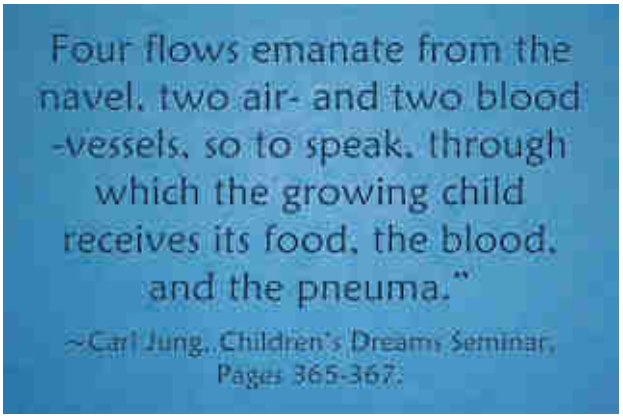

Four flows emanate from the navel, two air- and two blood -vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma."
~Carl Jung, Children's Dreams Seminar, Pages 365-367.

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma." Carl Jung, Children's Dreams Seminar, Pages 365-367.

[3]
You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

[4]

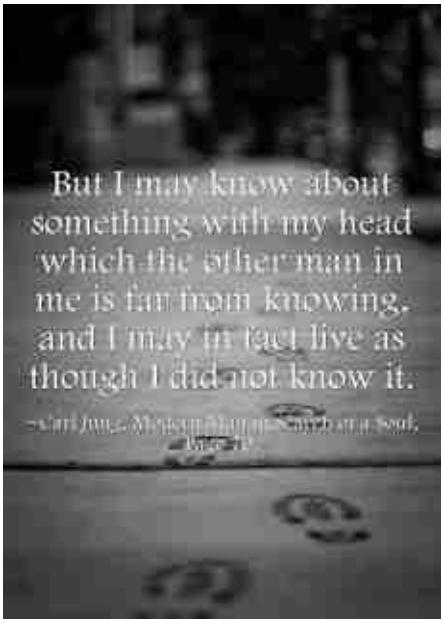
The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement.
~Carl Jung, Visions Seminar, Page 444.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

[5]

Like God, then, the unconscious has two aspects; one good, favourable, beneficient, the other evil, malevolent, disastrous. The unconscious is the immediate source of our religious experiences.
- Carl Jung. CW 18. Para 1538.

Like God, then, the unconscious has two aspects; one good, favourable, beneficient, the other evil, malevolent, disastrous. The unconscious is the immediate source of our religious experiences. Carl Jung, CW 18, Para 1538.

[6] 
But I may know about
something with my head
which the other man in
me is far from knowing,
and I may in fact live as
though I did not know it.

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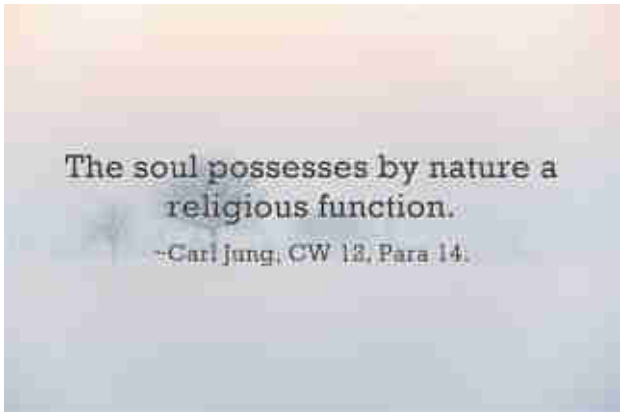

The soul possesses by nature a religious function. Carl Jung, CW 12, Para 14.

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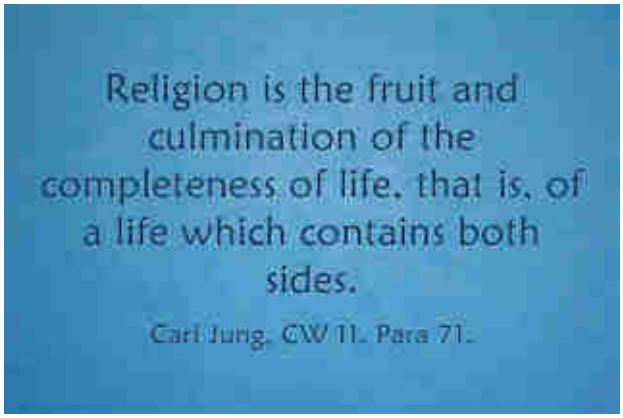
Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.
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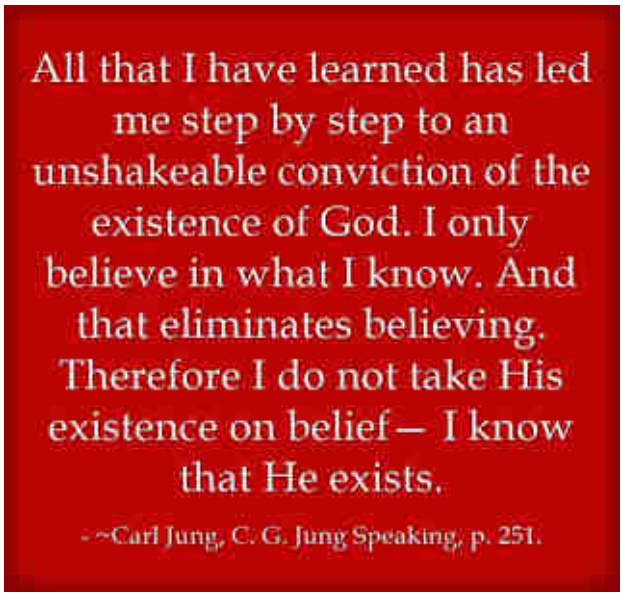
All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists.
~Carl Jung, C. G. Jung Speaking, p. 251.

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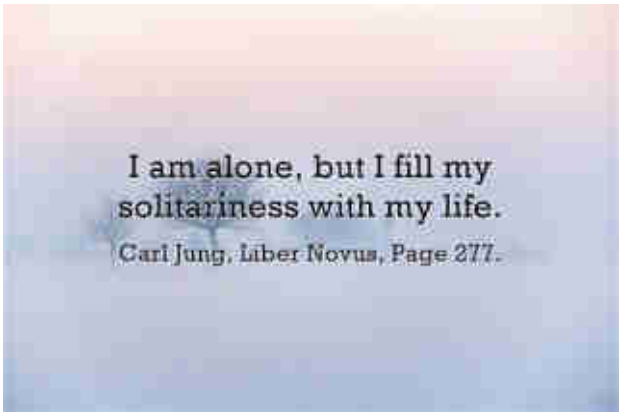

I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.

[11]

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530.

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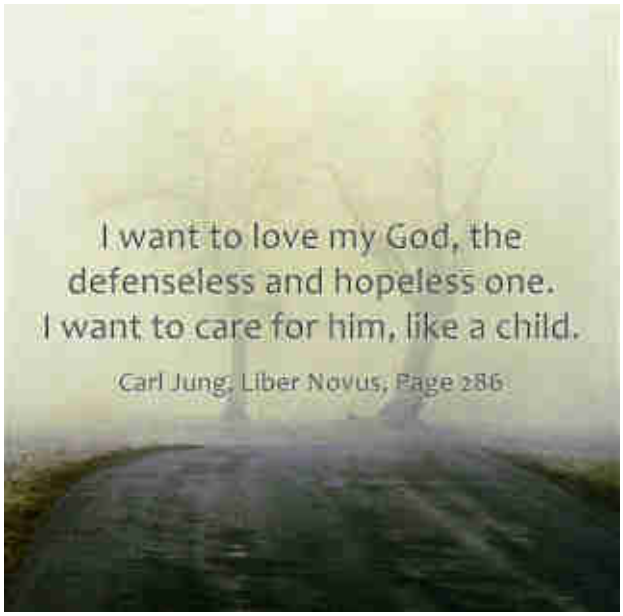

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

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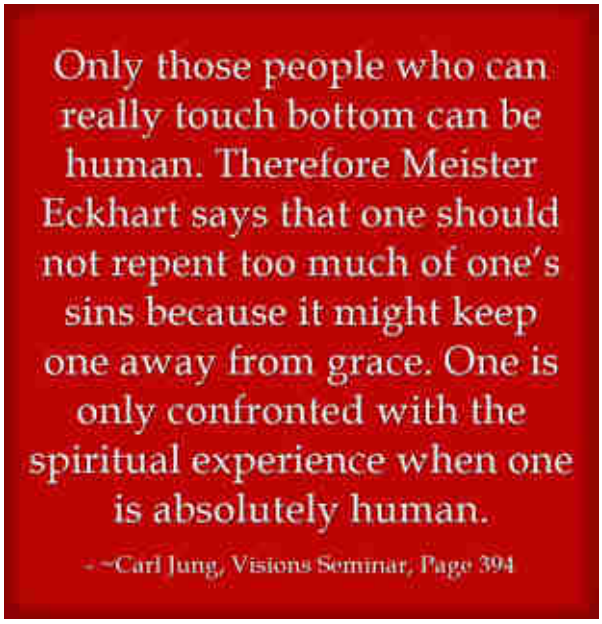
Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human.
~Carl Jung, Visions Seminar, Page 394

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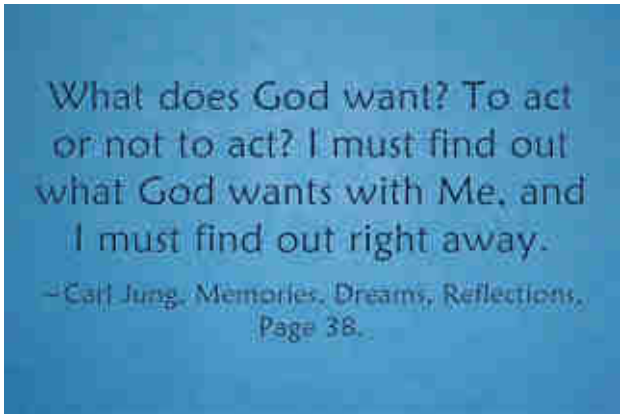
What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away.
~Carl Jung, Memories, Dreams, Reflections, Page 38.

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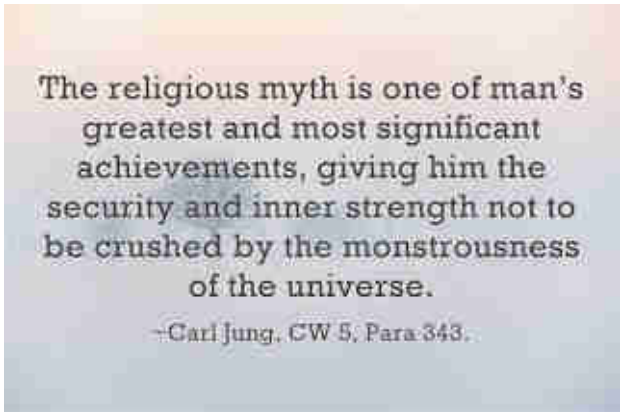
The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.
~Carl Jung, CW 5, Para 343.

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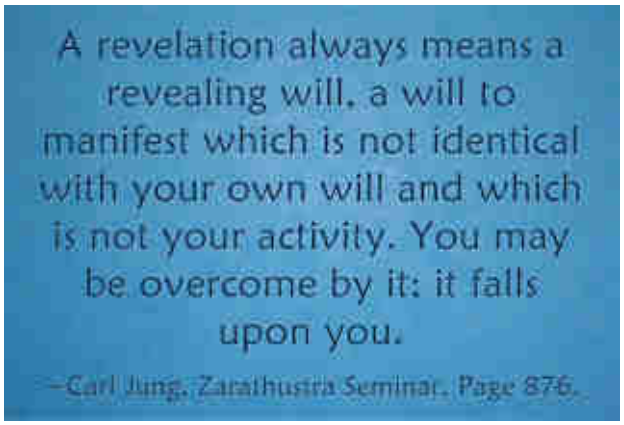
A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you.
~Carl Jung, Zarathustra Seminar, Page 876.

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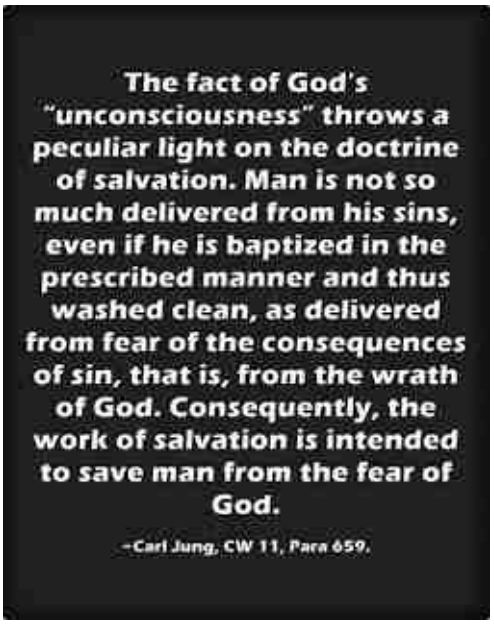
[17] 
The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God.
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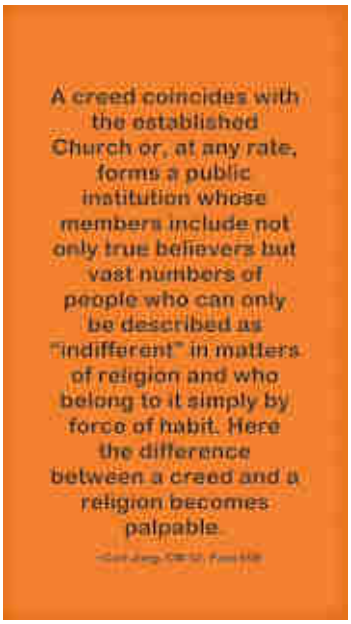
[18] 
A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.

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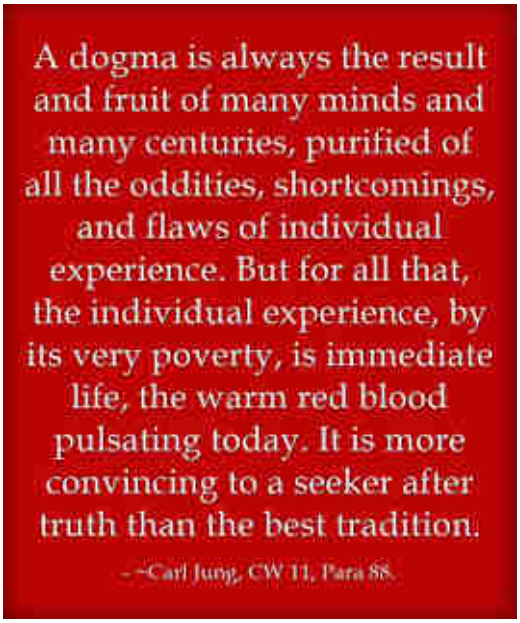
[19] 
A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition.
~Carl Jung, CW 11, Para 88.

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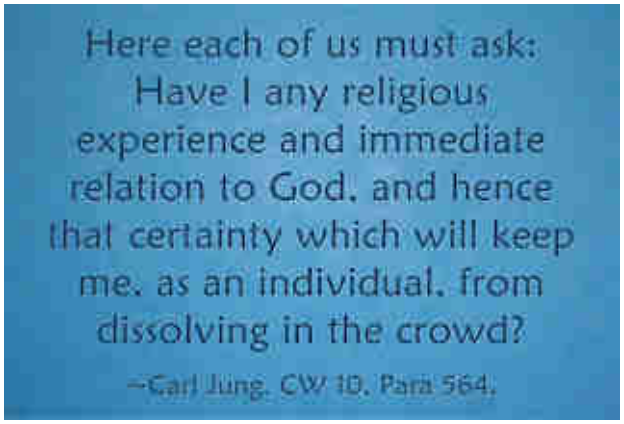
Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?
~Carl Jung, CW 10, Para 564.

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Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

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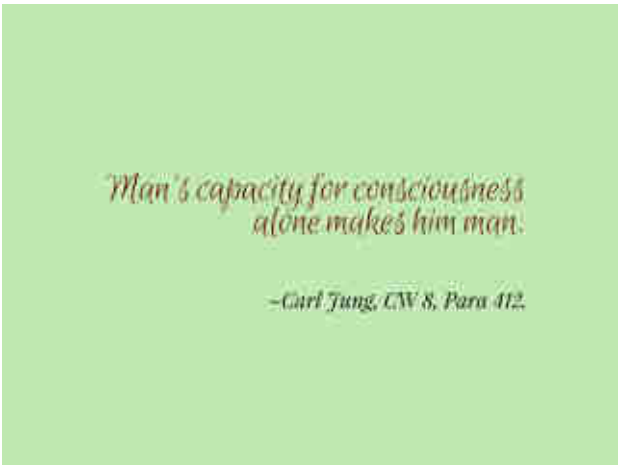

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412.

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One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787

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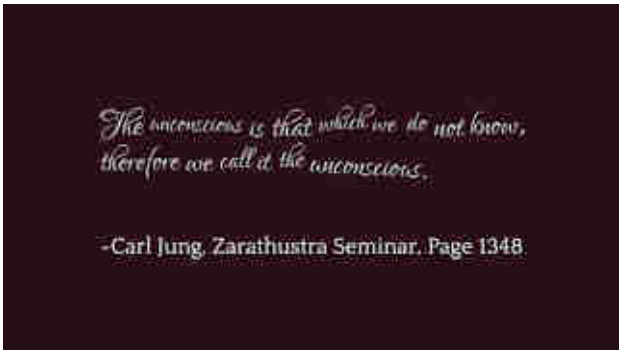
The unconscious is that which we do not know,
therefore we call it the unconscious.
–Carl Jung, Zarathustra Seminar, Page 1348

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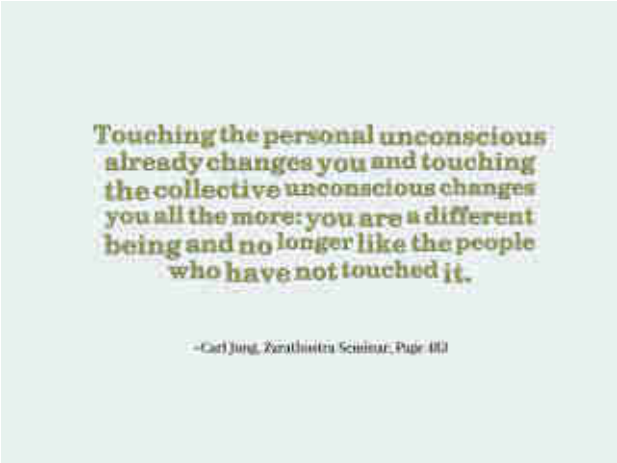
Touching the personal unconscious already changes you and touching the collective unconscious changes you all the more: you are a different being and no longer like the people who have not touched it.
–Carl Jung, Zarathustra Seminar, Page 483

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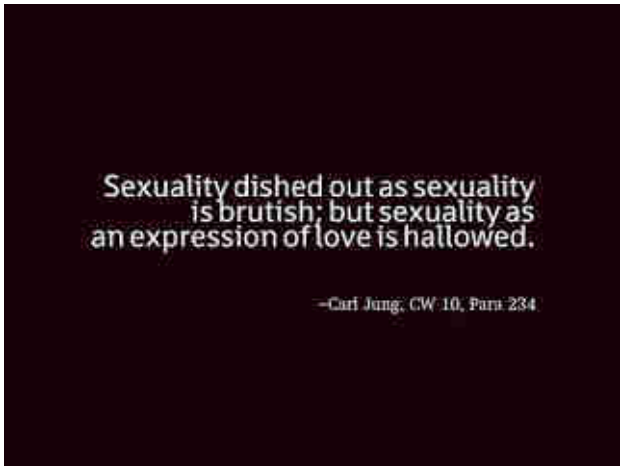

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

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Carl Jung on "Crime." (2016-03-24 05:02)

[1]

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity.

He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them.

And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."

In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good.

The evil, the guilt, the profound unease of conscience, the dark foreboding, are there before our eyes, if only we would see.

Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time.

Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals.

In reality we merely lacked a suitable opportunity to be drawn into the infernal melee.

None of us stands outside humanity's black collective shadow.

Whether the crime occurred many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present—and one would therefore do well to possess some "imagination for evil," for only the fool can permanently disregard the conditions of his own nature.

In fact, this negligence is the best means of making him an instrument of evil.

Harmlessness and naivete are as little helpful as it would be for a cholera patient and those in his vicinity to remain unconscious of the contagiousness of the disease.

On the contrary, they lead to projection of the unrecognized evil into the "other."

This strengthens the opponent's position in the most effective way, because the projection carries the fear which we involuntarily and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat.

What is even worse, our lack of insight deprives us of the capacity to deal with evil.

Here, of course, we come up against one of the main prejudices of the Christian tradition, and one that is a great stumbling block to our policies.

We should, so we are told, eschew evil and, if possible, neither touch nor mention it.

For evil is also the thing of ill omen, that which is tabooed and feared.

This apotropaic attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like the Old Testament scapegoat, which was supposed to carry the evil into the wilderness. Carl Jung, CW 18, Pages 296-297, Para 572.

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Carl Jung: God needs man in order to become conscious, just as he needs limitation in time and space. **(2016-03-25 06:20)**

[1]

God needs man in order to become conscious, just as
he needs limitation in time & space. Let us therefore be
for him limitation in time & space, an earthly tabernacle.

To Walter Robert Corti

Dear Herr Corti, 30 April 1929

It doesn't surprise me that you were rather offended by my letter.

I had to write to your father and tell him honestly what my “diagnosis” is.

"Diagnosis" does not mean saying someone is pathological: 1t means “thorough knowledge," that is to say of your psychological state.

Hypertrophy of mtellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others.

I myself am one-sided in this respect.

One compensates for· it with a feeling of inferiority.

Diagnoses like this only hurt our vanity.

But we must see where we stand, otherwise we are immoral illusionists.

This isn’t to say that a person is pathological, let alone mad.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

There is too much of this sorry medical rabble running around Switzerland judging me without knowing me.

I expected my letter would dismay your, because you don’t yet have the distressing capacity of seeng yourself from outside.

You must hasten to acquire it without letting it upset your.

Jesus said to the man who was working on the Sabbath: “Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou are cursed, and a transgressor of the law.”

We live not only inwardly, but also outwardly.

O you crriers of ideas, why do you have to make buffoons of them by the idiotic life you lead?

Nietzsche preached: “You should make friends with the nearest things.”

I would hold his world-negating life responsible for this did I not know what syphilis lurked in him and that paralysis hung over him like the sword of Damocles.

Loo, the Catholic priest is the most faithful, the closest to the earth..He is living history, and no Holzapfel.

That you “live for God” is perhaps the healthiest thing about you – “He that is near me is near the fire,” so runs a Gnostic saying of the Lord.

But where God is nearest the danger is greatest.

God wants to be born in the flame of man’s consciousness, leaping ever higher.

And what if this has no roots in the earth?

2402

If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

Could God then be born?

One must be able to suffer God.

That is the supreme task for the carrier of ideas.

He must be the advocate of the earth.

God will take care of himself.

My inner principle is: Deus et homo.

God needs man in order to become conscious, just as he needs limitation in time and space.

Let us therefore be for him limitation in time and space, an earthly tabernacle.

Jesue-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.

I could give not preference over the other.

Sometime I will show you some Manichean “Turfan frescoes.”

Next Saturday I shale be at my country seat, a tower by the Upper Lake, halfway between Bollingen and Schmerikon.

You can come to see me there,

With best regards,

Dr. C.G. Jung Carl Jung, Letters Vol. 1, Pages 64-66

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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1. https://4.bp.blogspot.com/-rZkWGXTB1Fg/VvUQPlYSdTI/AAAAAAAAbTY/knf9_DMQXRshT06-0bM0T7DuZs2vZCzPg/s1600/8%2Btabernackle.jpg

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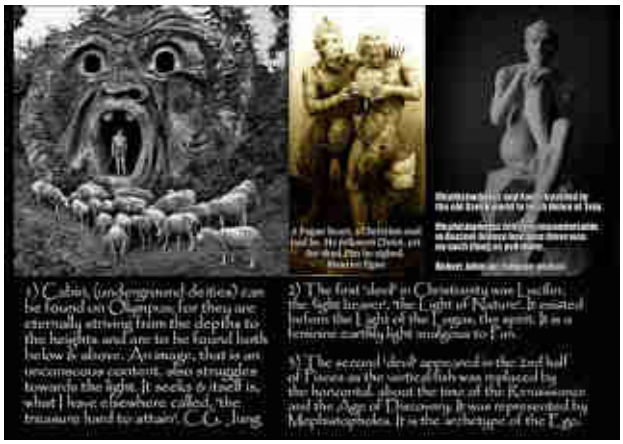
Carl Jung on the Cabiri, Lucifer (2016-03-26 05:45)

[1]


1) Cabiri, (underground deities) can be found on Olympus; for they are eternally striving from the depths to the heights and are to be found both below & above. An image, that is an unconscious content, also struggles towards the light. It seeks & itself is, what I have elsewhere called, the treasure hard to attain! CG. Jung
2) The first 'devil' in Christianity was Lucifer, the light bearer, 'the Light of Nature'. It existed before the Light of the Logos, the spirit. It is a feminine earthly light analogous to Eve.
3) The second 'devil' appeared in the 2nd half of Pisces as the vertical fish was replaced by the horizontal, about the time of the Renaissance and the Age of Discovery. It was represented by Mephistopheles. It is the archetype of the Ego.

We learn that there are "really" seven of them; but again there is some difficulty with the eighth as there was before with the fourth.

Similarly, in contradiction to the previous emphasis placed on their lowly origin in the dark, it now appears that the Cabiri are actually to be found on Olympus; for they are eternallystriving from the depths to the heights and are therefore always to be found both below and above.

The "severe image" is obviously an unconscious content that struggles towards the light.

It seeks, and itself is, what I have elsewhere called "the treasure hard to attain." Carl Jung, CW 12, Page 158.

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1. https://2.bp.blogspot.com/-QGaKNGp5ZRE/VvZZ62-ICjI/AAAAAAAAbTo/nwHP97ZuFBMPOCEtTtOuzfHhwnKYKp5cQ/s1600/9%2Bcabiri.jpg

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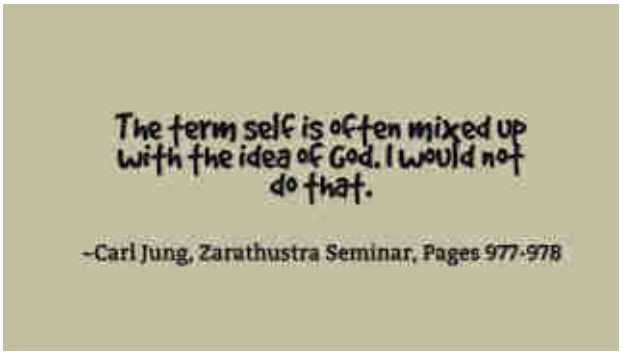
Carl Jung: The term self is often mixed up with the idea of God. I would not do that. **(2016-03-27 05:27)**

[1]



The term self is often mixed up with the idea of God.

I would not do that.

I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

As we use it, it borders on impertinence; it is unlawful to use such a concept too often.

The experience of the self is so marvelous and so complete that one is of course tempted to use the conception of God to express it.

I think it is better not to, because the self has the peculiar quality of being specific yet universal.

It is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and

therefore doesn’t deserve to be called “God.”

You could think of it as an intermediary, or a hierarchy of ever-widening-out figures of the self till one arrives at the conception of a deity.

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

And that thing consists of archaic elements, of all the doubtful things with which we have to struggle.

For we have to struggle with the self.

The self is not apparently inimical.

It is really inimical-and it is also of course the opposite.

It is not only our best friend, but also our worst enemy; because it doesn’t see, it is as if not conscious of time and space conditions.

We must say to the self, "Now don’t be blind; for heaven’s sake be reasonable.

I shall do my best to find a place for you in this world, but you don’t know the conditions.

You don’t know what military service means or tax collectors or reputations.

You have no idea of life in time and space.

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait.

You should not storm at me.

If you kill me, where are your feet?"

That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

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1. https://4.bp.blogspot.com/-DlsMUonVEuc/VvenJ7Wzg1I/AAAAAAAAbT4/AUcDZNlcaoUh3tp-DUmOeGZ7AM9djYiFg/s1600/1%2Byyy.jpg

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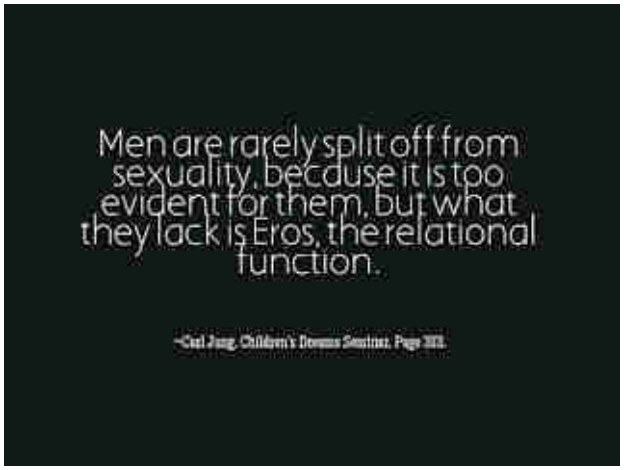
Carl Jung: Men often think they can replace the relational function with reason. **(2016-03-28 04:58)**

[1]


Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.

In the present dream, the anima washes her hands, which psychologically means that she doesn't want to have anything to do with sexuality, but wants to preserve her purity.

This attitude of the anima has played a great role in the later life of the dreamer.

The ensuing split between sexuality and the anima is, by the way, frequently found in men, and often manifests itself as a neglect of Eros, which is the essence of the anima.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.

Men often think they can replace the relational function with reason.

They are proud that they don’t let themselves be controlled by affect, because this would be womanly, tantamount to weak.

No Eros, for God’s sake!

This lack is what women most complain of in marriage, and is what so disappoints them.

For what they seek in a man is the Eros, the capacity to relate. Carl Jung, Children’s Dreams, Page 313.

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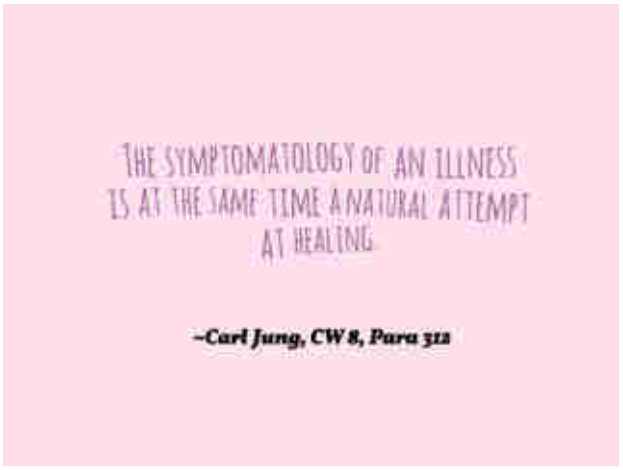
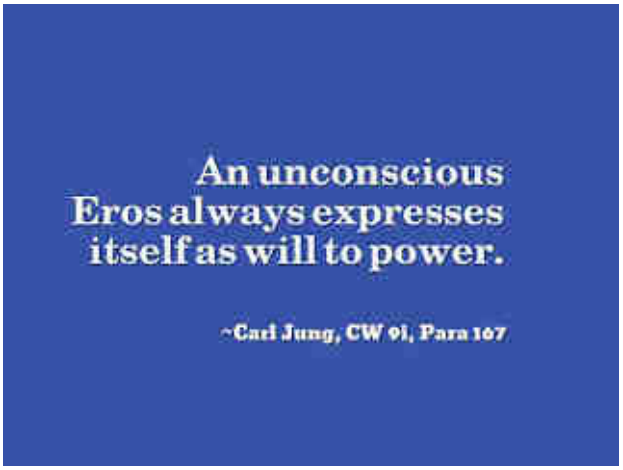
Some Carl Jung Quotations XXVI (2016-03-28 05:48)

[1]
2408



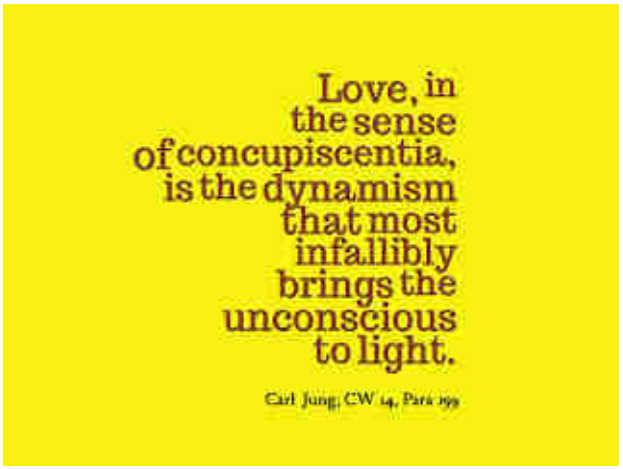
The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312

[2]



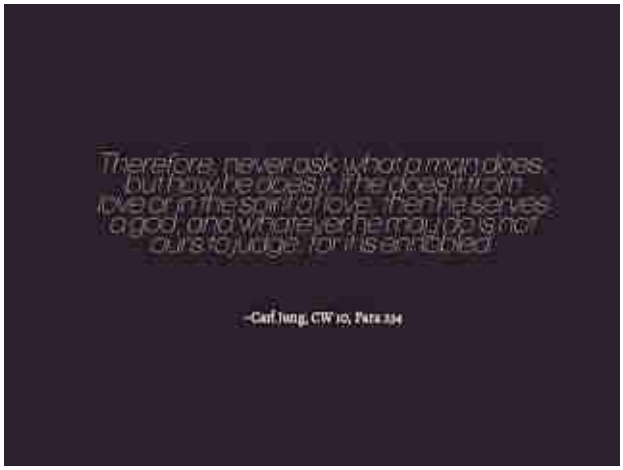
An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

[3]



Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199

[4]


Therefore, never ask what a man does,
but how he does it. If he does it from
love or in the spirit of love, then he serves
a god; and whatever he may do is not
ours to judge, for it is ennobled.
–Carl Jung, CW 10, Para 234

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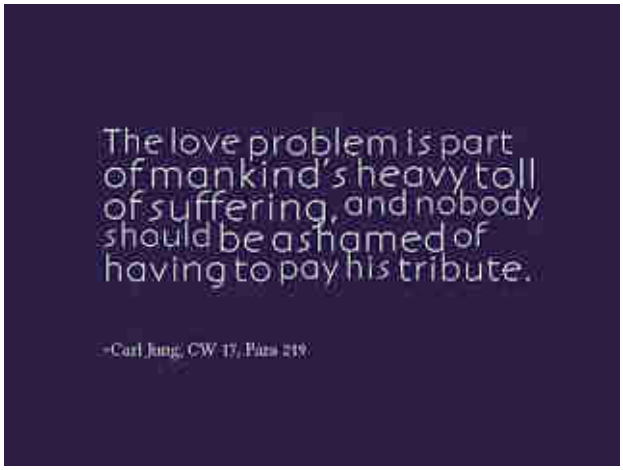
[5]


The love problem is part
of mankind's heavy toll
of suffering, and nobody
should be ashamed of
having to pay his tribute.
–Carl Jung, CW 17, Para 219

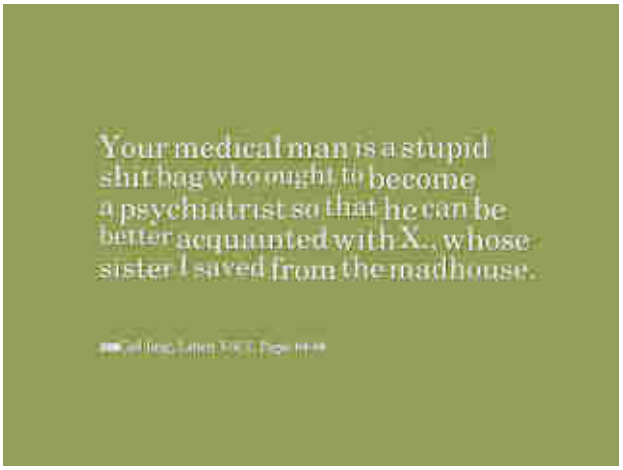
The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

[6]

2410

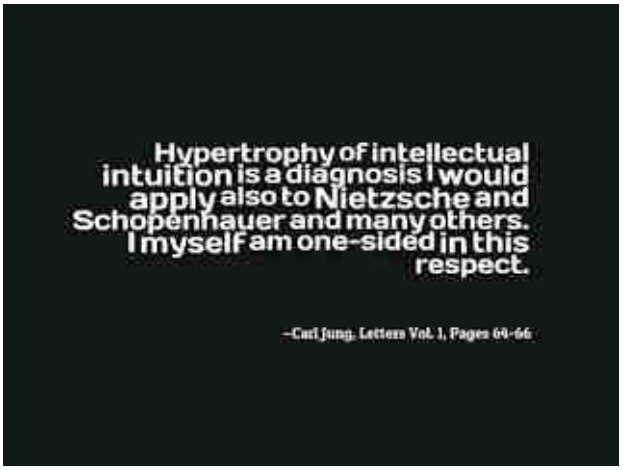
Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

[7]


Your medical man is a stupid
shit bag who ought to become
a psychiatrist so that he can be
better acquainted with X., whose
sister I saved from the madhouse.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Pages 64-66

[8]


Hypertrophy of intellectual
intuition is a diagnosis I would
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Schopenhauer and many others.
I myself am one-sided in this
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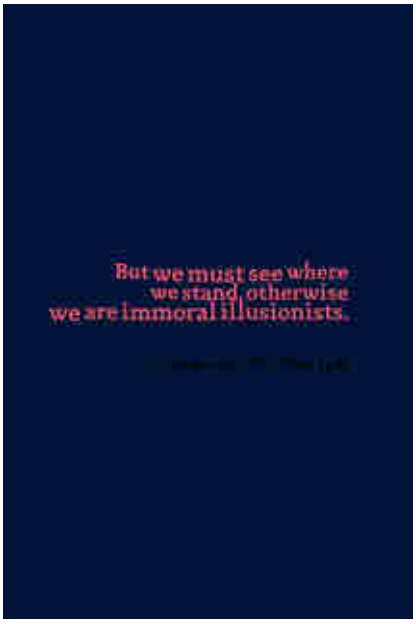
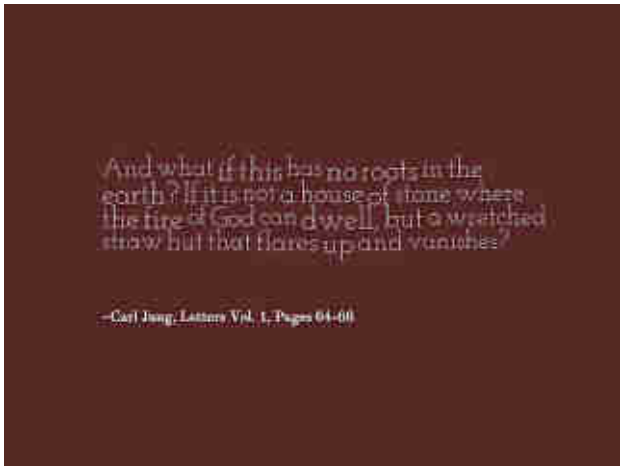
–Carl Jung, Letters Vol. 1, Pages 64-66

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Pages 64-66

[9] 

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Pages 64-66

[10]


And what if this has no roots in the
earth? If it is not a house of stone where
the fire of God can dwell, but a wretched
straw hut that flares up and vanishes?
—Carl Jung, Letters Vol. 1, Pages 64-66

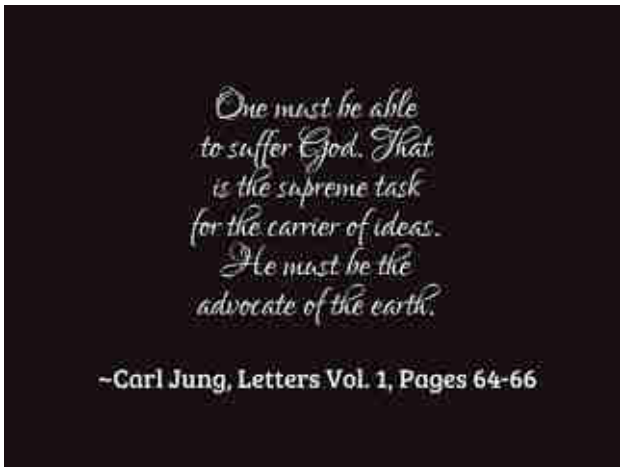
And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

[11]

2412

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

[12]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He must be the
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~Carl Jung, Letters Vol. 1, Pages 64-66

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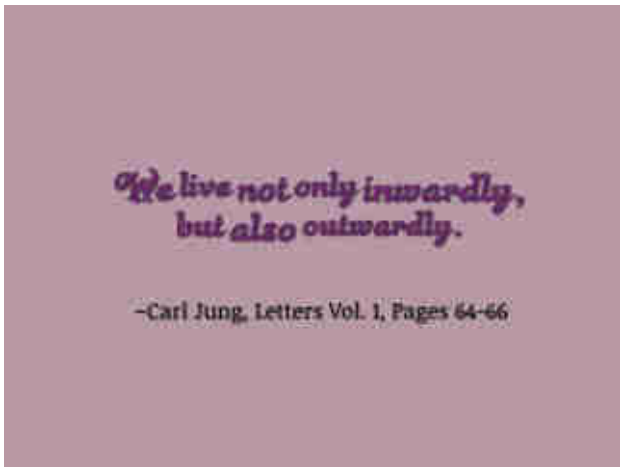
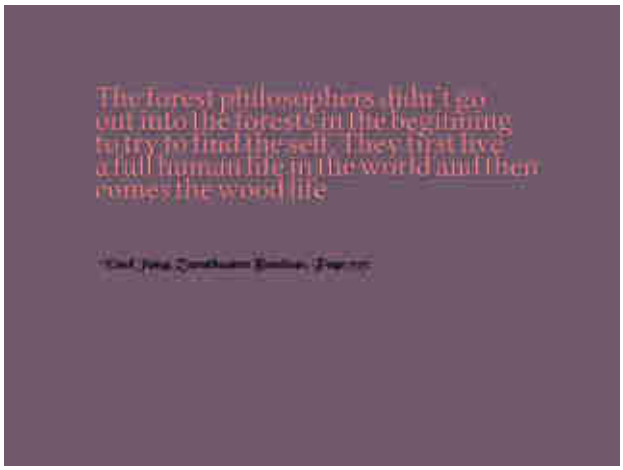
[13]



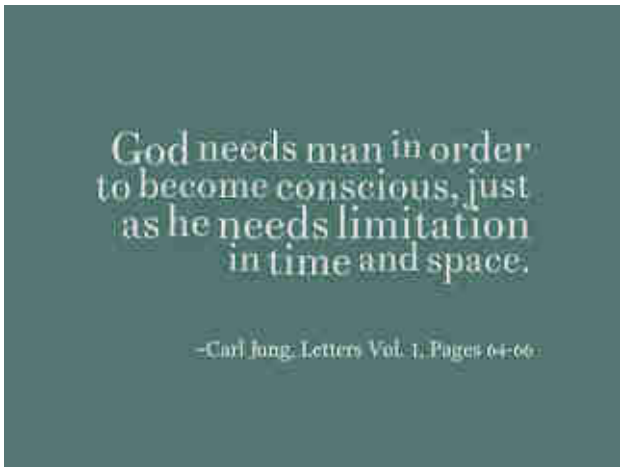
We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Pages 64-66

[14]


The forest philosophers didn't go
out into the forests in the beginning
to try to find the self. They first live
a full human life in the world and then
comes the wood life

The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life. Carl Jung, Zarathustra Seminar, Page 797.

[15]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God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

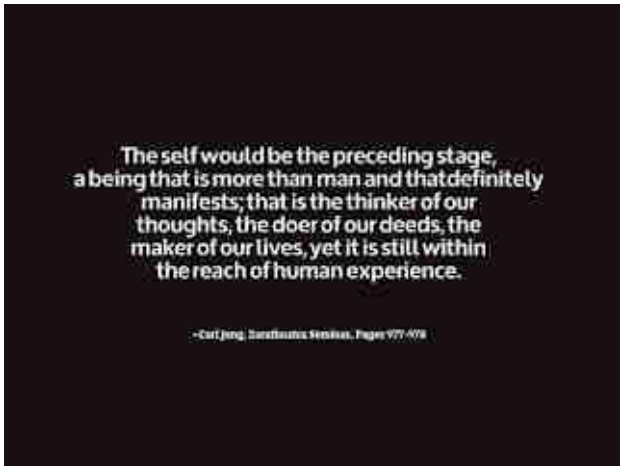
[16]

2414

And that was the case in Buddha's own existence;
he was a prince, a man of the world, and he had a wife,
he had concubines, he had a child —then he went over
to the saintly life.
~Carl Jung, Zarathustra Seminar, Page 797

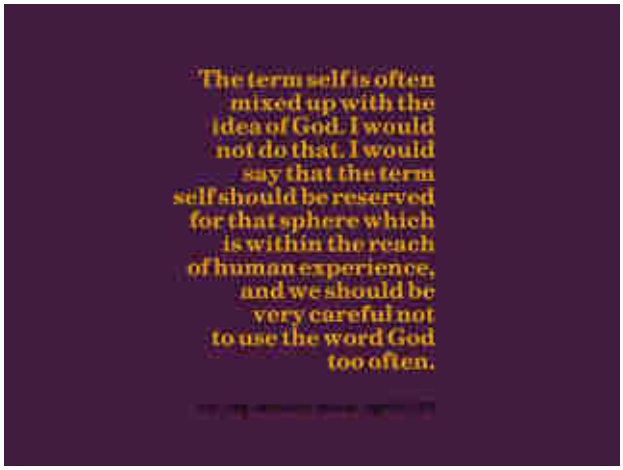
And that was the case in Buddha's own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

[17]


The self would be the preceding stage,
a being that is more than man and that definitely
manifests; that is the thinker of our
thoughts, the doer of our deeds, the
maker of our lives, yet it is still within
the reach of human experience.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.

[18]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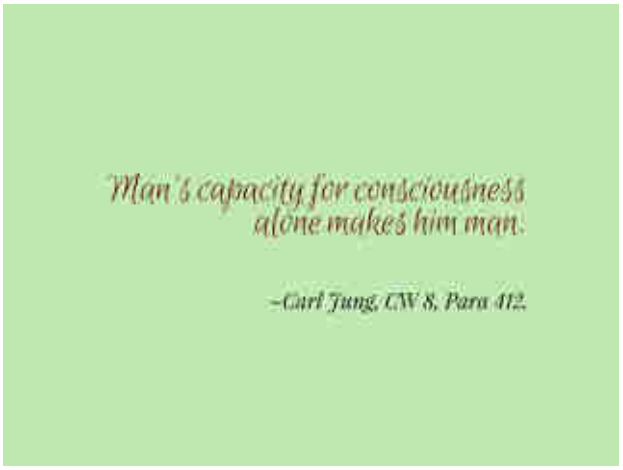
[19]

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

[20]

2416



Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412.

1. https://3.bp.blogspot.com/-F4Ja4nO1CDY/VvfpRCeb9NI/AAAAAAAAbUI/GP-iNW9WTFkM1OKyXsZ9wKC-6UyYoduaQ/s1600/aaa.jpg
2. https://1.bp.blogspot.com/-5u9v1XUPnmc/VvfpRAy-R7I/AAAAAAAAbUQ/B9PeRTULoAseZy_jVz8FOiyAJTsEQ_GGg/s1600/ccc.jpg
3. https://2.bp.blogspot.com/-nyZS6HgC6G4/VvfpRHKXJ5I/AAAAAAAAbUM/ntwYsWQ9yh4u9JPSDUVZeSQXwRcp3Q48A/s1600/ddd.jpg
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5. https://2.bp.blogspot.com/-Ah-vOUfQ32I/VvfpRo7nWdI/AAAAAAAAbUY/Dice4hYKVTUQkfB54hHoQlYP5THelhfqg/s1600/fff.jpg
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Carl Jung: Water is the commonest symbol for the unconscious. **(2016-03-28 16:48)**

[1]

Water is the commonest symbol for the unconscious..
Water is the "valley spirit"... a yang embraced in the yin...
therefore, water means spirit that has become unconscious.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the "subconscious," usually with the pejorative connotation of an inferior consciousness.

Water is the "valley spirit," the water dragon of Tao, whose nature resembles water-a yang embraced in the yin.

Psychologically, therefore, water means spirit that has become unconscious.

So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda.

The descent into the depths always seems to precede the ascent. Carl Jung, CW 9i, Para 40

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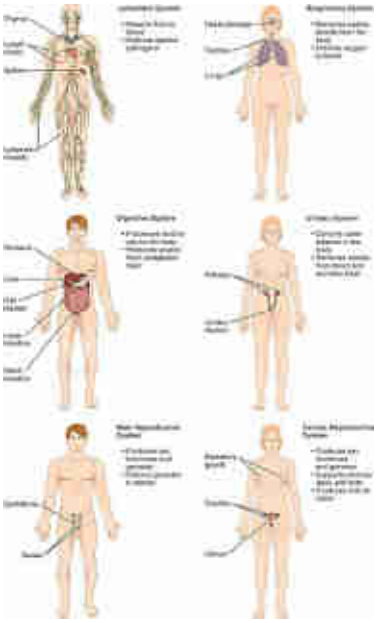
Carl Jung; You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. **(2016-03-29 04:36)**


[1]

It is part of the message of Zarathustra to preach the importance of the body, otherwise the idea of individuation, as he preaches it in that chapter, implies the body.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body.

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.

It is of course meant to become a reality, or it would remain only a good idea in the mind—one would be individuated because one had such an idea in one's head.

People ordinarily think that a right thought must be throughout, not realizing that it is only a very small noise

in the attic, and the rest of the house is as it always was, nothing having happened at all.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space.

It has not been expressed by the whole of you.

So Zarathustra has the right idea no doubt; he includes the body in the process of individuation, and he emphasizes it because without the body there would only be a disincarnated spirit. Carl Jung, Zarathustra Seminar, Page 202

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Carl Jung: So don’t play the missionary. Don’t try to eat the goods of others. **(2016-03-29 14:38)**

[1]
The way to truth stands open only to those without intentions.
We should grow like a tree that likewise does not know its law.

If you discover what you call a truth, you should test it, try to eat it.

If it feeds you it is good, but if you cannot live by it and only assume it ought to feed other people, then it is bad.

The real test is that your truth should be good for yourself.

Not one dog is coming to sniff at it if it doesn’t feed yourself.

If you are not satisfied with it, if you cannot enjoy it for twenty, fifty years, or a whole lifetime, it is no good.

If you are hungry, if you think your companions must be redeemed, and that they must be grateful to you on top of all, then you make a mistake: you may know the idea is no good.

So don’t play the missionary.

Don’t try to eat the goods of others.

Let other people belong to themselves and look after their own improvement: let them eat themselves.

If they are really satisfied, then nobody should disturb them.

If they are not satisfied with what they possess, they will probably seek something better; and if you are the one who has the better thing, they will surely come and get it from you. Carl Jung, Zarathustra Seminar, Pages 213-214.

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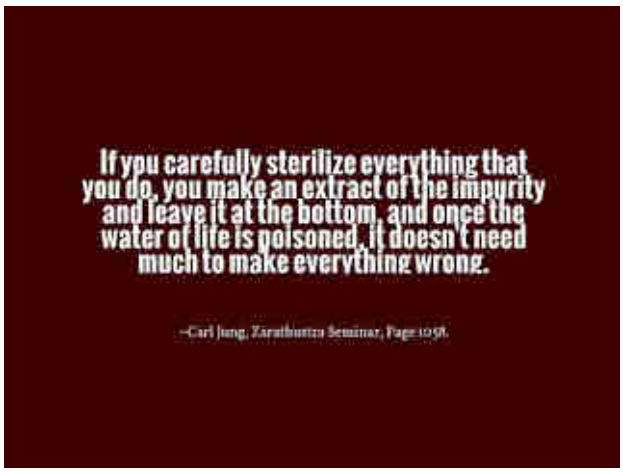
(2016-03-30 05:32)

[1]


If ypu carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.
–Carl Jung, Zarathustra Seminar, Page 1050

If you identify with the distinguished figure, all the minor qualities have no place in that image, but are excluded, and they will heap up and cover the fountain of life, which is of course the unconscious.

Out of the unconscious flows the well of life, and what you don't accept in yourself naturally falls back into that well and poisons it; when you don't recognize certain facts, they form a layer in the unconscious through which the water of life must come up, and it will be poisoned by all those things you have left down below.

If they are accepted in your conscious life, then they are mixed with other more valuable and cleaner substances, and the odious qualities of the lower functions disappear more or less.

They only form little shadows here and there, sort of spice for the good things.

But by excluding them, you cause them to heap up and they become entirely evil substances; for a thing to become poisonous, you only need to repress it.

If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.
Carl Jung, Zarathustra Seminar, Page 1058.

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Carl Jung: The debt we owe to the play of imagination is incalculable. (2016-03-30 05:56)

[1]

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet come to birth.

The debt we owe to the play of imagination is incalculable.

It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

It must not be forgotten that it is just in the imagination that a man's highest value may lie.

I say "may" advisedly, because on the other hand fantasies are also valueless, since in the form of raw material they possess no realizable worth.

In order to unearth the treasures they contain they must be developed a stage further.

But this development is not achieved by a simple analysis of the fantasy material; a synthesis is also needed by means of a constructive method. Carl Jung, CW 6, Page 63, Para 93

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Carl Jung: Yet the real carrier of life is the individual. (2016-03-31 10:06)

[1]

Yet the real carrier of life is the individual.

He alone feels happiness, he alone has virtue and responsibility and any ethics whatsoever.

The masses and the state have nothing of the kind.

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses.

Anyone, therefore, who thinks in terms of men minus the individual, in huge numbers, atomizes himself and becomes a thief and a robber to himself.

He is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State.

Our time contains and produces more than enough of that “crude sulphur” which with “arsenical malignity” prevents man from discovering his true self. Carl Jung, CW 14, Para 194

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Carl Jung: Make the simple experiment of criticizing your own thoughts. **(2016-03-31 14:57)**

[1]

[Carl Jung: (I am now talking chiefly to the ladies.)]

It is a principle in analysis that we always try to dissociate from the unconscious, to make a difference between ourselves and
the voice, or the influence, or the mana, or the archetype—whatever you like to call it.

And you can make that difference by criticizing carefully whatever your experience may be.

But if you take it for granted in a general way that of course your thoughts, for instance, are all your own, such an obscurity
prevails that you can discern nothing.

Make the simple experiment of criticizing your own thoughts.

(I am now talking chiefly to the ladies.)

You have a certain opinion about something, and when I ask you if that is what you really think, you say, "No, I must think what my idea of it really is."

And then you come to the conclusion that you think something quite different.

Now, how did you come to that other opinion? Did you make it?

"No, it was just there."

Who then produced it?

Who had the intention or the will to create such an opinion?

If you can realize that, you have had a trans-subjective experience.

Therefore I say, don't identify with your animus.

That is not yourself, that is a trans-subjective reality.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

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2.4 April

Carl Jung: The self is by definition the totality of all psychical facts and contents. (2016-04-01 05:16)

[1]

The self is by definition the totality of all psychical facts and contents.

It consists on one side of our ego consciousness that is included in the unconscious like a smaller circle in a greater one.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self.

Of course, in the ego the self only becomes dimly visible, but you get under favorable conditions a fair idea of it through the ego-not a very true picture, yet it is an attempt.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt.

So much of the self remains outside, it doesn't enter this three-dimensional empirical world.

The self consists, then, of the most recent acquisitions of the ego consciousness and on the other side, of the archaic material.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because

it is buried in nature herself.

It is also most dangerous, just as dangerous as an archetypal invasion because it contains all the archetypes: one could say an archetypal experience was the experience of the self.

It is like a personification of nature and of anything that can be experienced in nature, including what we call God. Carl Jung, Zarathustra Seminar, Page 977.

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Carl Jung on the “Creative Impulse.” **(2016-04-01 09:28)**

[1]

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their
place.

And to build a house where an old house stands, you must first destroy the old house.

Here the process of thought turns into an enantiodromia.

All that he has said has been true with the sole exception that Nietzsche takes it as the action of consciousness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won’t work.

If you say to a child, "My deepest conviction is that this soup is very good," the child doesn’t think it is very good: he won’t eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me." "

Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive something; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to

the nervous system than a disregarded or checked creative impulse.

It even destroys people's organic health.

It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

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Carl Jung: The spirit can be anything, but the earth can only be something definite (2016-04-03 05:45)

[1]

Dr. Jung: Yes, he [Nietzsche] is talking here of super-terrestrial hopes, and that is of course an attempt to divert attention from the real individual life to spiritual possibilities beyond.

The spirit consists of possibilities-one could say the world of possibilities was the world of the spirit.

The spirit can be anything, but the earth can only be something definite.

So remaining true to the earth would mean maintaining your conscious relationship to the body.

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your way in the world of mere possibilities where you are simply
blindfolded.

This is of course a somewhat one-sided teaching, and to a person who is nothing but the body, it is all wrong.

You must not forget that by far the majority of people are nothing but body.

This teaching, therefore, is only valid for those who have lost it, who have been deceived by the spirit-like Klages, for instance, who defined the spirit as the enemy of the soul, the soul being the life of the body, because he assumed that most people had lost the reality of the body as he had lost it."

But as a matter of fact there are plenty of people who are entirely in the body, and to those one ought to preach early Christianity, or heathen gods at least, because they haven't an idea of a spiritual possibility.

You know, a truth is never generally a truth. It is only a truth when it works, and when it doesn't work it is a lie, it is not valid.

Philosophy and religion are just like psychology in that you never can state a definite principle: it is quite impossible, for a thing which is true for one stage of development is quite untrue for another.

So it is always a question of development, of time; the best truth for a certain stage is perhaps poison for another.

In such matters nature shows that it is thoroughly aristocratic and esoteric.

It is nothing that our liberal minds would hope or wish it to be: that one thing is true and the same everywhere, and such nonsense.

There is an extreme uncertainty about truth; we are confronted with the utter impossibility of creating anything which is generally true.

I often think, when I am analyzing, that if another patient should hear what I was saying to this one, he would jump right out of his skin: he could not stand it.

I talk stuff that is complete blasphemy to the other, and they often come just after one another.

So I have to turn right round and talk black instead of white.

But it is absolutely necessary.

I learned long ago that there are steps, stages of evolution, a sort of ladder.

There are different capacities and one has to teach accordingly.

If you teach generally you must be mighty careful to put things in such a way that they are either not understood, of if they are, that the understanding tumbles over on the right instead of the wrong side.

But even that does not always help.

Therefore, it is not a grateful metier to teach philosophy or religion or psychology. Carl Jung, Zarathustra Seminar, Pages 66-67

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Carl Jung: You can be anything if you are a spirit, because you have no form, no shape, you are just gas.
(2016-04-03 14:57)

[1]

You can be anything if you are a spirit, because you have no form, no shape, you are just gas.

You can assume any form; you can be this or that; you can transform at will quite arbitrarily into God knows what.

“But you should not think like that,” or: “You should believe something, that will save you.”

Believe if you can!

You see, that is just the trouble.

And why can’t you?

Because you have a body.

If you were a spirit you could be anywhere, but the damnable fact is that you are rooted just here, and you cannot jump out of your skin; you have definite necessities.

You cannot get away from the fact of your sex, for instance, or of the color of your eyes, or the health or the sickness of your body, your physical endurance.

Those are definite facts which make you an individual, a self that is just yourself and nobody else.

If you were a spirit you could exchange your form every minute for another one—but being in the body you

are caught; therefore, the body is such an awkward thing: it is a definite nuisance.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

They think they can live without sex or feeding, without the ordinary human conditions; and it is a mistake, a lie, and the body denies their convictions. Carl Jung, Zarathustra Seminar, Page 64

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://3.bp.blogspot.com/-CKqi2_X4PP8/VwFnRLYLySI/AAAAAAAAbYo/CHHiZ1Ypap0A1OPLG8DiJZWRmBoVi1_SQ/s1600/2body.jpg

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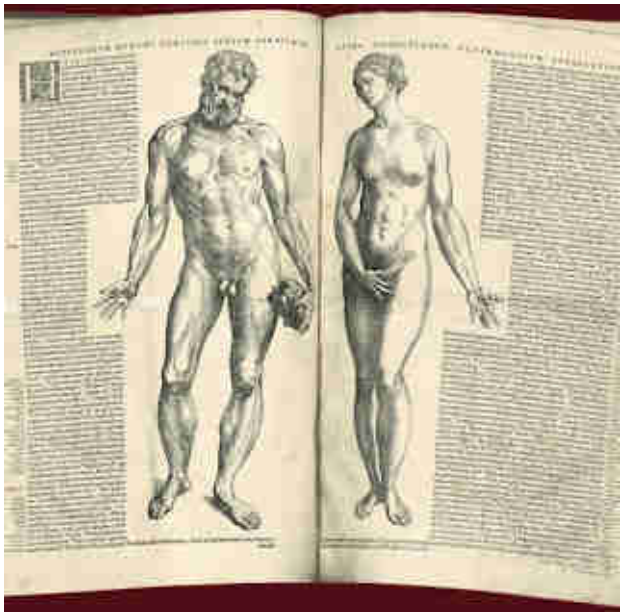
Carl Jung: You see, inasmuch as the living body contains the secret of life, it is an intelligence. (2016-04-04 04:53)

[1]



You see, inasmuch as the living body contains the secret of life, it is an intelligence.

It is also a plurality which is gathered up in one mind, for the body is extended in space, and the here and the there are two things; what is in your toes is not in your fingers, and what is in your fingers is not in your ears or your stomach or your knees or anywhere else in your body.

Each part is always something in itself.

The different forms and localizations are all represented in your mind as more or less different facts, so there is a plurality.

What you think with your head doesn’t necessarily coincide with what you feel in your heart, and what your belly thinks is not what your mind thinks.

The extension in space, therefore, creates a pluralistic quality in the mind.

That is probably the reason why consciousness is possible.

Different things are represented, and these are always supposed to be in a field of consciousness, in a sort of extension, that is.

Yet you feel that the whole, that plurality, is drawn together and referred to something you call "I"; it is referred to a center which you cannot say has extension, as little as you can say of a thought that it has extension.

Thought is a disembodied something because it has no spatial qualities.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 360.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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1. https://4.bp.blogspot.com/-aA5oKDaLXow/VwIrJliCF9I/AAAAAAAAbY8/N6Q0m8xbuu4Bzo36vdC1vv3wGvTHHx8Cw/s1600/8%2Bbody.JPG

Carl Jung on the girl who could not hear her own footsteps (2016-04-05 07:44)

[1]

People who are not consciously aware of the body suffer from a certain unreality of life in that inter-relatedness through participation mystique; they don't know when they are hungry, and they neglect the simple functions of the

body.

I had a case, a girl of twenty-eight, who no longer heard her steps when she walked out in the street.

That frightened her and she came to me.

She dreamt that she was riding in a balloon—not in the basket but on top, high up in the air—and there she saw me with a rifle shooting at her from below.

I finally shot her down.

She was that girl I have told you about who never had seen her body.

I suggested that she must bathe once in a while, and then she told me she had been brought up in a nunnery where the nuns taught her that the sight of the body was sin, that she should always cover her bath tub with a linen, so she never saw herself. I said: “Now go home and undress and stand before your long mirror and look at yourself.”

And when she came back, she said: “It was not so bad after all, only I think my legs are a bit too hairy!”

That is the truth, that is the way people think and feel when they have such symptoms. Carl Jung, Zarathustra Seminar, Page 65.

Carl Jung across the web:

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WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://2.bp.blogspot.com/-NHmQnbTBog4/VwOk3eVQRpI/AAAAAAAAbZQ/MxcGfgp8w6cRvRa9iU13uTQFuPx94IvTA/s1600/5%2Bmirror.jpg

Carl Jung: If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. (2016-04-06 06:22)

[1]

That is what comes to the man who is outside the church: he has to learn to feed himself, with no longer a mother to push the spoon into his mouth.

There is no human being who can provide what is provided by the church.

The church provides for all that naturally; inasmuch as you are a member of the church you get the panis super substantialis [the most substantial bread]; in partaking of the communion, you receive the spiritual food and are spiritually transformed.

Do you think that any father or mother or godmother or aunt or any book can produce the miracle of transubstantiation?

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.

If you understand that, you can have the spiritual food every day; then you know what it costs and you understand what the church costs
and what the church means. Carl Jung, Zarathustra Seminar, Pages 1012-1013

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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1. https://1.bp.blogspot.com/-55aNHKwHmRg/VwTjI65gZLI/AAAAAAAAbZk/ZnBOpOi5a7QVcBhVALcAaVpUBk8sIQv8A/s1600/5%2Bchurch.jpg

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An invitation to discuss Dr. Jung's "Green Dream" and "Green Christ Vision." (2016-04-06 10:54)

[1]

Ars Nova: Understanding the Alchemical Mystery in the Age of Aquarius is a book written my Robert F. Mannis.

By way of full disclosure let me say that I know Bob personally although we did not renew contact with each other after a goodly number of years last August.

Bob's book largely revolves around Dr. Jung's "Green Dream" [See Dream Below] and his book revolves around the subject of "understanding the Alchemical Mystery in the Age of Aquarius."

Bob would be greatly interested in what people think of Dr. Jung's "Green Dream" as well as his "Green Christ

Vision” [See Below]

Bob has a website wherein you may comment on these and I would encourage members to do so.

His website may be found at the link below:

http://www.arsnovaalchemy.com/

The website is new so hopefully people will drop by even if only to introduce themselves.

Bob would like to actively engage in a discussion of both the dream and vision as found in Memories Dreams and Reflections.

Thank you.

Dr. Jung’s “Green Dream”:

Then, around Christmas of 1912, 1 had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty.

It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle.

My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove.

Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird.

Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair.

She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced.

The little girl returned and tenderly placed her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead.”

Then she flew off into the blue air, and I awoke.

l was greatly stirred.

What business would a male dove having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc.

But I could find no solution to the enigma.

Finally I had to give it up.

All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies

Carl Jung, Memories Dreams and Reflections, Pages 171-172

Note:

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about.

To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ...

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.

[2]

Dr. Jung's "Green Christ Vision.":

In 1939 1 gave a seminar on the Spiritual Exercises of Ignatius Loyola.

At the same time I was occupied on the studies for Psychology and Alchemy.

One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross.

It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold.

The vision was marvelously beautiful, and yet I was profoundly shaken by it.

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.

The vision came to me as if to point out that I had overlooked something in my reflections: the analogy of Christ with the aurum non vulgi and the viriditas of the alchemists.

When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.

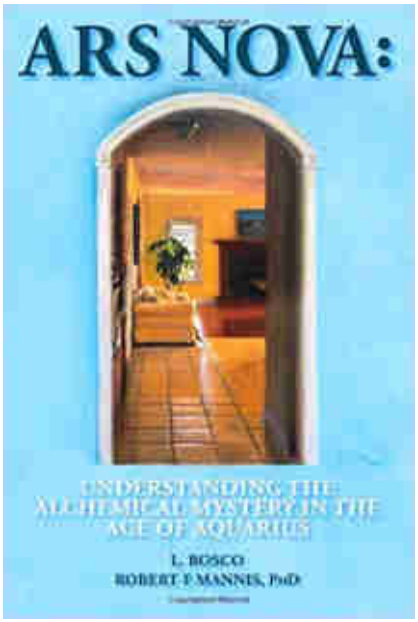
It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.

This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone.

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.

If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essential was missing from my "Christian" view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter." Carl Jung, Memories Dreams and Reflections, Pages 210-211.

[3] 

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Some Carl Jung Quotations XVII (2016-04-06 13:48)

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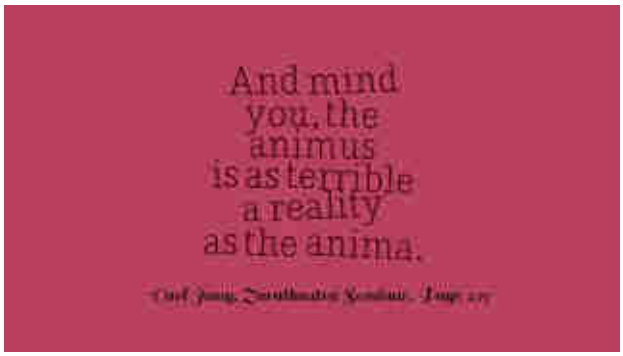
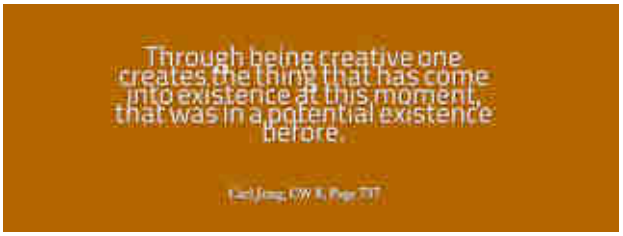


And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

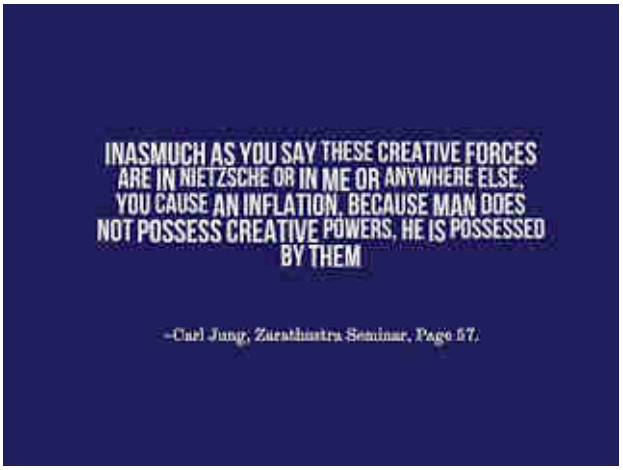
[2]

2444


Through being creative one creates the thing that has come into existence at this moment, that was in a potential existence before.

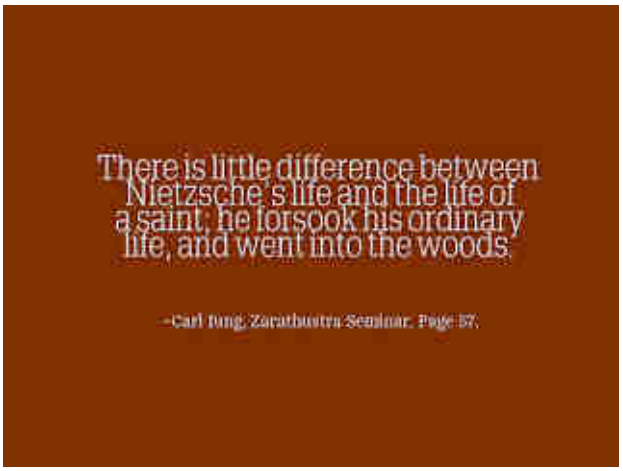
Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73

[3]


INASMUCH AS YOU SAY THESE CREATIVE FORCES ARE IN NIETZSCHE OR IN ME OR ANYWHERE ELSE, YOU CAUSE AN INFLATION. BECAUSE MAN DOES NOT POSSESS CREATIVE POWERS, HE IS POSSESSED BY THEM
–Carl Jung, Zarathustra Seminar, Page 57.

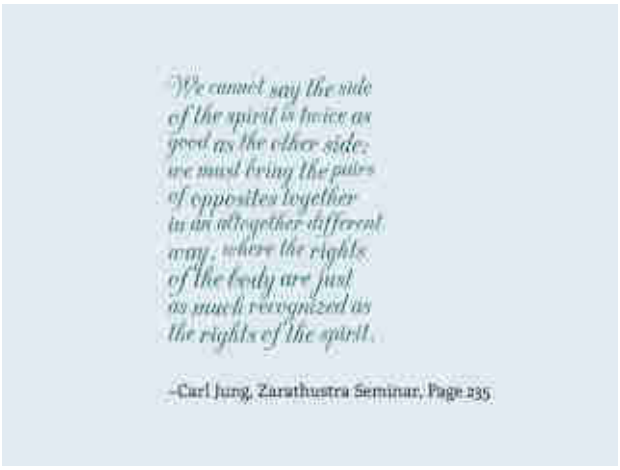
Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

[4]


There is little difference between Nietzsche's life and the life of a saint, he forsook his ordinary life, and went into the woods.
–Carl Jung, Zarathustra Seminar, Page 57.

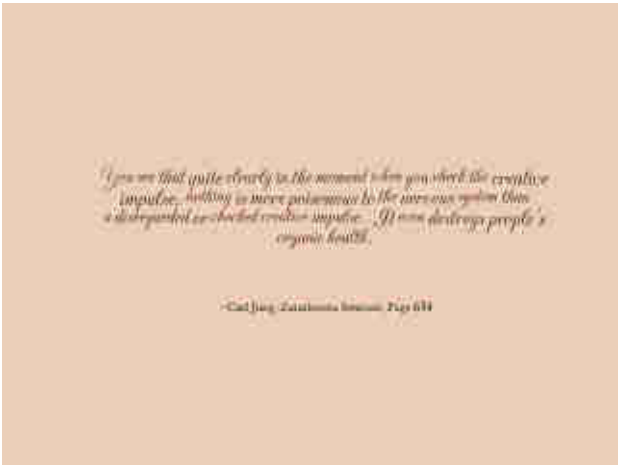
There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

[5]


We cannot say the side
of the spirit is twice as
good as the other side;
we must bring the pairs
of opposites together
in an altogether different
way, where the rights
of the body are just
as much recognized as
the rights of the spirit.
-Carl Jung, Zarathustra Seminar, Page 235

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

[6]


You see that quite clearly in the moment when you check the creative
impulse; nothing is more poisonous to the nervous system than
a disregarded or checked creative impulse. It even destroys people's
organic health.
-Carl Jung, Zarathustra Seminar, Page 654

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. Carl Jung, Zarathustra Seminar, Page 654.

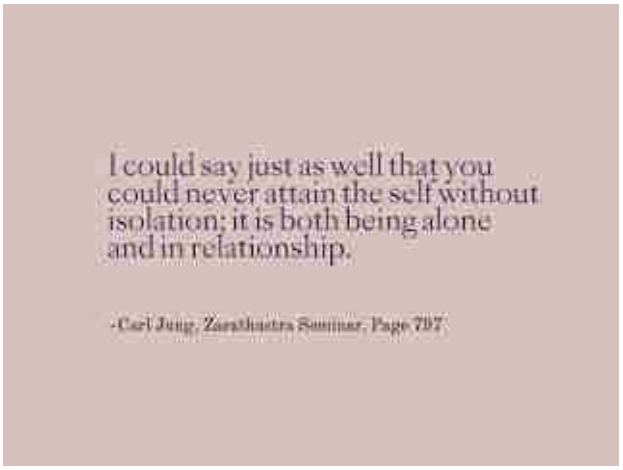
[7]

2446

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

[8]


I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship.

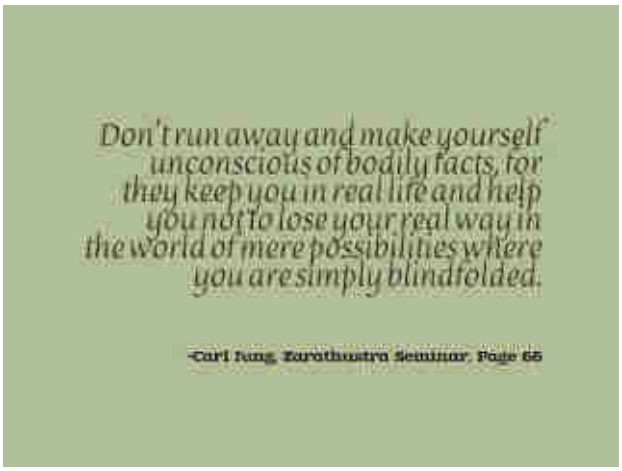
I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

[9]

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body.

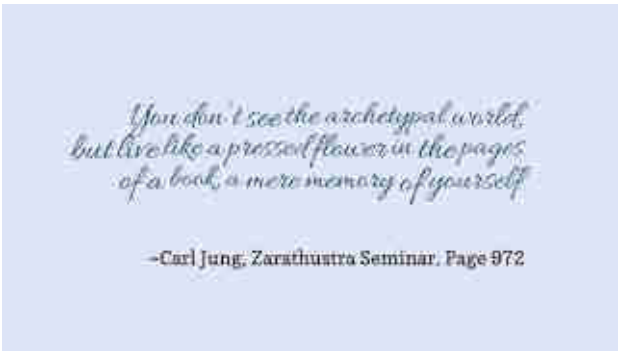
The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

[10]


Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded.
-Carl Jung, Zarathustra Seminar, Page 66

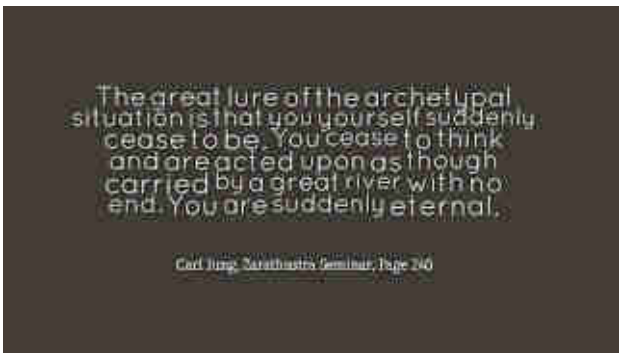
Don’t run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

[11]


You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself
-Carl Jung, Zarathustra Seminar, Page 972

You don’t see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

[12]


The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal.
Carl Jung, Zarathustra Seminar, Page 240

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240

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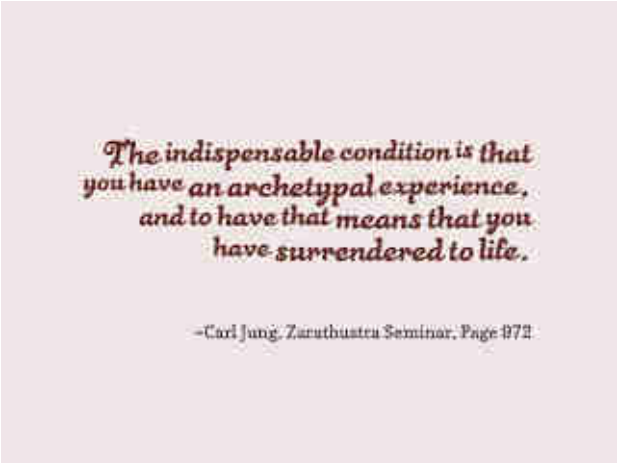
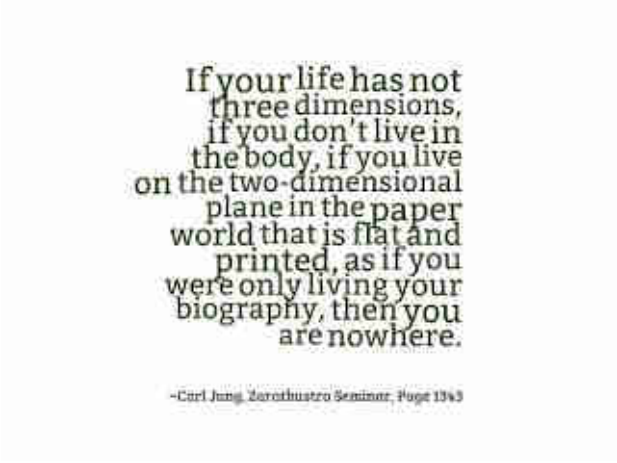
[13]


The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life.
–Carl Jung, Zarathustra Seminar, Page 972

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

[14]


If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.
–Carl Jung, Zarathustra Seminar, Page 1343

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

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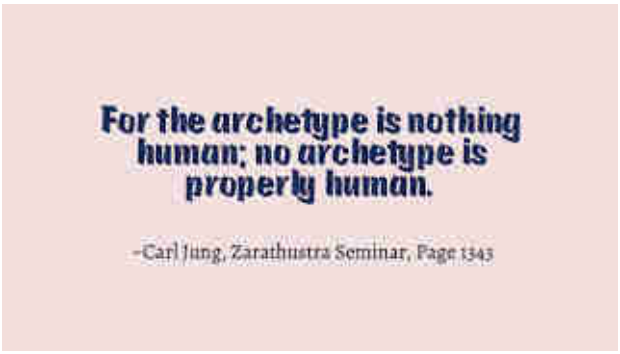
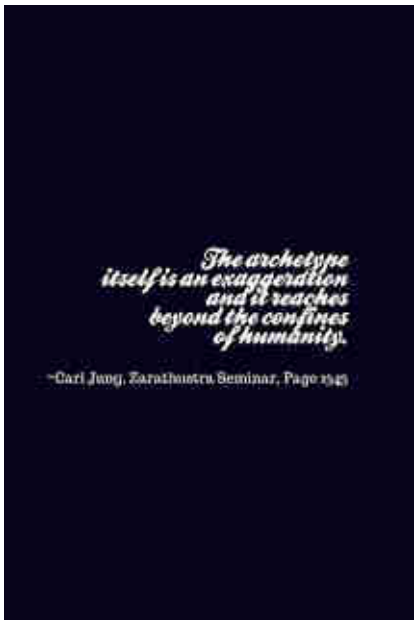
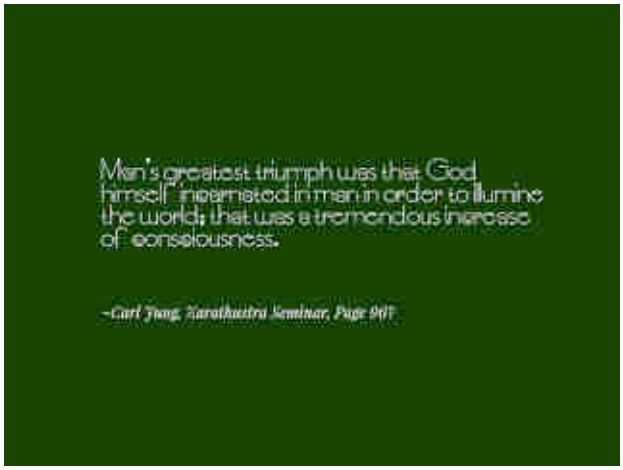


For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

[16] 
The archetype itself is an exaggeration and it reaches beyond the confines of humanity.
-Carl Jung, Zarathustra Seminar, Page 1343

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.

[17]


Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness.
-Carl Jung, Zarathustra Seminar, Page 967

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

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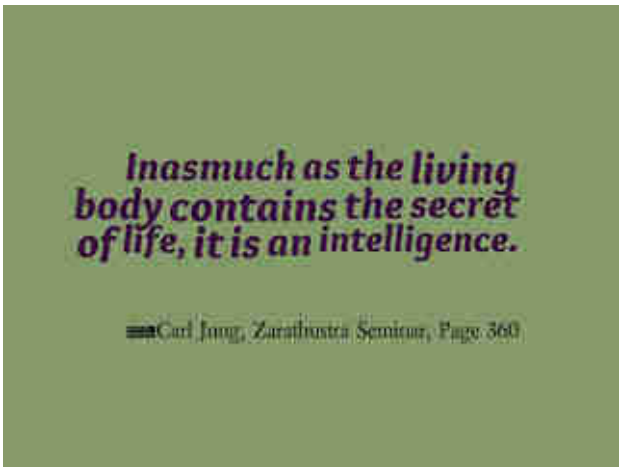
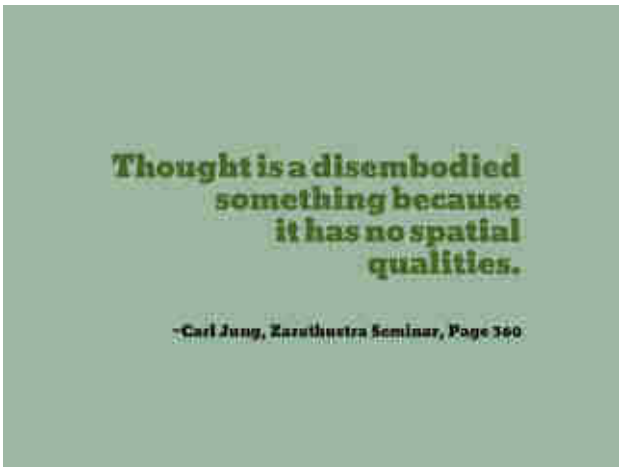


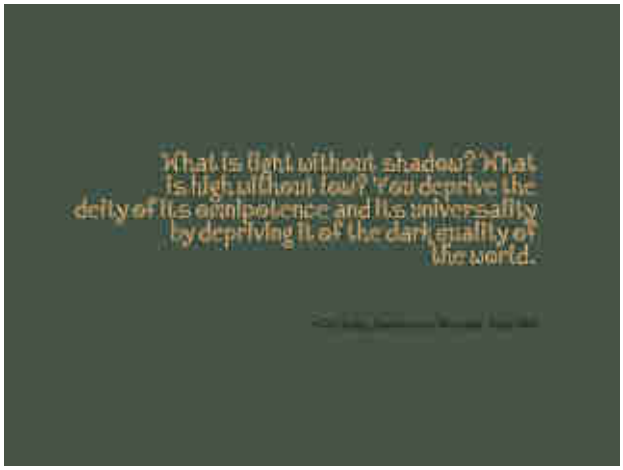
Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

[19]



Thought is a disembodied something because it has no spatial qualities. Carl Jung, Zarathustra Seminar, Page 360.

[20]


What is light without shadow? What
is high without low? You deprive the
deity of its omnipotence and its universality
by depriving it of the dark quality of
the world.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

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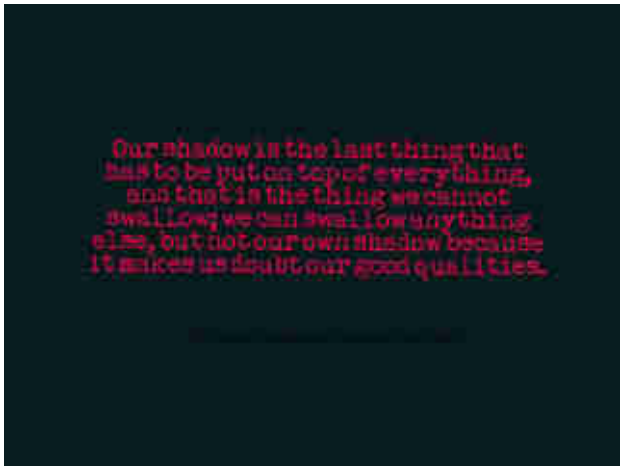
Our shadow is the last thing that
has to be put on top of everything,
and that is the thing we cannot
swallow; we can swallow anything
else, but not our own shadow because
it makes us doubt our good qualities.

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

[22]

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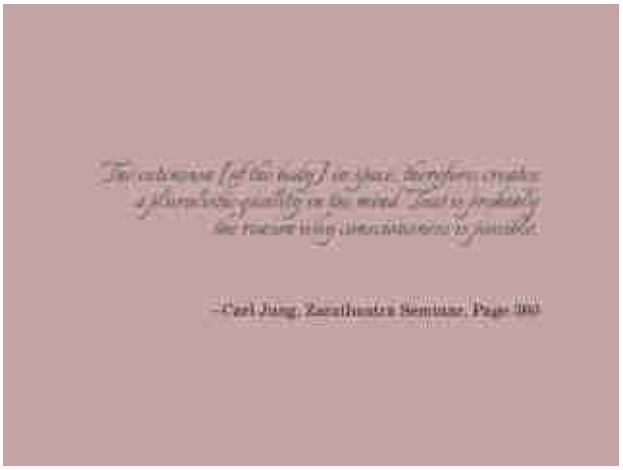

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

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Carl Jung on "Eastern Philosophy - or Yoga (2016-04-07 05:17)

[1]

Any Eastern philosophy—or Yoga, rather, for it is not philosophy in the Western sense —begins with the question, “Who am I? Who are you?”

That is the philosophic question par excellence which the Yogin asks his disciples.

For the goal, and the purpose of Eastern philosophy is that complete realization of the thing which lives, the thing which is.

And they have that idea because they are aware of the fact that man’s consciousness is always behind the facts; it never keeps up with the flux of life.

Life is in a way too rich, too quick, to be realized fully, and they know that one only lives completely when one’s mind really accompanies one’s life, when one lives no more than one can reflect upon with one’s thought, and when one thinks no further than one is able to live.

If one could say that of oneself, it would be a guarantee that one really was living. Carl Jung, Zarathustra Seminar, Pages 1425-1426

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Nietzsche: Physician, heal thyself: then wilt thou also heal thy patient. **(2016-04-08 05:48)**

[1]

“Physician, heal thyself: then wilt thou also heal thy patient. Let it be his best cure to see with his eyes him who maketh himself whole.” [Nietzsche]

Nietzsche is realizing certain truths here which are highly important from a psychological point of view.

"Physician, heal thyself" is particularly good teaching for our late Christianity.

You see, he assumes that the real cure is made where it is most needed and most immediate.

That is like the rainmaker of Kiau Tschou again.

He does not curse the earth or pray to heaven to behave and produce rain.

He says to himself that he was right when he left his village and when he got here he was wrong.

This place is out of order so he is the one that is wrong; that wrong is nearest to him, and if he wants to do anything for the chaotic condition, it must be done in him-he is the immediate object of himself.

So he asks for that little house and there he locks himself in and works on himself; he remains shut in until he reconciles heaven and earth in himself, until he is in the right order, and then he has cured
the situation: Tao is established.

That is exactly the same idea.

So the best cure for anybody is when the one who thinks about curing has cured himself; inasmuch as he cures himself it is a cure.

[2]

If he is in Tao, he has established Tao, and whoever beholds him beholds Tao and enters Tao.

This is a very Eastern idea.

The Western idea-particularly late Christianity-is of course to cure your neighbor, to help him, with no consideration of the question, "Who is the helper?"

Perhaps he is not a help, or perhaps he gives something which he takes back with the other hand.

There are plenty of people nowadays who join the life of the community, assume responsibility, and all that stuff, but I say, "Who is assuming responsibility?"

If my business is in a bad condition and a fellow comes along and says he will assume the responsibility and run the whole thing, I naturally ask him who he is-and then I find he
has been bankrupt.

Naturally I don’t want one who is himself a beggar and has given evidence of his own incompetence.

Those people who are very helpful need help.

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

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Carl Jung: This of course refers to the tarantula dance, the madness caused by the tarantula. (2016-04-08 10:35)

[1]

“Revenge is in thy soul: wherever thou bitest, there ariseth blackscab; with revenge, thy poison maketh the soul giddy!”[Nietzsche]

This of course refers to the tarantula dance, the madness caused by the tarantula.

You see, that idea suggests something one very often encounters when people approach their inferior function; they have attacks of vertigo or nausea for instance, because the unconscious brings a peculiar sort of motion, as if the earth were moving under their feet, or as if they were on the deck of a ship rolling in a heavy swell.

They get a kind of seasickness; they develop such symptoms actually.

It simply means that their former basis, or their imagined basis, has gone certain values which they thought to be basic are no longer there-so they become doubtful and suspended in a sort of indefinite atmosphere with no ground under their feet, always afraid of falling down.

And of course the thing that is waiting for them underneath is the jaws of hell, or the depth of the water, or a profound darkness, or a monster-or they may call it madness.

And mind you, it is madness to fall out of one’s conscious world into an unconscious condition.

Insanity means just that, being overcome by an invasion of the unconscious.

It is madness to fall out of one’s conscious world into an unconscious condition.

Insanity means just that, being overcome by an invasion of the unconscious.

Consciousness is swept over by unconscious contents in which all orientation is lost.

The ego then becomes a sort of fish swimming in a sea among other fishes, and of course fishes don’t know who they are, don’t even know the name of
their own species. Carl Jung, Zarathustra Seminar, Pages 1088-1089

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Carl Jung on symbolism of the eagle carrying the serpent round its neck (2016-04-09 03:09)

[1]

I have here two interesting cases where that symbolism of the eagle carrying the serpent round its neck was discovered by other people besides
Nietzsche.

The first contribution I owe to Mr. Baumann who is generous enough to let us see some of his pictures, where the fate of the serpent-or
the achievement of the eagle-is demonstrated.

It is the story of the relationship of the spiritual and the material principle as a part of the inner development, the drama interieur.

One can call it a sort of initiation process.

Or one can also express it in a reversed way, that all the initiation processes we know from history or by experience are the external manifestation of a natural inner process which is always happening in the mind.

Our dreams are like windows that allow us to look in, or to listen in, to that psychological process which is continually going
on in our unconscious.

It is a process of continuous transformation with no end if we don't interfere.

It needs our conscious interference to bring it to a goal—by our interference we make a goal.

Otherwise it is like the eternal change of the seasons in nature, a building up and a pulling down, integration and disintegration without end.

No crops are brought home by nature; only the consciousness of man knows about crops.

He gathers the apples under the trees, for they simply disintegrate if left to themselves.

And that is true of our unconscious mental process: it revolves within itself.

It builds up and it pulls down; it integrates and disintegrates—and then integrates again.

It is like the seasons, or the eternal sunrise and sunset, from which nothing comes unless a human consciousness interferes and
realizes the result.

Perhaps one suddenly sees something and says, "This is a flower."

Now we have reached something.

But left to itself the process would come to nothing. Carl Jung, Zarathustra Seminar, Pages 236-237

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Some Carl Jung Quotations XXVII **(2016-04-09 18:14)**

[1]

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

[2]
2462

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.
-Carl Jung, C.G. Jung Speaking, Pages 201-203

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203

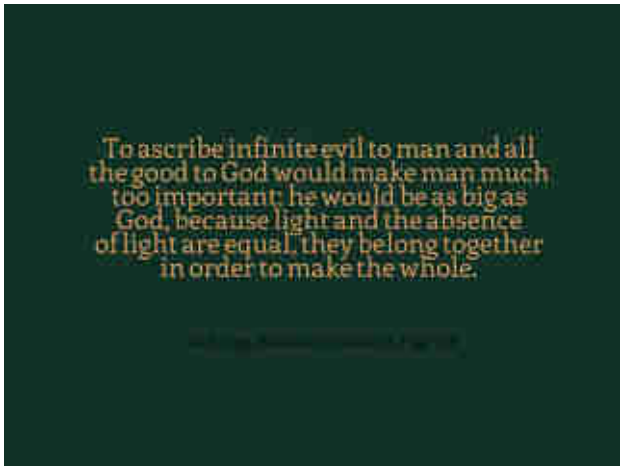
[3]

The earth has a spirit of her own, a beauty of her own. Carl Jung, Visons Seminar, Page 133

[4]

I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, C.G. Jung Speaking, Page 204

[5]


To ascribe infinite evil to man and all
the good to God would make man much
too important: he would be as big as
God, because light and the absence
of light are equal, they belong together
in order to make the whole.

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

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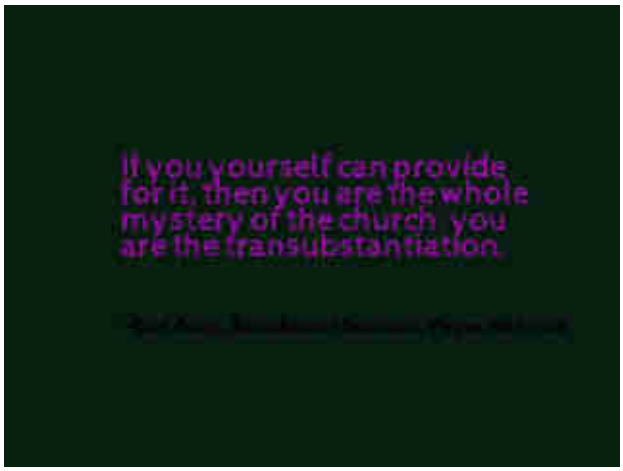

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

[7]

2464

Do you think that somewhere
we are not in nature,
that we are different
from nature? No, we
are in nature and we
think exactly like nature
–Carl Jung, Zarathustra Seminar, Page 1277

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277

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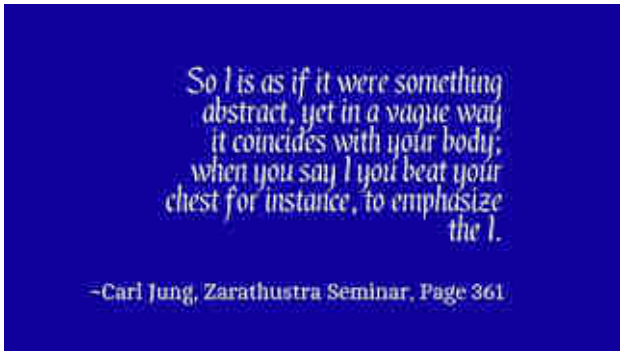
So I is as if it were something
abstract, yet in a vague way
it coincides with your body;
when you say I you beat your
chest for instance, to emphasize
the I.
–Carl Jung, Zarathustra Seminar, Page 361

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

[9]

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you,

possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

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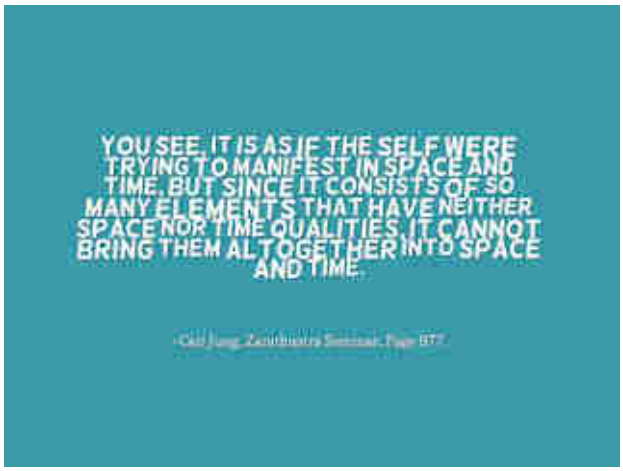
YOU SEE, IT IS AS IF THE SELF WERE TRYING TO MANIFEST IN SPACE AND TIME, BUT SINCE IT CONSISTS OF SO MANY ELEMENTS THAT HAVE NEITHER SPACE NOR TIME QUALITIES, IT CANNOT BRING THEM ALTOGETHER INTO SPACE AND TIME.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.

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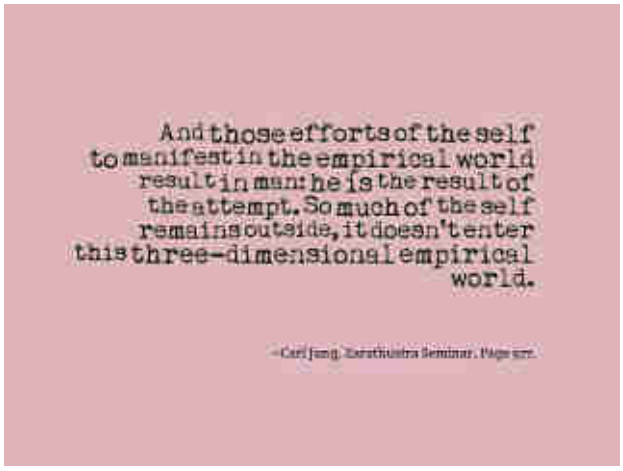
And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world.

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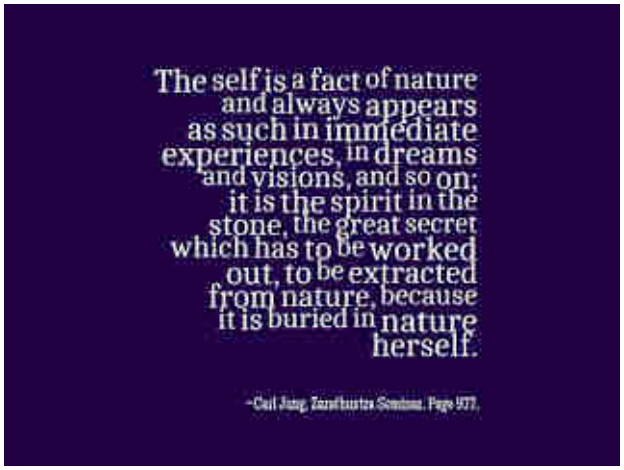
The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

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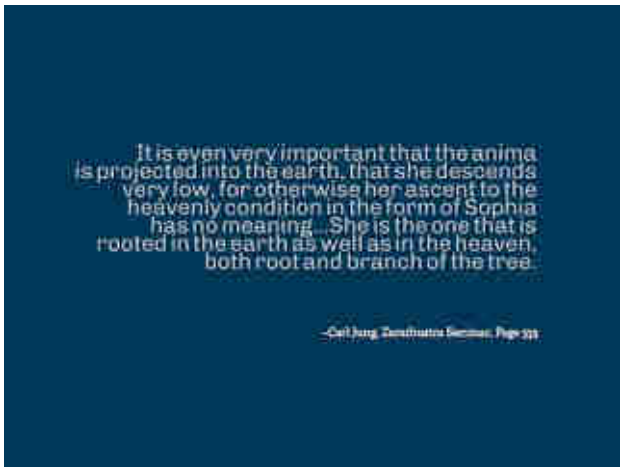

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

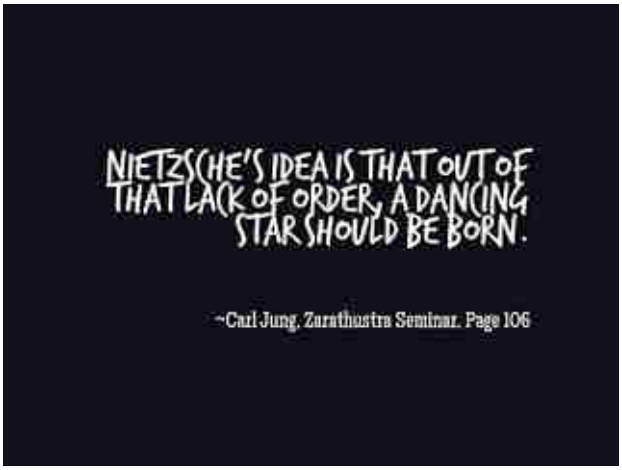
[14]

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

[15]

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

[16]



Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106

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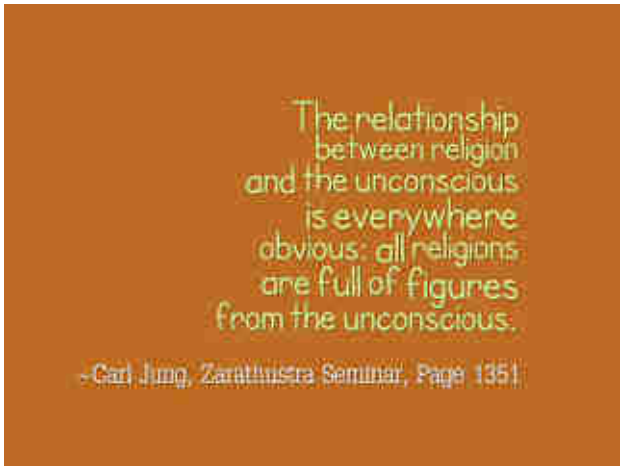

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

[18]

That center, that other order of consciousness
which to me is unconscious, would
be the self, and that doesn't confine
itself to myself, to my ego: it can include
I don't know how many other people

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page783.

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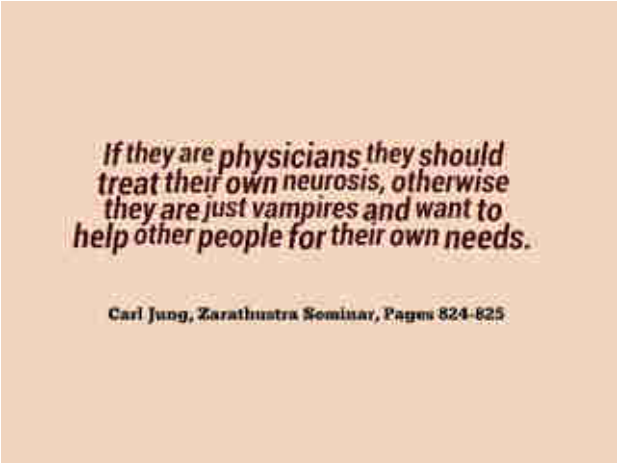
If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs.
Carl Jung, Zarathustra Seminar, Pages 824-825

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

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Carl Jung: That is the real essence of witchcraft. (2016-04-10 04:31)

[1]

Mrs. Baumann: One has to be in it, but a little bit objective in order to pull the strings; in working it, one goes from the higher to the lower things; it is black magic.

Dr. Jung: Well, you can obtain an effect by pulling the dark strings, which means you are yourself unconscious to a greater extent in an illegitimate way.

If you repress all the ore conscious, decent things, you can keep yourself on a lower level and can then influence people through mental contagion, you can induce a similar state, also an unconscious condition.

People who are unconscious always create unconsciousness, and in this way they influence others; they can get them into an
unconscious condition so that they will behave exactly according to their intention.

That is the real essence of witchcraft.

Now here is the doubt: is this figure on a low unconscious level and therefore infectious through unconsciousness?

In other words, is she the Makara?

The patient suspects that she may be below herself unconscious and creating unconsciousness, and so might eventually induce such unconsciousness in her that it would mean destruction in the underworld.

But when she asks: “Who are you?” that woman says:

“Behold!” She pulled off her robe. I saw a beautiful woman. She was all green, triumphant, dazzling, standing in a green light. I bowed my head.

Carl Jung, Visions Seminar, Pages 1272-1273

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Carl Jung on “Endurance.” – Anthology (2016-04-10 06:04)

[1]

2472

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 1578

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood;

which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

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Carl Jung: The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. **(2016-04-12 04:49)**

[1]

When one tries desperately to be good and wonderful and perfect, then all the more the shadow develops a definite will to
be black and evil and destructive.

People cannot see that; they are always striving to be marvellous, and then they discover that terrible destructive things happen
which they cannot understand, and they either deny that such facts have anything to do with them, or if they admit them, they
take them for natural afflictions, or they try to minimize them and to shift the responsibility elsewhere.

The fact is that if onetries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

For it is just as sinful from the standpoint of nature and of truth to be above oneself as to be below oneself.

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the
divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

When you accept the fact of your inferiority, it lives with you; you are it too, but not exclusively.

You are not only white, one part is black, but both make the whole man.

It is not wiping out the white substance when you accept the black—on the contrary; it is only when you can't that things
go wrong, when there is nothing but white and nothing but black.

That is simply neurotic. Carl Jung, Visions Seminar, Page 391.

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Carl Jung: Young children have a consciousness which is remarkable. **(2016-04-13 04:22)**

[1]

Young children have a consciousness which is remarkable.

I find the psychology of little children exceedingly difficult; their dreams, for instance, are amazingly difficult.

One would assume that they would be quite simple but they are far from that.

Of course some are obvious, but they have an unusual number of great dreams, and great visions too, and to deal with them requires an hypothesis
which makes one quite dizzy.

One has to assume that they have a consciousness of the collective unconscious, an amazing thing.

It makes little children seem quite old, like people who have lived a full life and who have a very profound idea of what
consciousness really is.

Hence the saying: fools and children speak the truth.

It is because they know it.

Children have the vision still hanging over them of things which they have never seen, and could not possibly have seen, and
which are in accordance with the theory of reincarnation.

It is just as if reminiscences of a former life were carried over into this life, or from the ancestral life perhaps, we don't know.

I could tell you children's dreams which are simply uncanny, and if you want to interpret them at all, you have to use uncanny means.

They cannot be explained even by the psychology of the parents.

They must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they
were born, and that is really vision.

I know a case where a vision affected a whole life.

Individuals can be stunted all through their lives by a vision in childhood.

Such children are not quite born—their birth takes place much later, when they can detach.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

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Carl Jung: People may even be destroyed by an archetype, their own existence wiped out forever. (2016-04-14 06:06)

[1]

People may even be destroyed by an archetype, their own existence wiped out forever.

In dementia praecox, for instance, it often happens that people are just blasted by an archetype, exploded.

They cannot resist it.

If they have an experience which the ordinary religious man would call an experience of God, instead of realizing it as such and
thanking heaven for the grace, they think they are God or three times more than God.

The archetype has sucked them in and swallowed them.

The individual ego is far less resistant; it is futile in comparison.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

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Carl Jung: The eyes of the sphinx opened. (2016-04-14 15:59)

[1]

Vision of the Animal/Man Sphinx whose "soul" is a tree.
"The eyes of the sphinx opened. I saw that they were green and beheld therein a tree.
The branches of the tree reached up into the white snow. The roots of the tree reach down into a stream of blood beneath the earth."
CG Jung, Visions, p 512
The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature. An animal has the faculty of moving away & seeking its own place, it is literally less attached to the laws of the earth. The life of man is detached to a very high degree; we have produced an artificial world for our selves that is very far from the laws of nature, & it has an entirely different rhythm.

The eyes of the sphinx opened.

I saw that they were green and beheld therin a tree.

The branches of the tree reached up into the white snow.

Carl Jung, Visions Seminar, Page 512.

The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature.

An animal has the faculty of moving away and seeking its own place, it is literally less attached to the laws of the earth.

The life of man is detached to a very high degree; we have produced an artificial world for ourselves that is very far from the laws of nature, and it has an entirely different rhythm.

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Carl Jung: I once had a case of schizophrenia, a girl who was so caught by that redemption mystery ...
(2016-04-15 04:42)

[1]

I once had a case of schizophrenia, a girl who was so caught by that redemption mystery which was going on in her that she could no longer speak to people.

She was locked up in a lunatic asylum for about sixteen months, and I had a chance somehow to get behind her screen and discover where she
went.

She went to the moon and became the savior of the moon people.

She became the redeemer of the world, she built temples and did all sorts of wonderful things, it was a most amazing story.

And the thing which was difficult for her to bear was that, in telling me that story, she cut the thread to the moon and could not go back; she had to be sane, she was caught to the earth because she had betrayed the mystery.

She wanted to kill me because I had cured her, because her life in the moon was so much more beautiful.

She had no idea that the moon was a symbol, so that one called people like herself lunatics; she went into the unconscious—into the moon—and
there she did the only thing that was worth living for, redemption; she succeeded in saving the moon people.

But she got stuck in the moon, she became the prisoner of the moon spirit.

Then when I came in and she could tell me that story, she was caught in this world and could not go back.

She hated me for a long time and said to me: “Oh, it was so much more beautiful.

I hate to live on this earth.”

Since then I am not so compassionate about insane people; it may not be so bad, it only looks so. Carl Jung, Visions Seminar, Page 146.

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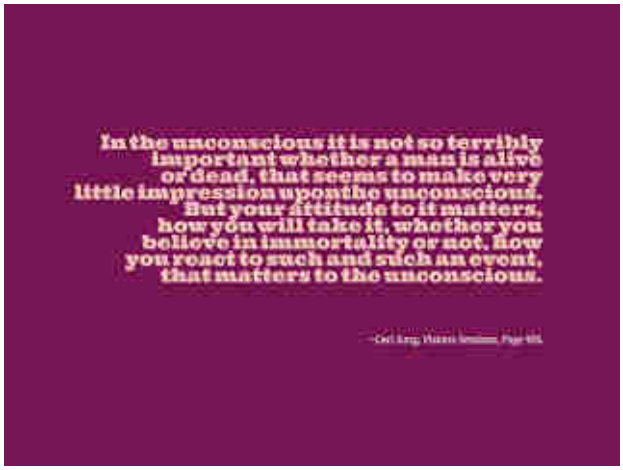
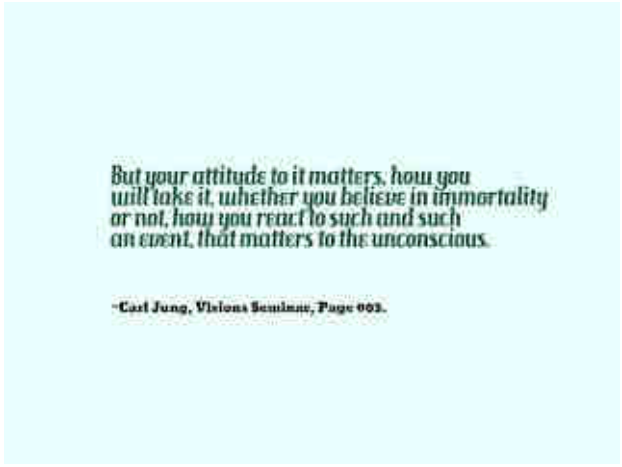
Some Carl Jung Quotations XVIII (2016-04-15 06:53)

[1]


In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon
the unconscious. Carl Jung, Visions Seminar, Page 903.

[2]


But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.
-Carl Jung, Visions Seminar, Page 903.

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[3]

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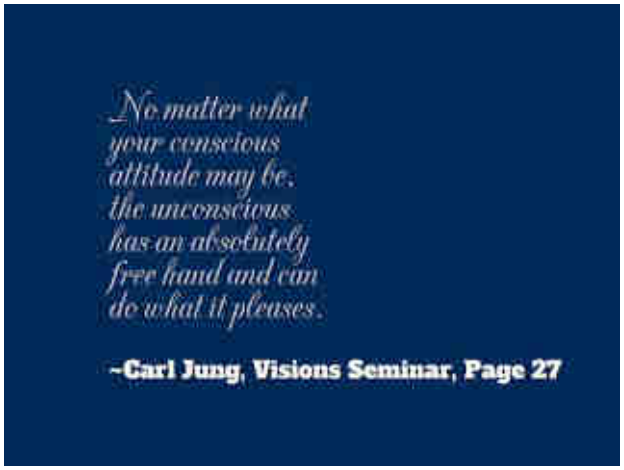
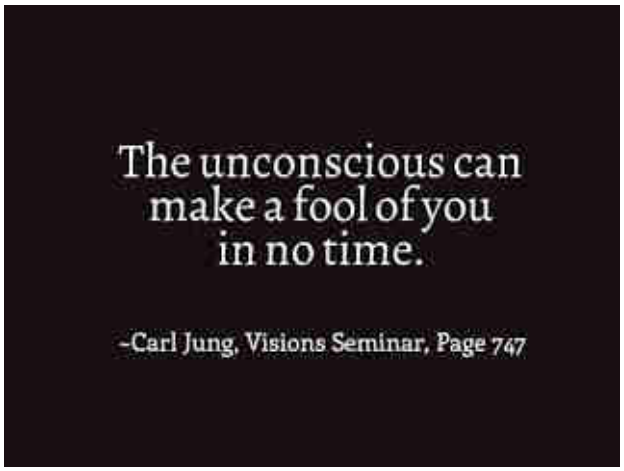


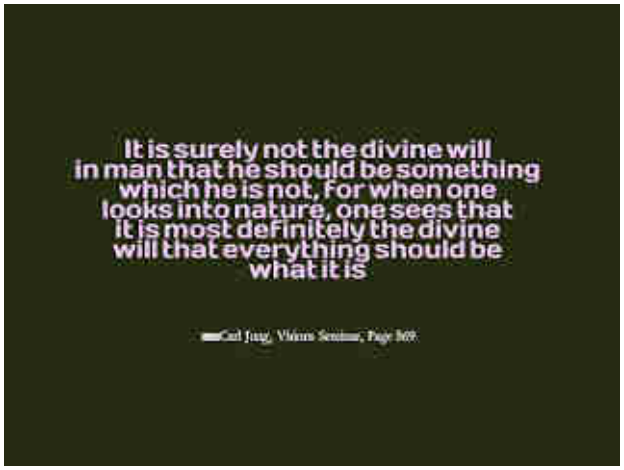
No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27

[4]



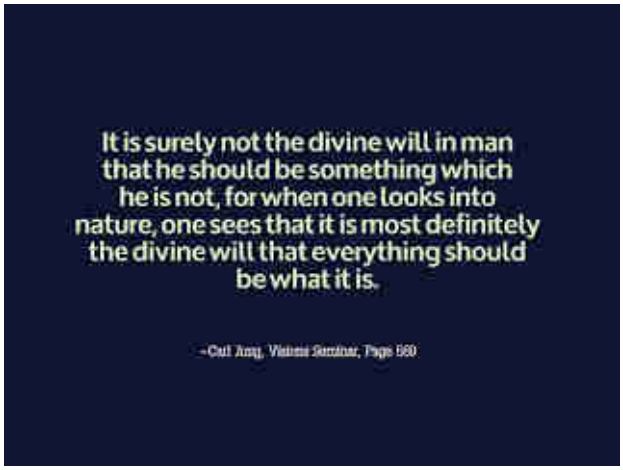
The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747

[5]


It is surely not the divine will
in man that he should be something
which he is not, for when one
looks into nature, one sees that
it is most definitely the divine
will that everything should be
what it is

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works
against one. Carl Jung, Visions Seminar, Page 405

[6]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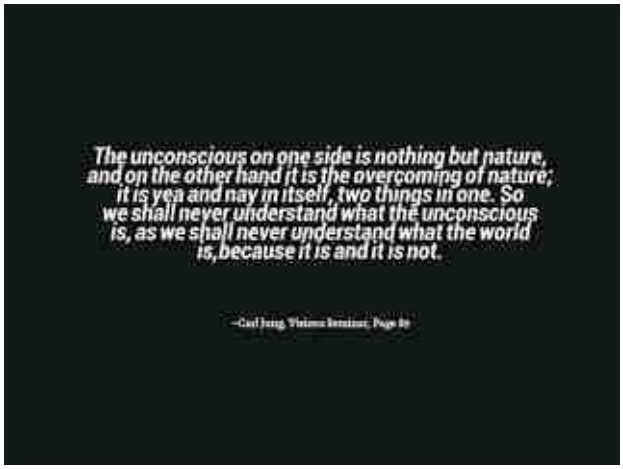
[7]


The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is,because it is and it is not.

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[8]

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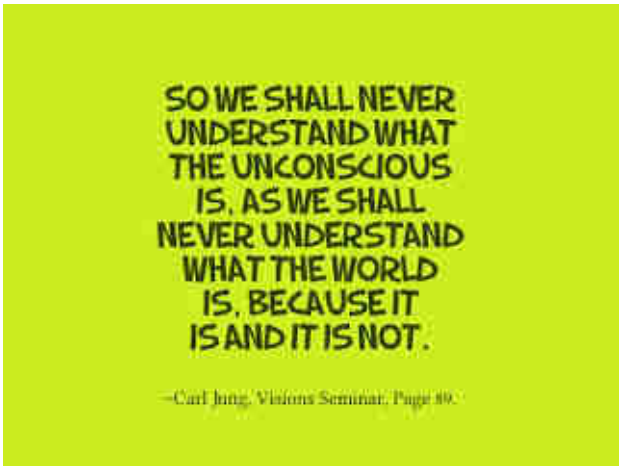
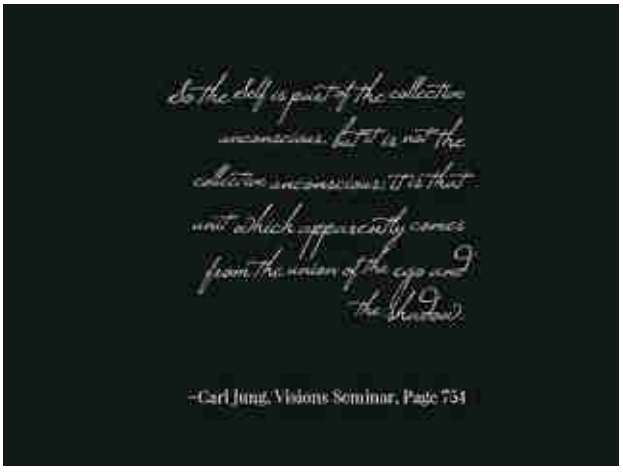


So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

[9]

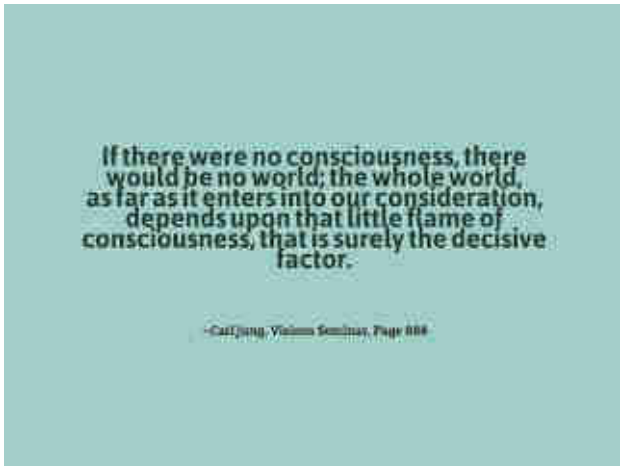


So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

[10]

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

[11]


If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor.

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

[12]

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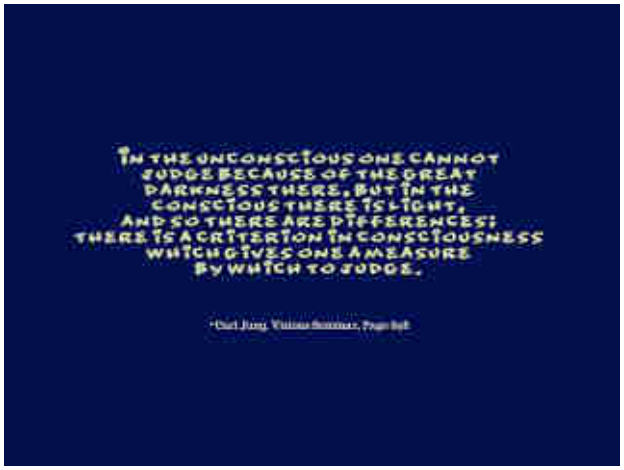
In the unconscious one cannot
judge because of the great
darkness there, but in the
conscious there is light,
and so there are differences;
there is a criterion in consciousness
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by which to judge.

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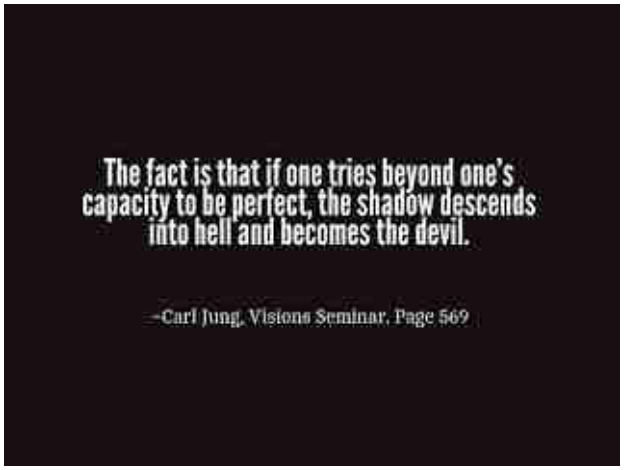
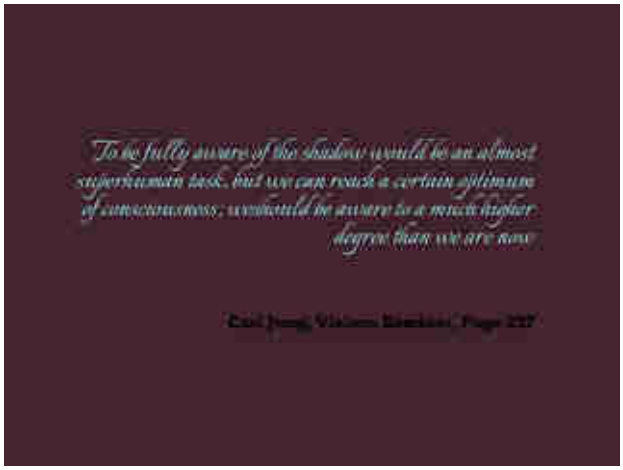
[13]


The fact is that if one tries beyond one's
capacity to be perfect, the shadow descends
into hell and becomes the devil.
–Carl Jung, Visions Seminar, Page 569

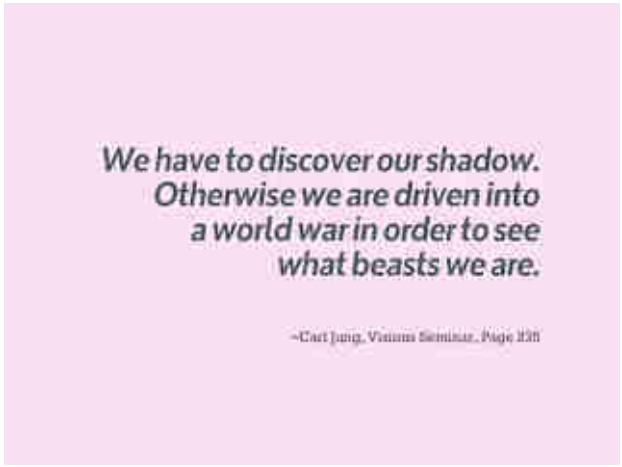
The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

[14]


To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we would be aware to a much higher degree than we are now.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we
should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

[15]


We have to discover our shadow.
Otherwise we are driven into
a world war in order to see
what beasts we are.
~Carl Jung, Visions Seminar, Page 235

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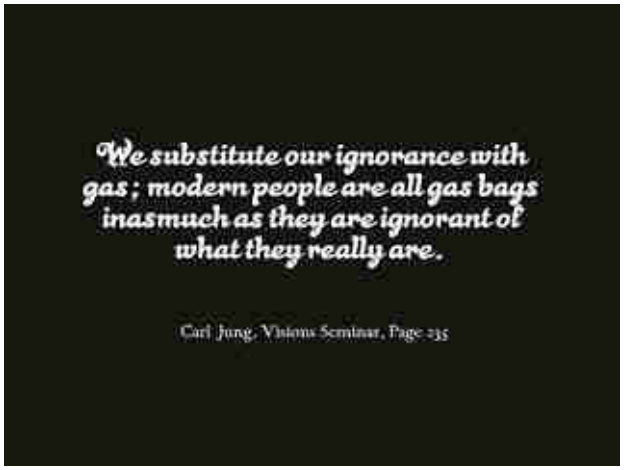
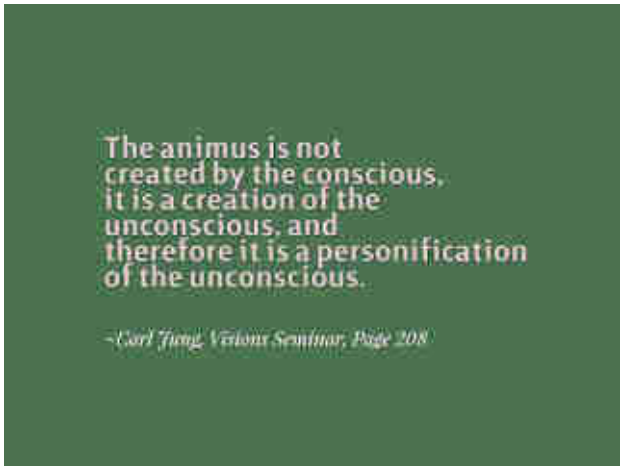

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are.
Carl Jung, Visions Seminar, Page 235

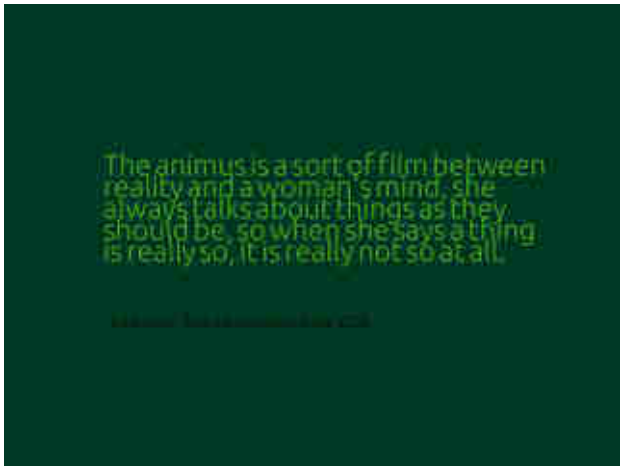
We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

[17]


The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious.
~Carl Jung, Visions Seminar, Page 208

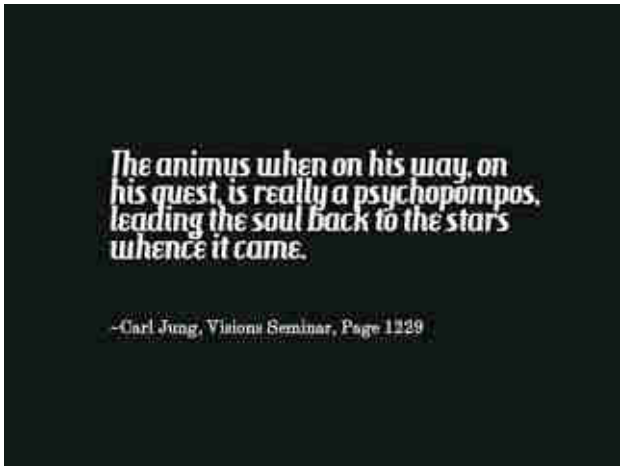
The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

[18]


The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

[19]


The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.
-Carl Jung, Visions Seminar, Page 1229

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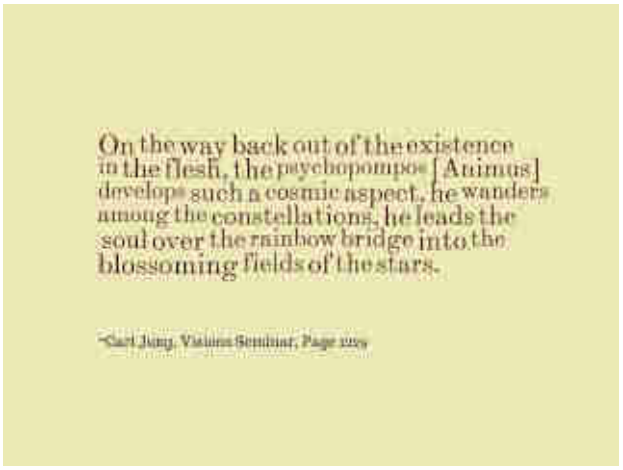
On the way back out of the existence
in the flesh, the psychopompos [Animus]
develops such a cosmic aspect, he wanders
among the constellations, he leads the
soul over the rainbow bridge into the
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Carl Jung, Visions Seminar, Page 1229

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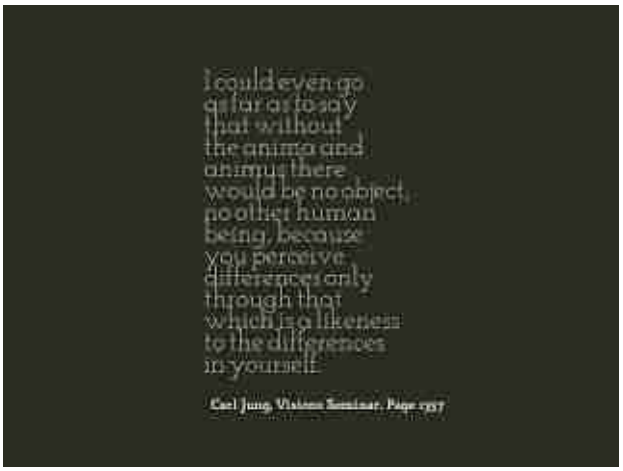
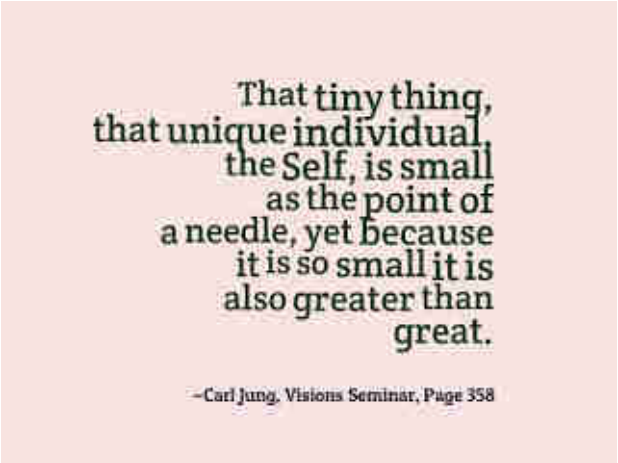


I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

[22]



That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

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Carl Jung: According to the old view the soul is round and the vessel must be round too, like the heavens or the world. **(2016-04-15 09:24)**

[1]

The sin to be repented... is unconsciousness.
C.G. Jung
Christ was crucified at Golgotha, "place of the skull", where Adam's skull is buried. His blood falls onto to Adam's skull and redeems him. The cross is the "second forbidden tree", the Tree of Eternal Life, now available to men.

Zosimos calls the rotundum the omega element (fi), which probably signifies the head.

The skull is mentioned as the vessel of transformation in the Sabaean treatise "Platonis liber quartorum," the "Philosophers" styled themselves "children of the golden head," which is probably synonymous with "filii sapientiae."

The vas is often synonymous with the lapis, so that there is no difference between the vessel and its content; in other words, it is the same arcanum.

According to the old view the soul is round and the vessel must be round too, like the heavens or the world.

The form of the Original Man is round.

Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." the anonymous author of the scholia to the "Tractatus aureus" also writes about the squaring of the circle and shows a square whose corners are formed by the four elements.

In the centre there is a small circle.

The author says: "Reduce your stone to the four elements, rectify and combine them into one, and you will have the whole magistery.

This One, to which the elements must be reduced, is that little circle in the centre of this squared figure.

It is the mediator, making peace between the enemies or elements."

In a later chapter he depicts the vessel, "the true philosophical Pelican," as shown on the next page. Carl Jung, Aion, Pages 238-239

St. Paul's concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious
condition of man.

When God "looked down" on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation 'to disdain, despise.'

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were
whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.

And in the same passage in the Acts, Paul reminds the Athenians that they were "God's offspring," and that God, looking back disapprovingly on
"the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent."

Because that earlier condition seemed to be altogether too wretched, the (transformation of mind) took on the moral character of repentance of sins,
with the result that the Vulgate could translate it as "poenitentiam agere."

The sin to be repented, of course, is unconsciousness.

As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God without consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to
the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in
the seventeenth century. Carl Jung, Aion, Pages 191-192

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://4.bp.blogspot.com/-JWjJLZkm7-c/VxDrMLBsBOI/AAAAAAAAbjI/ZzUaHDflY8cczPpuC329dG7Fw6gigeB_QCLcB/s1600/1%2Brepented%2Baion.jpg

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Carl Jung: Most connections in the world are not relationships, they are participation mystique [mystical connection]. **(2016-04-16 04:46)**

[1]

Most connections in the world are not relationships, they are participation mystique [mystical connection].

One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the
feeling of being one sheep in a flock at least, which is something.

While if you disqualify yourself as a sheep you are necessarily out of the flock and will suffer from a certain loneliness, despite the fact that you then have a chance to reestablish a relationship, and this time a conscious relationship, which is far more satisfactory.

Participation mystique gives one a peculiar unconsciousness, which is in a way a function of the mother; one is carried in

unconsciousness.

Sometimes it is nice and sometimes it is not nice at all, but as a rule people prefer it because the average man gets
awfully frightened when he has to do something which he cannot share with his world; he is afraid to be alone, to think something
which other people don't think, or to feel something which other people don't feel.

One is up against man's gregarious instinct as soon as one tries to transcend the ordinary consciousness. Carl Jung, Visions Seminar, Page 625

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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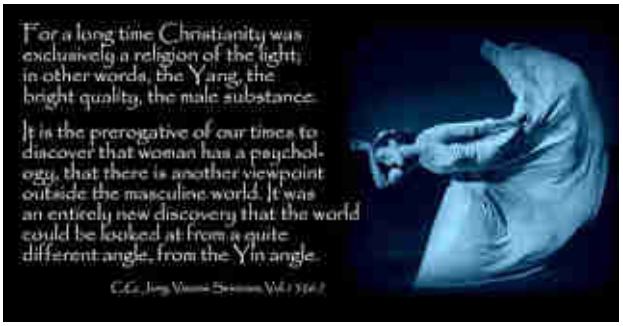
Carl Jung: It is the prerogative of our times to discover that woman has a psychology (2016-04-16 16:28)

[1]


For a long time Christianity was exclusively a religion of the light; in other words, the Yang, the bright quality, the male substance.
It is the prerogative of our times to discover that woman has a psychology, that there is another viewpoint outside the masculine world. It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle.

For a long time Christianity was exclusively a religion of the light; in other words, the Yang, the bright quality, the male substance.

It is the prerogative of our times to discover that woman has a psychology, that there is another viewpoint outside the masculine world.

It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle. Carl Jung, Visions Seminar, Pages 526-527

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Carl Jung: The machines which we have invented, for instance, are now our masters. **(2016-04-17 04:47)**

[1]

The machines which we have invented, for instance, are now our masters.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey
and deadly afraid of their hooting and tooting.

By his will man has invented a Mesozoic world again, monsters that crush thousands by their voice and their weight.

The enormous machines in factories, the enormous steamers and trains and automobiles, all that has become so overwhelming that
man is the mere victim of it.

Look at the city of New York.

Nobody can tell me that man feels like a king in New York.

He is just an ant on an ant heap and doesn't count at all, he is superfluous there, the ant heap is the thing that counts.

It is a town which should be inhabited by giants; then I would believe that those buildings belonged to them.

A big city is like a holocaust of humanity, as Zola expressed it.

Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed.

It has taken the bread away from millions, and production is still going on like mad; that is really at the bottom of the actual crisis. Carl Jung, Visions Seminar, Page 502

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Carl Jung: Anything experienced outside of the body has the quality of being without body;... (2016-04-17 17:16)

[1]

Anything experienced outside of the body has the quality of being without body; so you must experience the whole thing over again, it must come in a new way.

Then whatever you learn in analysis will happen to you in reality.

It must be like that, because you are the point of identity, you are the one that experiences analysis and the one that experiences life.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with
the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now,
the body being a visible expression of the here and now.

For instance, if you had not taken your body into this room, nobody would know you were here; though even if you seem to be in the body, it is by no means sure that you are, because your mind might be wandering without your realizing it.

Then whatever is going on here would not be realized; it would be like a vague dream that floats in and out, and nothing
has happened. Carl Jung, Visions Seminar, Page 1316

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Carl Jung: The experience of Tao can happen at any time. **(2016-04-18 04:00)**

[1]

2502

The experience of Tao can happen at any time.

If you are in the psychology of the first part of life—it is not necessarily a matter of years—if you fulfill the personal ends of your existence
and it is the right moment, you may have such an experience.

For it is quite understood that a young animal still in the process of maturation is just as much a fulfillment of the totality of
nature as one that is dying, who, if dying properly, is also fulfilling life because the idea of life includes death, it is a cycle.

There is the same possibility at any moment of life.

You probably experienced Tao when you were a child, when you woke up in your little bed in the morning with the
sun shining into your room.

That would be an experience of Tao inasmuch as your parents had not twisted you.

But it is quite possible that your parents put dirt on your nose, and then, even as a child, you could only experience a twisted feeling.

Or you might experience it at fifteen or twenty if you fulfill your own personal and individual expectations which are then valid.

And you can experience the same when you are fading away, dying, if you do it properly, as that fulfillment which is in accordance with the
laws of nature.

Just that is demanded and nothing else.

Many people have never in their whole lives felt such a natural fulfillment because they were completely twisted.

But they would experience it in the moment when they were able to liberate themselves from the twist —in that moment they would
experience Tao. Carl Jung, Visions Seminar, Page 761

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Carl Jung on "Therapists: - Anthology" (2016-04-18 12:36)

[1]

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

2504

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

...as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455-456.
It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

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Carl Jung: Art is just a particular way of decorating the nest in which you lay your eggs. **(2016-04-19 04:00)**

[1]

Art is just a particular way of decorating the nest in which you lay your eggs.

Well, the biological point of view is that you eat and drink, you propagate your species, you sleep, and you die; that is nature, biological life.

And in contrast to nature, or beyond nature is the cultural point of view, our civilization.

That is the particular achievement of man, no animal ever dreamt of culture.

It is a condition by itself, a creation due to the increase of human consciousness, and this has produced a new and different world.

The surface of the world has changed.

One sees water where water has never been and should not be, a canal that goes even over the hills, against all those laws of nature.

And one sees straight roads, straight lines on the earth, which have never been seen before; the only straight line that ever existed in
the earth was the furrow of a meteor. Carl Jung, Visions Seminar, Pages 913-914

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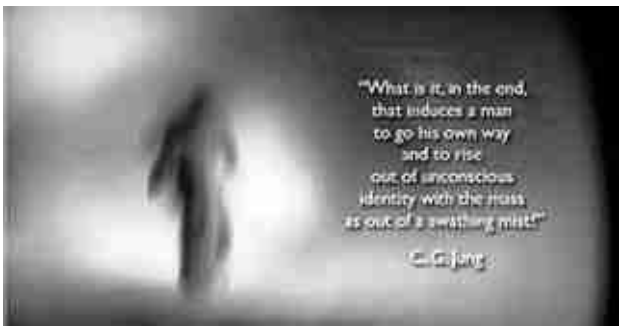
Carl Jung: Therefore individuation is a sin; it is an assertion of one particle against the gods, (2016-04-20 05:06)

[1]


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?"
C. G. Jung

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos.

The task is now to bring about order, the alchemistic process must begin, namely, the production of the valuable substance, the transformation into the light.

You see this mandala does not represent a normal condition of the collective unconscious; this is a turmoil caused by the appearance of the disturbing element in the center.

For we may assume that the collective unconscious is in absolute peace until the individual appears.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens

even the world of the gods is upset, then there is turmoil.

But in that abstraction, or that union-the coming together of the pair of opposites-there is absolute peace.

Otherwise there is only the peace of God in a world in which there is no individual, in other words, no consciousness.

Yes, perhaps it exists to metaphysical consciousness, but not to any mortal consciousness because there is none.

You see, this chaos is due to the appearance of that center, but that is a center of peace because the pairs of opposites are united.

As it is said in the prophesies of Isaiah, the leopard shall lie down with the kid and the wolf shall dwell with the lamb.

Or that very impressive symbolism that the sucking child shall play on the hole of the asp, or put its hand into the cockatrice's den.
Carl Jung, Visions Seminar, Page 263

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Carl Jung Depth Psychology across the web. **(2016-04-20 06:03)**

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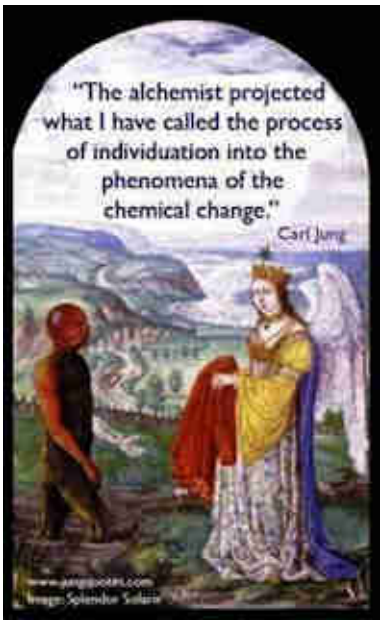
Carl Jung: Individuation is not an intensification of consciousness, it is very much more. **(2016-04-21 03:30)**

[1] 
"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung

Individuation is not an intensification of consciousness, it is very much more.

For you must have the consciousness of something before it can be intensified, and that means experience, life lived.

You can only be really conscious of things which you have experienced, so individuation must be understood as life.

Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your
deed; there you can individuate and nowhere else.

Real consciousness can only be based upon life; upon things experienced, but talking about these things is just air.

It is a sort of conscious understanding, but it is not individuation.

Individuation is the accomplishment through life.

For instance, say a cell begins to divide itself and to differentiate and develop into a certain plant or a certain animal; that is the
process of individuation.

It is that one becomes what one is, that one accomplishes one's destiny, all the determinations that are given in the form of the germ; it
is the unfolding of the germ and becoming the primitive pattern that one was born with. Carl Jung, Visions Seminar, Pages 757-758

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